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Theology of Ownership <i>R.J. Rushdoony</i>	2	It's Time for the Christian Right to Oppose the Draft <i>Timothy D. Terrell</i>	19
The Christian and the Social Agenda <i>Mark R. Rushdoony</i>	4	Immigration (Legal and Otherwise) <i>Samuel L. Blumenfeld</i>	21
"Just War" Theory <i>Kenneth L. Gentry, Jr., Th.D.</i>	6	The Importance of Local Government and Social Agenda <i>Eugene Clingman</i>	23
The Social Agenda of the Bush Administration <i>Joe Morecraft, III</i>	10	Social Security: Blessing or Bane? <i>Curt Lovelace</i>	24
The Family in the 21st Century <i>Greg Uttinger</i>	12	The Secular Revolution: Sociology Catches up to Rushdoony <i>Lee Duigon</i>	26
The Pastor and Social Action <i>Ian Hodge</i>	14	Classifieds	30
Salt and Light: Making a Difference for the Kingdom of Christ <i>Roger Schultz</i>	15	Product Catalog	32
A Defense of the Defense: Homeland Security <i>Jim West</i>	17		

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Theology of Ownership

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Some years ago, Versteeg wrote, "You can define stewardship only when you can define Christ or God!"¹ Kublai Khan some centuries ago saw the meaning of property and stewardship when he prohibited all gambling in his realm, not a popular step, since the Chinese were intensely addicted to gambling. Marco Polo reported:

The present grand khan has prohibited all species of gambling and other modes of cheating, to which the people of this country are addicted more than any others upon earth; and as an argument for deterring them from the practice, he says to them (in his edict), "I subdued you by the power of my sword, and consequently whatever you possess belongs of right to me: if you gamble, therefore, you are sporting with my property." He does not however, take anything arbitrarily in virtue of this right.²

Kublai Khan had a good grasp of the meaning of sovereignty. If man is sovereign, or if a state is sovereign, then that sovereign has total claims on all that we are and possess. Thus, the idea of civil sovereignty, once alien to the United States, is now claimed by the federal government and all its constituent units. As a result, we are held to be the possessions of the state. Our lives, families, and properties belong to the state. If the tax collector allows us to keep any part of our income, it is called an "exemption," which means that, as an act of grace, the state allows us to keep a given amount of our income. Whoever claims sovereignty claims total ownership.

Thus, in objecting to gambling because it meant "sporting with my property," Kublai Khan showed a firm grasp of the meaning of sovereignty. Kublai Khan, however, was not God; his sovereignty was not a legitimate one; it was, as he stated, "by the power of my sword," and a stronger sword could take it from him. Thus, it was necessary for him to legislate coercively to establish his claim to sovereignty.

The True Sovereign

The triune God of Scripture is sovereign over all creation. He does not *claim* sovereignty; rather, it is an incommunicable attribute of Almighty God. The Scripture therefore does not speak, as Kublai Khan had to, against gambling. It is basic to Scripture that, "The earth is the LORD'S and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1). We are thus God's property, and all our possessions belong to Him. We are only stewards of whatever we possess. God need not say, as Kublai Kahn did, "whatever you possess belongs of right to me: if you gamble, therefore, you are sporting with my property." This is implicit in all that He is, and all that we are. I will be prone to treat with evasion any man's, or any state's claims to my possessions, but if I am in another man's house as a guest or temporary caretaker, I dare not use his property for my own satisfaction, vices, or alien purposes. This should be even more true with God the Lord.

As Versteeg stated, "*Stewardship is the economic result of the Christian experi-*

ence."³ Moreover:

The Christian experience reveals that property is in the purpose of God. It must be directed Godward. Stewardship creates tensions between those who place property at the service of God and those whose one thought is to take advantage for themselves out of it.⁴

Thus, because of the theological nature of stewardship and property, we cannot allow any acceptance of socialism as valid. "Private property," however, while seemingly in conformity to the Biblical doctrine, has this weakness. Socialism places sovereignty in the state, private ownership in the individual. The individual, however, is not a sovereign: he is a steward.

What does it mean to be a steward of property? We cannot permit in terms of Scripture the *personal* nature of property and stewardship to be overlooked. A man's property is a part of his life, an aspect of his work and dominion. The depersonalization of property is the depersonalization of man. Stewards in Bible history were often slaves, members of the household, with a personal stake therein. They were guardians and managers for their lord.

Private Property vs. Covenantal Property

Moreover, ownership in the Bible is *historical, i.e.*, while personal, it has reference to more than the individual. The family is involved. Even apart from the issue of the Biblical land-law (no sale of land), Naboth's attitude has reference to a continuity of faith and inheritance.

Ahab offered to give Naboth “a better vineyard” at another location, or its value in money (1 Kin. 21:2). Thus, from the modern economic point of view, the proposition made by Ahab to Naboth was a good offer. Naboth’s answer was non-economic, “The Lord forbid it me, that I should give the inheritance of my fathers unto thee” (1 Kin. 21:3). Naboth saw the land as a stewardship handed down from his forefathers, and to be handed down to the generations to come. He reacted, not in terms of modern economics, but Biblical economics, namely, in terms of stewardship.

Thus, libertarian economics, which holds strictly to totally private property, leaves property as rootless as does socialist economics: it divorces it from the past and the future. Property then becomes existential: its meaning is limited to the meaning the existentialist individual gives to it, and no more. Socialism, and also existentialism, ties property to the existence of the state.

The Biblical doctrine of property is thus *covenantal*. It begins with God’s covenant, and it is concerned with the continuity of that covenant in history and is concerned with its prosperity. The blessings and curses of the covenant have to do with life and property (Dt. 28). The point of Zechariah 1: 6, and of Malachi 3:8-12, as well as all the prophets, is that life and property without stewardship to God plainly lead to God’s radical judgment.

Biblical Inheritance

The basic aspect of property is *ownership*. While the earth is clearly the Lord’s (Ps. 24:1), the land is also man’s to own and an inheritance in the Lord (Dt. 26:1). Our modern idea of inheritance presupposes death. Someone *must* die before we can inherit. This is *not* a necessity to the Biblical doctrine. A father’s faithful sons have an inheritance while alive; thus, Isaac was the heir and

possessor together with Abraham while Abraham lived. Because property in Scripture is a *family* possession, it is such during the lifetime of fathers, children, and grandparents. This appears clearly in the parable of the prodigal son, who in the lifetime of the father, took his portion and departed. The circumstances are unusual, *i.e.*, the father agreeing to the request, but not unheard of, and hence the point of the parable was telling to its hearers: an inheritance did not require death.

The heir who gained the double portion was the real heir, however, in terms of the continuing and central property of the family. The covenant man, God’s Israel, is thus required to support the father. The tithe, the firstfruits, and all gifts to the Lord, thus are in agreement with family law. The living father turns over the property to the heir, who is then a steward of that property to the father and to the future generations of the family.

This sets the context of tithes and offerings. In Deuteronomy 26:1-11, the firstfruits are given to the Lord, because it is the due of the Head of the covenant family. Man’s *inheritance* (Dt. 26:1, 3, 9-11) requires the recognition of the Father’s sovereign right. The *firstfruit* stresses the *first* place of the Father in all that our inheritance produces. The *tithes* stress the necessity of separating to the Father’s purpose a portion of our increase.

These are not *gifts* to the Father; only what we give above the required amount constitutes a gift. The necessary tax stresses rather the fact that we are heirs. We did not come into a barren world, and we must leave it the richer for our coming. The purpose of the Father requires, *first*, that we exercise dominion over our property and, by means of work, produce an increase. The Kingdom of God must be strengthened and

developed by our family life and by our vocation. We are therefore duty bound to produce an increase, as the parable of the talents makes clear (Mt. 25:14:30).

Second, the Father plans that through our increase, our tithes and offerings bring about the increase of His Kingdom beyond our own limited area of action. Thus, these taxes serve to fuel Kingdom causes in missions, education, reconstruction, worship, music, and so on. As stewards, we have a duty beyond our walls. The whole earth being the Lord’s, He requires us to reconquer every area of life and thought for Him.

Third, our gifts and taxes minister to God’s poor, and to emergency needs outside His fold.

The Material Promises of God

The chosen people of God are called His firstborn (Hos. 11:1). God declared to pharaoh, “Israel is my son, my firstborn” (Ex. 4:22). The Hebrew term for firstborn is *bekhor*, and the Hebrew term for firstfruits is *bikkurim*, derived from the same root.

The firstborn, the redeemed of God, the heirs of His Kingdom, give to the Lord His firstfruits and of the substance of their possessions and increase. Proverbs 3:9-10 makes clear that this is the prerequisite to all material blessings:

Honor the Lord with thy substance, and with the firstfruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

These verses teach, as Fritsch makes clear, that “This is a spiritual law,” and it means that “Obedience to God’s law brings material reward.”⁵

In our time, there is a marked tendency to avoid the material promises of Scripture and to spiritualize them. This means a doubting of God’s sovereignty over the material realm, a distrust in His word, and therefore as ready a distrust

continued on page 28

The Christian and the Social Agenda

Mark R. Rushdoony



Does “social action” belong to the Kingdom of God or the Kingdom of Man? Why have Christians so often been confused about it?

In the early centuries of the church, Greek philosophy was very prominent. The Manichaean cult fully embraced the Greek dualistic view that man’s problem was metaphysical. That is, the problem was his material nature, which was the focus of evil. The Bible, of course, does not see our problem as *metaphysical*, but as *moral*; we are sinners and subject to the curse.

Because the Manichaean faith confused the problem, it also confused its solution. St. Augustine was converted out of that cult into the orthodox Christian faith. He came to see that the root of evil in man and in the world was man’s moral nature, and so he characterized the struggle of history as between the Kingdom of God and the Kingdom of Man. Man in history and society stood either in the Kingdom of Man (the sin of Adam and the hopes and goals of man in rebellion against God) or in the Kingdom of God (the grace of God and its outworking in the church of Jesus Christ).

The Social Implications of Our Fallen Nature

Unfortunately, St. Augustine’s thinking has been lost in much of cur-

rent Christian thought. Though many can see the *soteriology* (salvation) in the doctrine of the two kingdoms, far fewer see its *sociology*, its social implications.

The Kingdom of God is more than an analogy; it is a doctrine of God’s claim on us and the world. The Kingdom of God is where its Lord, Jesus Christ, reigns. It has a people, the redeemed, who are its citizens. Because the earth is the Lord’s and the fullness thereof, its claims are universal and its triumph certain. Our calling as citizens of the Kingdom of God is to acknowledge the Lord’s prerogative of “all power in heaven and earth” (Mt. 28: 18) and His commission to us to teach and preach all things He has taught (vs. 19-20). We testify to His Lordship, His salvation and His dominion.

Our salvation is not simply for the next life. It is our rebirth as new creatures, our restoration as citizens in His present and everlasting Kingdom. Greek dualism saw man’s salvation as an escape into the spiritual and away from this world. But we are called to be salt and light to this world. As salt we are to preserve the world from decay and the death to which it naturally moves. As light we reflect the light of the world, which is Jesus Christ. Our duty is more than “spiritual” as a dualist views spirituality; it is to witness to God in every area of life and thought.

Since the rise of Pietism in the 17th

and 18th centuries, Christians have gotten involved in social action more in defense than as a proactive way to advance the influence of the Kingdom. Defensive efforts react to our errors and fallacies; “offensive” actions point to victory even beyond the immediate.

An example is Christian education. A narrow, defensive view of Christian education is its role in protecting children from the social engineers and messianic humanists who control public education. Fortunately, Christian education has been pushed towards a greater, offensive role: to train a generation of leaders for the Kingdom work ahead.

Pre-tribulation theology was also very influential in discouraging social action for many years during the last century. A common phrase of thirty to forty years ago was, “Isn’t it wonderful how bad things are; it means Jesus is coming back soon!” Such theology discourages social action as, in the words of another common cliché of such churchmen, “Why polish brass on a sinking ship?”

Some have tired of being disappointed by repeated false expectations of Christ’s imminent return. They have turned to the peculiar (and heretical) extreme of full preterism, the belief that all prophecy is already fulfilled, including the second coming and the resurrection of the dead (that’s right, you missed it!). Such are the extremes of men who de-

termine to walk by sight rather than by faith. Even more common is the latent dualism of modern Christian thought that wants to see the faith in terms of a subjective spirituality, and social action as “worldly.”

What We Must Avoid

There are several problems we must avoid in the realm of Christian social action. Even the words “social action” convey images of radical leftist demands for revolutionary change via government coercion, and the painful image of modernist clergy preaching Marxist social programs in the name of Christian love. Even supposedly conservative Christian appeals to social action are too often baptized versions of the liberal agenda, which are endorsed based merely on their stated good intentions. The result is often a lack of activity in Reformed churches. We need both theology and proper activism to go together.

Another error we must avoid is the humanistic, statist version of social action. This follows not the Kingdom of God but the self-aggrandizing Kingdom of Man, and goes back at least to Babel. The Kingdom of Man seeks dominion, power, and glory independent of God. Such plans will emerge repeatedly, wherever man sees a center of power he can control. The demise in our generation of the U. S. S. R. has ended one experiment in social humanism, but not its underlying goal of a humanistic utopia by means of statist action.

Humanism stems from our desire to “be as gods” (Gen. 3:5). This quest will manifest itself in many ways. Because the problem is our sin, we must go back to the Kingdom of God as the only antidote to the pretensions of humanistic man. St. Augustine had it right; we choose between the Kingdom of God or the Kingdom of Man.

Our faith is always the fundamental issue. This is true of us as individuals

and as a culture. The West, for instance, deceives itself when it fails to see Islam as the faith which motivates most terrorism today. A few years ago our greatest threat seemed to be the Marxist faith-sponsored terrorism of the Soviet Union. Today it is Islamic faith-sponsored terrorism. We ought not to forget, however, the humanistic faith-sponsored motivation behind much of the West’s social action in its quest for a new world order.

Statist Social Action

The social action of modern statism is easy because it uses other people’s money through taxation and redistribution. This sham generosity is a false virtue based upon theft. Socialism represents neither love nor charity but rather a statist drain on productivity. Social action based on theft by taxation can never improve a society.

Statist social action is often driven by guilt as a tool for manipulation. False guilt is used to justify the demand for the redistribution of wealth. The use of guilt for manipulation is anti-Christian to the core. Guilt is real, but it has an equally real resolution in the atonement and forgiveness of sins. False guilt has no such resolution; it can never be resolved. Christianity’s core message is about the resolution of man’s guilt; its use as a means of manipulation is an insult to Christ and His gospel. False guilt binds us; Christ came to free us.

Christian Social Action

Christian social action must pass certain tests, or it will degenerate into a humanistic endeavor. There must be a Biblical justification for the action. There is, for instance, no Biblical justification for the redistribution of wealth or the reform of criminals as a judicial goal. But there is justification for the evangelization and teaching of those in the criminal justice system. The former is a

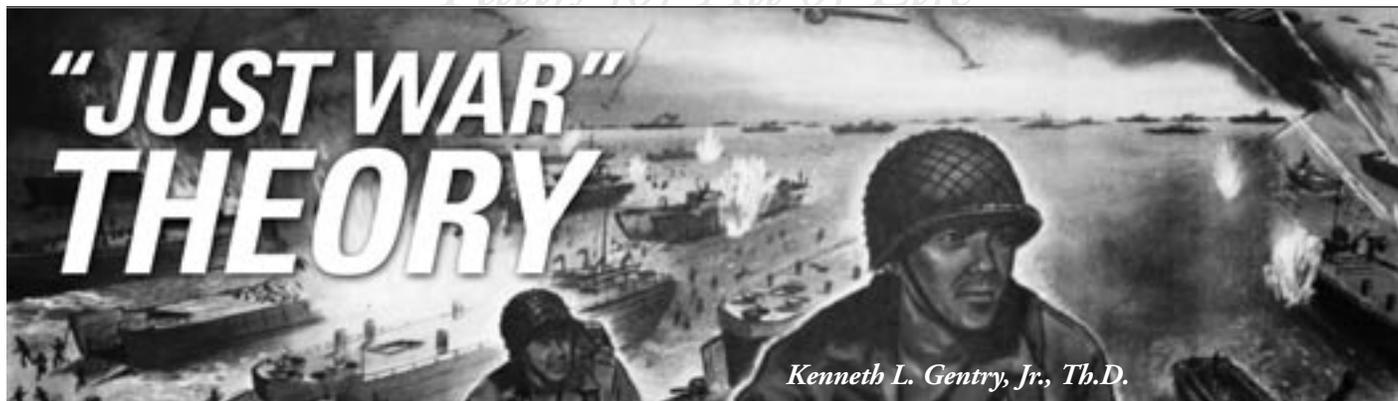
false vision of the state’s responsibility; the latter is a legitimate area of Christian ministry.

Christian social action must be governed by Biblical law, which is the basis, the strategy, and the goal. People like subjective religion and pragmatic means to a goal. Reform, however, cannot be lawless; it must be consistently Biblical or it is inconsistent Christianity.

Christian social action must be Kingdom-oriented. It must go beyond the justification of salvation and embrace the need for sanctification, the growth in grace. Christian social action must therefore begin in the believer’s understanding of himself as a new creature. Life in the Kingdom of God involves all aspects of our lives in every circumstance (hence the necessity of Biblical law).

Life in the Kingdom is about curses for disobedience and blessings for obedience. Kingdom life recognizes that God’s salvation uses ordinary believers as salt and light. God does not send the unregenerate straight to hell any more than He sends His people straight to heaven. He places us here to preach and teach not only His salvation, but His way, His Kingdom, His Lordship, and His law. We preach our Lord’s dominion and exercise authority in terms of it. Our social action must work toward a social order that is godly, not utopian.

Our social action may not match the state’s in its ambition, but it can have more eternal consequences. The church of Peter and Paul’s day provided for her own and became independent of the state while respecting its legitimate authority. It took generations, but God judged Rome. It fell, but the church continued its work of establishing a new civilization. That civilization, the West, must return to its Christian origin or it risks the same fate as Rome in God’s governing of history. **CR**



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



War is on the minds of all Americans today. Like it or not, we are at war with Islamist terrorists in Afghanistan and Iraq. Questions regarding these conflicts encourage us to look deeper into the foundational questions about the legitimacy of war.

The Prince of Peace

Christians serve the One prophesied to come as the “Prince of Peace” (Is. 9:6) who was to effect peace (Is. 2:4). His birth was announced by angels as seeking to establish peace: “Glory to God in the highest, and on earth peace among men with whom He is pleased” (Lk. 2:14).

In keeping with prophetic pronouncement and angelic declaration, Christ’s teaching confirms His peaceable intent. We serve a Savior who teaches us “all things whatsoever ye would that men should do to you, do ye even so to them” (Mt. 7:12).¹ He commands in Matthew 5:44: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” He was so insistent upon this that He taught us: “whoever slaps you on your right cheek, turn to Him the other also” (Mt. 5:39).

Some Christians take the Lord’s peaceable teachings to entail pacifist obligations. They believe that faithful

Christians never support war in any context. They often cite Christ’s “turn the other cheek” as “obvious” evidence for this. They do not realize that He actually said: “whoever slaps you on your right cheek, turn to Him the other also.” For someone to “slap” you on the right cheek would mean that he was giving you a backhanded slap (in that most people are right handed and would slap with the right hand). Christ is speaking of a personal confrontation seeking to settle differences with a fight. This personal directive does not speak to conflicts on the national level involving security concerns.

Despite widespread and simplistic opinion, Christ’s teaching is much broader than “turn the other cheek.” It is all-encompassing, providing direction for all areas of life: spiritual and physical, personal and social, economic and educational — and yes, even political and judicial.

Jesus’ first recorded public discourse opened with a confirmation of the entire Old Testament revelation, including the Mosaic Law (His primary focus): “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be

called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven” (Mt. 5:17-19). Elsewhere He rebukes those who do “not know the Scriptures” and He affirms the Old Testament by other means (Mt. 22:29; cp. Mt. 4:4, 7, 10; Jn. 3:10; 10:35). So what does the Old Testament teach us about war?

The Old Testament and War

The Old Testament endorsed at least certain forms of war. Abram is commended for his war against the evil kings: “Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand” (Gen. 14:20). Of Moses we read: “Moses built an altar, and named it The Lord is My Banner; and he said, ‘The Lord has sworn; the Lord will have war against Amalek from generation to generation’” (Ex. 17:15-16). Even the Psalmist David writes in a worship song: “Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle” (Ps. 144:1; cp. 2 Sam. 22:35; Ps. 18:34).²

But God’s law does not endorse all war. The Scriptures teach principled war, laying down rules for establishing a just war (*jus ad bellum*). The Christian view was well stated by the great scholar Augustine in keeping with the overarching peaceable intentions of Christ:

“War is waged in order to attain peace.” Because of the sinfulness of man, sometimes war is the way to peace.

In a time when our country is at war, we need to reflect upon the principles of just war that have long been a part of the Christian worldview. The average Christian has only a general, foggy notion of the principles of Just War Theory — if any notion at all.

Just War Theory Summarized

In keeping with the peaceable intentions of the Christian faith, Just War Theory posits the following principles:

(1) The Principle of Just Cause. A just war can only be fought to right a grievous wrong and must be engaged with a view to redressing that injury. The right to personal self-defense is always just. We see this legally stated on the personal level in God’s law: “If the thief is caught while breaking in, and is struck so that he dies, there will be no blood guiltiness on his account” (Ex. 22: 2). We see it on the social level in granting the magistrate the right to capital punishment for prescribed crimes: “He who strikes a man so that he dies shall surely be put to death” (Ex. 21:12).

God condemns “princes [who] are like wolves tearing the prey, by shedding blood and destroying lives in order to get dishonest gain” (Eze. 22: 27). The encoding of legislation in the law regarding national armies takes the personal and local right to self-defense to the national level: “Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, ‘Choose men for us, and go out, fight against Amalek’” (Ex. 17:8-9; cp. 1 Sam. 30: 3, 18-19). The blessings of God include victory against the enemy who assails: “The Lord will cause your enemies who rise up against you to be defeated before you; they shall come out against you one way and shall flee before you seven ways” (Dt. 28:7). Even the New Testa-

ment commends just war by placing in the “Hall of Faith” those who “became mighty in war, put foreign armies to flight” (Heb. 11:34).

(2) The Principle of Last Resort. In international relations when tensions are raised, Just War Theory seeks to insure peace and safety. Just war can only be waged as a last resort, requiring that all reasonable non-violent options must be exhausted before the use of force can be justified. Even about cities that threatened Israel we read: “When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and opens unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it” (Dt. 20: 10-12).³

(3) The Principle of Legitimate Authority. A war is just only if it is waged by a legitimate authority. Vigilante justice and gang warfare are not God-ordained means of social conduct. They are debilitating features of social chaos evidencing the breakdown of moral order.

Even just causes require just means of resolution. To plan war is to plan death, which requires duly sanctioned moral authority. This is held only by the civil magistrate, who is ordained to wield the sword in defense of its citizenry.

According to Romans 12:19, vengeance belongs to God who will repay the evildoer. Just three verses later Paul says that God has given the right to avenge wrongdoing to the civil magistrate who is the “minister of God” in this respect (Rom. 13:1-4). “Governors [are] sent by him for the punishment of evildoers and the praise of those who do right” (1 Pet. 2:14), which includes

punishment of whole nations that threaten evil against another nation.

(4) The Principle of Successful Prospect. A war can only be just if it is fought with a reasonable chance of success. Human life is precious, in that man is created in the image of God (Gen. 1:26-27). God has a special concern for man, His highest creature: “What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?” (Ps. 8:4). God ordains the protection of human life: “Whoever sheds man’s blood by man his blood shall be shed, for in the image of God He made man” (Gen. 9: 6). This, of course, prohibits suicide, even at the national level.

In a parable, Jesus touches on this principle of war: “Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?” (Lk. 14:31). David expresses a concern for the prospect of utter defeat: “David inquired of the Lord, saying, ‘Shall I pursue this band? Shall I overtake them?’ And He said to him, ‘Pursue, for you shall surely overtake them, and you shall surely rescue all’” (1 Sam. 30:8).

The righteous seek safety, not destruction: “My God, my rock, in whom I take refuge; my shield and the horn of my salvation, my stronghold and my refuge; my savior, thou dost save me from violence. I am saved from my enemies” (2 Sam. 22:3-4). Consequently, wide-scale deaths and injury incurred in a hopeless cause are not morally justifiable, being a form of national suicide.

(5) The Principle of Peaceful Objectives. The ultimate goal of a just war is to re-establish peace and safety. The historical goal of the Kingdom of God clearly teaches this primary historical

objective: “He will judge between the nations and will render decisions for many peoples; and they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war” (Is. 2: 4). As a counter-example, Islam as a religion and culture has from its founding in Muhammad until the present been in a constant state of war with other cultures.⁴

The just war goal of securing peace embodies the Biblical principle that we should “not be overcome by evil, but overcome evil with good” (Rom. 12: 21). David, though a “man of war” (1 Chr. 28:3), exhibits his righteous desire for peace: “Too long has my soul had its dwelling with those who hate peace. I am for peace, but when I speak, they are for war” (Ps. 120:6-7). Rushdoony observes: “Even in wartime, God’s purpose, the furthering of life for the purposes of godly dominion, must be obeyed.”⁵

(6) The Principle of Proportionate Means. Just war is God-sanctioned violence. But the violence meted out in war must be proportional to the injury suffered. For instance, the laws governing capital punishment constrain the state by not allowing the magistrate to capitally punish a thief (Ex. 22:7) or to put to death the murderer’s family: “Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin” (Dt. 24:16).⁶ Likewise, the aim of war must be constrained by principles of proportionality, according to the *lex talionis* principle of “an eye for an eye” (Ex. 21:24; Lev. 24:20f).

Rushdoony observed, “[T]otal war is prohibited, either against man or against his land.”⁷ Napoleon’s utter humiliation of his enemies led to the Prussian military instructor, Karl von Clausewitz, developing the concept of

“total war.” But God’s law forbids total war: “When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you? Only the trees which you know are not fruit trees you shall destroy and cut down, that you may construct siegeworks against the city that is making war with you until it falls” (Dt. 20:19-20).

(7) The Principle of Civilian Immunity. When just war is waged, military plans and actions must discriminate between combatants and non-combatants. Unarmed civilians are never legitimate targets of war, and every reasonable effort must be taken to avoid killing them. Civilian deaths are tolerable only as accidental, unavoidable collateral damage resulting from an attack on a legitimate military target.

The Scriptures reflect this principle in various places. Armed combatants are the target of just war: “Let not him who bends his bow bend it, nor let him rise up in his scale-armor; so do not spare her young men; devote all her army to destruction” (Jer. 51:3). “When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the Lord your God has given you” (Dt. 20: 13-14). Again, this embodies the principle of man being the image of God and under His protection.

Conclusion

These principles, long maintained in Christian culture and established in Biblical law, must guide us in one of the most fearsome powers of government:

the right to wage war. God’s Word directs us in all of life, and is especially important in governing that which can end life and culture. ■ CR

Dr. Gentry is the author of thirteen books and a contributor to eight others, from publishers such as Zondervan, Baker, Kregel, P & R, and American Vision. He is the editor of a new title from Chalcedon: *Thine Is the Kingdom: A Summary of the Postmillennial Hope*. He has spoken at conferences and on radio across the nation and runs a website for Reformed educational materials: www.kennethgentry.com.

1. We must be careful to interpret Jesus’ teaching from within His God-based worldview. For instance, this directive is not to be used with rapists, sodomites, and sado-masochists.
2. This psalm was left out of Roman Catholic peace activist Father Daniel Berrigan’s commentary on the Psalms.
3. Israel had God-defined borders (Gen. 15:18; Ex. 23:31; etc.) and could never legitimately possess imperialistic pretensions. This passage is not dealing with the special, limited Holy War which secured the Promised Land: “Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby” (Dt. 20:15).
4. See my article on the Chalcedon website which shows the inherently destructive character of Islam: “Christ, Muhammad, and the Culture of Beheading.”
5. Rousas John Rushdoony, *Institutes of Biblical Law* (Vallecito, CA: Ross House Books, 1973), 355.
6. Those who claim court-ordered capital punishment is merely revenge encoded in law must recognize severe limits on the offended: they cannot punish the criminal immediately (without trial), torture him, punish his family, or do anything beyond the limits of the law. Capital punishment actually curtails personal revenge.
7. Rousas J. Rushdoony, *The Institutes of Biblical Law* (Vallecito, CA.: Ross House Books, 1973), 355.

Practical Postmillennialism.

Another great work on eschatology edited by Dr. Kenneth L. Gentry, Jr.

Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. Israel's misunderstanding of eschatology eventually destroyed her by leading her to reject the Messiah and the coming of the Kingdom of Heaven. Likewise, false eschatological speculation is destroying the church today, by leading her to neglect her Christian calling and to set forth false expectations. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis of key Scripture passages, theological reflection on important doctrinal issues, and practical application for faithful Christian living.

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



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THE SOCIAL AGENDA OF THE BUSH ADMINISTRATION

By Joe Morecraft, III



The Bible-believing Christian must boldly, loudly and unashamedly insist that the social agenda of the newly re-elected Bush

administration be founded on the written Word of God. Why? The answer is to be found in the book of Proverbs:

Those who forsake the Law praise the wicked, But those who keep the Law strive with them. Evil men do not understand justice, But those who seek the LORD understand all things. (Pr. 28:4-5)

When the righteous increase, the people rejoice, But when a wicked man rules, people groan. (Pr. 29:2)

Where there is no vision, the people are unrestrained, But happy is he who keeps the Law. (Pr. 29:18)

When the civil magistrate or the voters forsake God's law revealed in the Bible, they will praise wicked politicians, legislation, and policies; but when the civil magistrate obeys God's law, he will protect the citizenry by working against the lawless and the criminal. When leaders increase who seek to bring themselves and their policies into conformity with God's revealed law, the citizenry will rejoice in liberty, justice, prosperity, and security; but when political leaders try to

govern without or in opposition to God's law, the people groan under tyranny. Where the revelation of God does not govern those who govern, the people are unrestrained and ungovernable.

The Principles of Christian Politics

In Romans 13:1-7 we are presented with three fundamental principles of Christian politics: the origin of civil government, the function of civil government, and the powers of civil government. It originates with God. Its function is to protect the law-abiding by terrorizing evildoers. Its powers are the power of a minister of God, the power of the sword of taxation. Each of these ideas must be defined Biblically and applied consistently.

Because the origin of civil government is Almighty God and since all civil governments are answerable to the source of their authority and power, President Bush is answerable to the God of the Bible in all things, and so should be more concerned with doing His will than the will of the voters. This means that his administration must at once confess publicly that the God of the Bible is the only righteous source of law, liberty, and government. It should endeavor to restrict the imperialistic role

of the federal judiciary and its attempts to dechristianize America.

To do these two things, President Bush should encourage the passage of the "Constitution Restoration Act of 2004" (S.2082) that says: "...the Supreme Court shall not have jurisdiction to review, by appeal, *writ of certiorari*, or otherwise, any matter to the extent that relief is sought against an element of Federal, State or local government, or against an officer of Federal, State or local government (whether or not acting in official personal capacity), by reason of that element's or officer's acknowledgement of God as the sovereign source of law, liberty or government." He should make every effort to rein in all branches of civil government to their specified powers and functions spelled out in the U. S. Constitution according to the original intent of its authors.

The Bush administration should work to dismantle all federal bureaucracies, cabinet positions, policies and legislation not in accord with limited constitutional government based on the Word of God, especially those in the areas of health, education, welfare, and human and natural resources. The President must make clear that, under his administration, the civil govern-

ment will no longer usurp powers and jurisdiction not given it by the U.S. Constitution and that he will give the Tenth Amendment its fullest application — *The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.*

Godly Terrorists

Second, since God gives the civil government the singular function of protecting law-abiding citizens by terrorizing criminals and criminal behavior, it should multiply its efforts to defend the most defenseless of our citizens, the unborn. The President should take immediate steps to outlaw abortion as a capital crime. Any laws prohibiting abortion should have teeth and should be diligently enforced. He should appoint to the federal judiciary only those judges who are pro-life and who will be champions of God's law, because judges who are not are hatchet men for the humanistic status quo.

Third, since the power of the civil government is that of a minister of God (Rom. 13:4), with the authority only to pass and enforce laws based on the law of God in the Bible, the Bush administration should pass no laws and make no regulations that are not rooted in the Law of God contained in Holy Scripture. Since God views a culture that condones homosexuality as morally bankrupt and under His judgment (Rom. 1:26f), the Bush administration must work hard to discourage and outlaw homosexual behavior, along with same-sex marriages.

Fourth, since the power of the civil government includes the power of the sword, it must bring swift, severe and just retribution against convicted criminals. It must see itself neither as an agent of social change nor as a marriage and family counselor, but as the administrator of justice and only justice (Dt.

16:20). It must be blind to race, wealth, economic status or gender. All people must stand equally before the law.

Furthermore, since "crime in most cases is to be dealt with by state and local governments, to the degree that the federal government, in its legislation, in its judicial actions, in its regulations, and in its Executive Branch activities, interferes with the ability of the people in their communities to apprehend, judge, and penalize accused lawbreakers, it bears responsibility for the climate of crime which has grown more destructive with each passing year. [He should] favor the unimpeded right of states and localities to execute criminals convicted of capital crimes and to require restitution for the victims of criminals who have not threatened the lives or physical safety of others. Federal interference with local criminal justice processes should be limited to that which is constitutionally required" (U. S. Taxpayers 1992 Platform).

The power of the sword should also be swiftly, justly and severely used in defense against all terrorists or nations that injure or threaten to injure American citizens. The commander-in-chief should commit himself never to place American soldiers in harm's way for political reasons, nor for any purpose other than the defense of the life and welfare of citizens of the United States; nor should he place the American military under the authority of the United Nations or allow it to be answerable to any international court.

Godly Tax Reform

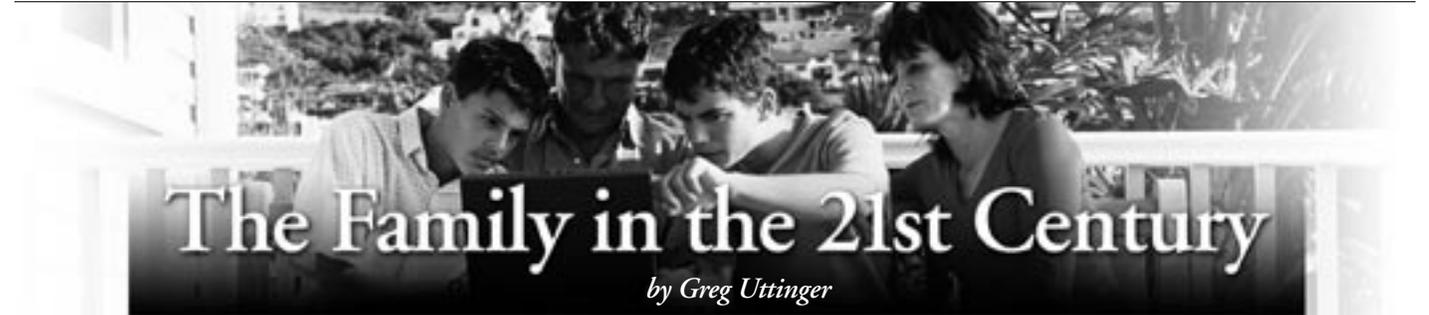
Fifth, since the power of the civil government includes the power to tax, the new administration must make sure that all the taxes that are levied on American citizens are Biblical. It should seek to abolish income taxes, property taxes, corporation taxes, sales taxes, capital gains taxes, value-added taxes,

and any other tax that is detrimental to Americans, their families or their businesses. This means the establishment of a head tax that would require all Americans to pay the same, small amount necessary for the civil government to carry out its one task of the administration of justice (Rom. 13:6; Ex. 30:11-16).

Sixth, without being intimidated by false and unhistorical misinterpretations of the First Amendment that call for the secularization of the civil government of the United States, the President should publicly covenant with God and the people to govern solely in terms of God's revealed law and publicly pledge his allegiance to the Lord Jesus Christ, the Ruler of the kings of the earth (Rev. 1:5), the King of kings and Lord of lords (Rev. 19:16). Why? The answer is found in Psalm 2:10-12:

Now therefore, O kings, show discernment; Take warning, O judges of the earth. Worship the LORD with reverence, And rejoice with trembling. Do homage to the Son, lest He become angry, And you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him! **CR**

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



The Family in the 21st Century

by Greg Uttinger



The Past Is Prologue

It is easy for us to pick a time in history and lose our hearts there. Some choose Mediaeval Europe or Colonial America. Others choose the Antebellum South or Victorian England. Of course, admirable and interesting people did build godly homes in each of these eras. But it is a serious mistake to guide and direct our families as if we really lived in any of these times.

Ours is the 21st Century. The problems and the opportunities that Christians faced in the past will be ours only in part. And that's the way it's supposed to be.

The Times, They Are a Changin'

Times change. As we formulate our priorities and plans for the new millennium, we need to consider those changes. Adam's priorities in the garden were not the ones he formulated as he looked out at the howling wilderness that lay beyond Eden. Noah's goals for his family while he built the ark were very different from the goals he set when he looked down from Mt. Ararat.

But time is not an enemy. Neither is change. The Psalmist wrote, "Because they have no changes, therefore they fear not God" (Ps. 55:19). God sends change within time so that we will learn to trust Him rather than our own understanding or traditions.

The Spirit of the World

We recognize the obvious threats from secular humanism — individual-

ism, feminism, the sodomite movement — and we must take them seriously. But our own traditions can be just as worldly and just as dangerous. For example, many of today's parents and spiritual leaders are children of the 60s and carry with them some of the attitudes and assumptions that flourished in that decade. Remember these?

- ◆ The natural is better than the artificial, the mechanical, or the legal.
- ◆ The Establishment is inherently untrustworthy; operating on the fringe, however, is sane and spiritual.
- ◆ Small, isolated, and self-sufficient communities are spiritually wholesome.
- ◆ Liberty of conscience takes precedence over Establishment order and traditional commitments.
- ◆ Words on paper get in the way of honest commitment and communion.

Each of these ideas is or easily can become at odds with Scripture, and each can do the Christian family great harm. But so can a great many Victorian and Colonial traditions.

Defining the Family...Again

And so, as we set our priorities and plans for the 21st Century, we must be certain that our definitions of marriage and family are, in fact, Biblical. Here are some things the Bible actually says.

- ◆ Marriage creates a family. A husband and wife are a family whether God blesses that union with children or not.

- ◆ The husband is called by God to the work of dominion. In terms of that calling, he is also the head of his family. He is responsible for its spiritual and material welfare.
- ◆ The wife is first of all a companion and helper to her husband in his task of dominion. That is her original and primary definition (Gen. 2:18). After that she is a guardian (keeper) of the home and, if God wills, a mother to children.
- ◆ Children are a blessing, but one we must receive in faith and humility. Remember Peninnah, who was so prideful about having her own children that she tortured Samuel's mother for her sterility (1 Sam. 1).
- ◆ Adopted children are real members of the family. God has adopted us into His family, and we are really brothers and sisters of Jesus Christ and co-heirs with Him.
- ◆ Child training is a Biblical requirement. It isn't easy, and the final outcome is in the sovereign hands of God.
- ◆ When children leave the home to marry spouses of their own, they create new families. When the man leaves his father and mother, the leaving ought to be spatial, economic, and psychological. It is by definition covenantal.
- ◆ The powers and promises God has given the family are not those He has given the church. To the church belongs the preaching of the word, the sacraments, and church discipline — and Christ's spiritual

presence in these things.

Once we have taken the Bible seriously in these areas, there are a few more things we might consider as we prepare our families for the 21st Century.

Preparing Our Children

We must teach our children the Word of God. They need to learn the whole history and story of Scripture and the system of truth that Scripture contains. We have to push our children much harder than our parents pushed us. This, of course, must be more than a matter of the intellect. God speaks to us in the Bible; our children need to learn to hear Him for themselves.

We must prepare our children intellectually. They need to be able to write coherently and argue logically. They need to learn more of mathematics and the mathematically-based sciences than most of us did. In the 21st Century, these will be the indispensable tools of industry, technology, and business. Beyond this, our children ought to be competent at critiquing the arts and analyzing the nightly news in terms of God's Word. As adults, they may never bisect an angle or dissect a frog, but they will listen to music, watch movies, and vote in elections.

We must teach our boys to be men. We need to rethink much of Christian education in terms of this need. Real men take charge, lead in worship, work hard, respect women, and defend the weak. I believe our boys' recreation ought to be manlier. For myself, I'd like to see young men spend less time playing computer games and more time kickboxing, wrestling, and firing high caliber weapons. Their hobbies might involve power tools and high voltage electricity.

We need to prepare our daughters to be companions and helpers to their future husbands. Jane Austen's heroines belong to the past, and even there they

were fictional. In our century Ruth, Esther, and Jael will prove better role models for our girls. Their faith is timeless, and their situations were more like our own.

Money Matters

Money does matter. It is basic to the stewardship God has granted us in this life. We must be wise in how we use it. We need to work at getting out of debt. We need to use credit cards with great care — or not at all. We should prefer careful investment to hoarding. We should pay less for image and more for substance. We should practice delayed self-gratification. We should spend less money on transient pleasures and give more for the expansion of Christ's kingdom. God requires both the tithe and the offering.

Home, Sweet Home

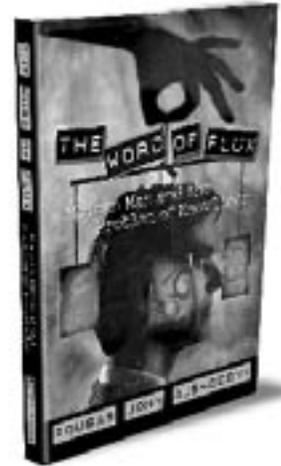
Our homes need to be places where outsiders feel comfortable. We should exhibit a zest for life and a real compassion for those made in God's image. We need the patience to listen to serious questions and the wisdom to give helpful, relevant answers. We need to be transparent, honest, and sincere in our faith. We need to be humble.

Conclusion

None of this is revolutionary. Not much of it is specific. The times are changing, and the 21st Century is for the most part a huge unknown. It's probably safe to give up fountain pens for word processors. Beyond that, we walk by faith. The only stable ground is the Word of God. Let's make sure we're really standing on it. **CR**

Greg Uttinger teaches theology, history, and literature at Cornerstone Christian School in Roseville, California. He lives nearby in Sacramento County with his wife, Kate, and their three children.

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The Pastor and Social Action

by Ian Hodge



When it comes to Christians taking action to change society, the role of the pastor is critical. If Christian social action is to be godly and effective, the pastor must play his part well.

Church circles are still divided today about the role of Christians in social action. Some believe Christians should not get involved in social issues. (This group is probably shrinking, or at least is less vocal than it used to be.) The second camp believes Christians should get involved, although there is disagreement as to how to go about it. But at least all in this camp agree on the necessity for social action.

If Christians are to be involved in social action (and I personally believe they should), then what should be the role of the local pastor? What should pastors do? Preach on issues? Lead the street march against abortion?

Ephesians 4:11-16 offers some guidelines on this issue:

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head — Christ — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Here we see very clearly that the role of pastors is, among other things, to equip the saints. The purpose of this equipping is so that people will no longer be “tossed to and fro and carried about with every wind of doctrine.”

Nothing here indicates *how* the pastor should equip the saints. It merely says he should be doing it, along with the prophets, evangelists, and teachers. This seems to indicate that there is some flexibility in the way pastors might be involved in social action.

There are some pastoral actions that we can identify. The first of these is *teaching*. If nothing else, the shepherd of God’s people should guide the people by offering teaching that indicates what’s wrong in the world. By so doing, he highlights issues and offers Biblical solutions to them.

Secondly, the pastor must lead by *example*. While he may teach certain things, the pastor must also practice what he preaches. If the pastor is against abortion, then he ought to preach as to what should be done about it. Maybe from time to time it is necessary to demonstrate publicly against abortion; so the pastor can march at the head of his flock in the demonstration. If an issue arises in the legislative chambers of the nation, then maybe the pastor needs to write to elected representatives and advise them of their God-ordained duties and responsibilities. And maybe his letter can be a draft for the rest of the congregation.

Thirdly, the pastor can *encourage* his flock to put into practice those things he teaches from the Bible. Is it necessary for children to have a Christian education? Then let’s encourage the parents to get their children out of public schools and into Christian or home-

schools. Should individuals bear arms for their own protection? The pastor can clearly encourage gun ownership, or at least encourage the right to bear arms for those who believe they should own guns. He would discourage disarmament and encourage the passage of laws that allow Biblical practice to be followed.

The pastor has a very important role to play in social action. This is not something that can be ignored and put aside. At the heart of it is the very foundation of the role of the pastor. He must equip the saints. This has implications for every area of life, wherever the saints must be involved, at work, at home, in the local community, and in the nation.

Should the pastor neglect his duty at this point, it is easy to see the outcome. The saints will not be able to determine bad doctrine; they will be tossed about by different opinions, unable to provide God’s solutions to the issues of life.

So we need to encourage and pray for our pastors, that they might indeed be the shepherds of God’s people, so that we all may grow in knowledge and understanding and “might grow up in all things into Him.” 

Ian Hodge, AmusA, Ph.D., is Director of International Business Consulting for the Business Reform Foundation (www.business-reform.com) a ministry that teaches how to apply the Bible to business and provides consulting services based on Biblical principles. He writes a weekly Commentary at www.biznetdaily.com. When he is not business consulting, Ian enjoys exercising a ministry in music with his family (www.musicreform.com). He can be contacted at ianh@businessreform.com and is available for speaking and music engagements.

Salt and Light: Making a Difference for the Kingdom of Christ

by Roger Schultz



How can a Christian take a stand on issues and put godly pressure on the political system?

In recent announcements about the new Liberty University School of Law and the Jesse Helms School of Government, Jerry Falwell argued that Christians are called to be both salt and light. By evangelizing and spreading the gospel, believers bring light to the world. By working to preserve a culture and bring Biblical standards into politics, they are salt.

Falwell is the quintessential Christian activist. An early advocate of Christian schools, he built a Christian university. Now Christians can receive an education kindergarten-through-Ph.D., he notes, without ever sitting under a “secular humanist.” A generation ago, alarmed by abortion, activist courts, and the removal of the Bible from the public square, Falwell got involved in politics. He started the Moral Majority and played a key role in the election of Ronald Reagan.

Falwell took a stand on issues when most pietistic fundamentalists refused to do anything. (Condemning the activism of the Christian Right, for instance, Bob Jones once called Falwell “the most dangerous man in America.”) Most Christians don’t know it, but Falwell’s mentor in Christian activism — and one of the greatest influences on his life — was the Presbyterian theologian Francis Schaeffer.

As citizens of this Republic, American Christians have a right and an obligation to be involved politically. The spiritual heirs of Francis Schaeffer have a

special duty to be salt and light. But we must make sure that our engagement is Biblical and genuinely Christian.

Political Activism

American Christians have ample opportunities to engage the system. In 1984, while a pastor in northern Minnesota, I decided to get involved, and so I talked one of our elders into attending a political caucus in our local township. Nobody else showed up, so Joel and I voted ourselves the chairman and secretary of the Republican Party, passed platform resolutions (pro-life and flat tax measures), and elected ourselves delegates to the county convention, where we guided our platform issues to passage. (However, neither of us wanted to drive to Minneapolis for the state convention, so we gracefully withdrew from politics.)

Our take-over of the Republican Party in Eckles Township was swift, sweet, brief, and uncontested. Of course, our township was very small and, truth be told, nobody much cared who was leading the local Republicans. But there was a real opportunity for Christians who wanted to make a difference: through voter education programs, get-out-the-vote initiatives, candidate recruitment, and pressure for better laws and platforms.¹

One of my Christ College students served as an intern this summer with the Peroutka campaign, and is an enthusiastic supporter of the Constitution Party. Neither of the major parties is conservative, and both are prone to compromise, so a third party is the best bet for advancing a Christian agenda. Does this student worry that third parties can’t

win and will only be election spoilers? Not at all. Third parties can advance issues (especially moral ones) that major parties will not touch. They can better educate voters, offer real choices, and put pressure on major parties.

Christians must strive to be faithful. Above all, Christians must understand that election results are in God’s hands.

However Christians are involved, it is important to keep the work of the gospel distinct from naked political organizing and manipulation. Some churches register voters, promote parties, boost candidates (with a nod and a wink), and transform themselves into satellite operations of one party or another. This is a dangerous trend. There is only one leader that the church should support, totally and unquestioningly, and that is King Jesus.²

Educational Activism

Christians should take every opportunity to inform people of issues from a Biblical frame of reference. Christians are required to teach the nations all things that Jesus commanded (Mt. 28:20), and to teach the full counsel of God’s Word (Ac. 20:27). With educational outreaches, Christians can pick issues they fully support and not worry about being contaminated by compromising parties.

The people in our congregation, for example, serve in a variety of ways. One man is on the board of a crisis pregnancy center. It’s a ministry he supports whole-heartedly. Given the chance, he will eagerly talk about the success of a newly acquired ultrasound machine and the lives that it has saved. Falwell himself started a godparent home, providing

unwed mothers an alternative to abortion. Girls in the home receive food and shelter, adoption services, educational benefits, and spiritual guidance — and many are brought to saving faith during counseling.

Another man has a calling to teach Christian principles of government and has become the mentor-teacher for some local homeschool students. Homeschoolers often need help, and Christians with a special area of expertise can have a great outreach to the next generation.

Another young man is concerned about the homosexual cultural jihad. When gays and lesbians assemble in Lynchburg (which they often do to bug Falwell), he is ready for action. With Bible and bullhorn, he preaches the gospel to the parading activists or privately witnesses to them.

Churches can reach out through educational conferences. The ACTRA Conference (Appalachian Conference to Rebuild America) has had a powerful witness in east Tennessee. ACTRA sponsors an annual fall conference where leading Reformed speakers teach Biblical principles and challenge people to make a difference culturally. Over the years, people have been able to hear and meet Rousas Rushdoony, Greg Bahnsen, Ken Gentry, Joe Morecraft, George Grant, Gary DeMar, Herb Titus, Steve Wilkins, Steve Schlissel, Howard Phillips, and a host of others.

On October 22, 2004, Westminster Reformed Presbyterian Church sponsored a Conference on Biblical Law and Jurisprudence in Lynchburg, following the ACTRA model. The idea was to reach the community, Liberty University, and the new LU Law School with Biblical principles of government, law and ethics. Our special speaker was theologian and attorney George Gatis. We met at Christ College, had overflow

crowds, and had law students visiting with us until 2:00 in the morning! There is reason for hope when people are hungry for the Word of God and its application to all of life.

Spiritual Activism

Ultimately, however, the real issues of life are not political. They are spiritual. We desperately need preachers

that focus on the Word, make practical application to believers, and show the Word's comprehensive utility. Preachers might return to the old tradition of Election Sermons — giving practical instruction on the themes of godly government. A good series might include sermons from Psalm 2, Deuteronomy

continued on page 28

Christian Broadcasting Exerts “Conservative” Influence on America

One of the factors that makes the United States unique among nations is its robust Christian media presence, say British journalists John Micklethwait and Adrian Wooldridge, authors of a new book on America's cultural conservatism, *The Right Nation*.

In an America in which 41% of the people describe themselves as “conservative,” and only 19% as “liberal,” Micklethwait and Wooldridge cited Christian broadcasting as a major cultural influence. American opinion, they wrote, is influenced every day by more than 200 Christian television stations and 1,500 Christian radio stations.

Christian radio is a major presence in America's top radio markets, according to Radio and Records Inc.

The top Christian radio show nationally is James Dobson's *Focus on the Family* with 8 million listeners weekly.

Christian television programs also contribute to this formidable presence. For example, the Coral Ridge Hour, with D. James Kennedy of Coral Ridge Ministries, airs on 400 TV stations nationally, plus four cable networks, and reaches 165 foreign countries via the Armed Forces Network. Coral Ridge TV and radio claims 3.5 million listeners weekly.

The NRB (National Religious Broadcasters) has more than 1,700 member organizations — television, radio, and print, profit and non-profit.

Finally, in spite of nearly unanimous agreement among media pundits that it was headed for financial disaster, Mel Gibson's film, *The Passion of the Christ*, earned more than \$370 million in American theaters during 2004, as of July, making it one of the most successful movies of all time. (This figure does not include home video sales, still being compiled.)

It must be noted that not all of this preaching, teaching, music, and drama is orthodox, and Biblically faithful in content. The Trinity Broadcasting Network, for one, is well-known as a forum for heterodoxy and worse.

Nevertheless, as Micklethwait and Wooldridge point out, America's plethora of Christian broadcasts exerts a cultural influence that is practically non-existent in European countries. This should encourage and exhort American Christians fighting for the soul of American culture.

A Defense of the Defense: Homeland Security

by Jim West



I have in my office an article from *Life Magazine* which appeared in 1940 concerning America's Pacific ring of defense. The article detailed how America's Pacific defense was more or less impregnable, from San Diego to Pearl Harbor to the Philippines. Of course, most of the emphasis is rightly placed upon the U.S. Navy, which was the foundation of our Pacific defense system. The article implied that all was secure and that the United States would never experience any major calamity.

Except that it did, nearly one year later at Pearl Harbor on December 7, 1941, "the day of infamy."

In 2002, some 60 years later, our nation launched the Homeland Security Department, designed to protect our nation from terrorist attacks. The mission of this agency is to "prevent and deter terrorist attacks and protect against and respond to threats and hazards to the nation. We will ensure safe and secure borders, welcome...lawful immigrants and visitors, and promote the free flow of commerce."

Lest we caricature this as national hubris or bravado, the Department also plans to "Lead national, state, local, and private sector efforts to restore services and rebuild communities *after* acts of terrorism, natural disasters, and other emergencies" (my emphasis). This means that while stopping short of calling terrorist attacks a slam-dunk, our government does anticipate future terror attacks. Thankfully, our government is

not like Ahab, who thought that by his disguise and "impregnable" armor he could foil the prophet's prediction. Our government believes that the number of potential targets within our borders precludes an infallible defense system.

This anticipation of future terror is illustrated by the Department's Color-Coded Threat System, which begins with Red (a severe threat of attack), and ends with Green (low probability of attack). Three of the five colors imply the probability of attack: Severe, High, and Elevated. The best the other two can do is present a low probability. The meaning is unmistakable: terrorist attacks within the United States are virtually assured (the President says, "Not if, but when").

The Department of Homeland Security does not think of itself as a magic bullet that can save us from terror. On the contrary, the DHS recognizes its limitations, anticipates future acts of terror, strives to educate, and urges vigilance.

The Necessity of Homeland Security

Is a Department of Homeland Security necessary? Some may think it is unnecessary, or worse, it presumptuously seeks security apart from trust in God. This argument is both cavalier and anemic. Protection does come from God, but God commands the means as well as the ends. Psalm 127 declares, "Except the Lord build the house, the workmen labor in vain, unless the Lord keep the city, the watchmen watch in vain." A nation can have a Maginot line

of defense that appears impregnable, but find that trust in human resources alone does not suffice.

In fact, a proper understanding of Psalm 127 is informed by its latter verses. The children of a believer are pictured not only as the Lord's "heritage," but as a father's "quiver." A quiver is a military metaphor and shows that the man who trusts in the Lord to build his house also trusts in the Lord who "quivered" him. Moreover, because the Biblical father trusts in the Lord he "quivers" his own children. He will not despise means. Psalm 127 is the Old Testament version of praising the Lord and passing the ammunition. Or, in the words of Oliver Cromwell, "Trust in the Lord, but keep your powder dry." Even the disciples who were commanded by Christ to evangelize the world were also commanded to buy a sword (Lk. 22:36).

Psalm 127 also teaches that while the principle behind a Department of Homeland Security is sound, a more basic consideration is home security. One of the functions of the Department of Homeland Security is to teach us how to secure our own bivouacs. How do we protect ourselves from atomic or biological terrorism, not to mention armed terrorism? Both our national and residential houses must be armed with the sword. But again, this does not mean that the ultimate guarantor of home security is our household armaments. Our ultimate trust should not be in Smith and Wesson.

Another argument against a Department of Homeland Security is that we already have a Department of Defense.

This is true, except that the Department of Defense is a politically correct euphemism for the old Department of War. It was after WWII that the Department of War was changed to "Defense," but its functions remained essentially the same. It was thought that the Federal Bureau of Investigation could by itself foil the schemes of internal enemies. This means that the DHS in theory supplements the FBI, not the Department of Defense.

The DHS was created in part as a result of our national government's ineptitude, indeed criminal irresponsibility, for not communicating more fully and openly before the September 11 attacks against the World Trade Center. Because of these clogged communication arteries, the DHS under the leadership of Tom Ridge was established. The DHS has the fingerprints of George Bush all over it; it is, if you would, the DBS, the Department of Bush Security. This means that the DHS is a product of the Bush Administration's wisdom. "For by wise counsel you shall make war: and in multitude of counselors there is safety" (Pr. 24:6).

Still another argument against the DHS is that the real war against terrorism is abroad, in spite of the events of September 11. But the fight against terror is both defensive and offensive. Our President has constantly said that the most effective way to fight terror is with a potent offense. He believes that at this point Iraq is not a costly diversion, but a prime source of terrorism. But by saying this he did not disparage efforts at home to annihilate terror. Although the DHS is a new bureaucracy, with all the inherent dangers of bureaucracy, it is still an extension of our national defense system. To be blunt: the DHS is a new police organization with 180,000 employees.

Of paramount significance is the fact that the DHS is a civilian-oriented defense system. It originated as a defense

against terrorist jihads against non-military targets, that is, civilians. Jihad is a new onslaught against Western culture and calls for the creation of an organization that will address itself exclusively to combat it.

Romans 13 Commends Terror

The purpose of the DHS is to wage terror against terror. This is a core purpose of civil government, according to Romans 13, where we are told that "rulers are not a *terror* to good works, but to the evil." Paul then asks, "Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same." There is a sense in which the civil magistrate is himself a terrorist; only his terror is aimed against the lawless workers of terror. This means that the answer to terror is terror, *good* terror if you will. Evildoers understand and respect terror.

It is always beneficial to recall that a cardinal purpose of civil government is to protect the church. In 1 Timothy 2, Paul commands us to pray for our rulers so that the church might have security, "that we might live peaceful and quiet lives in all godliness and holiness." I have often said that I favor whatever benefits the church, both at home and abroad.

The big prize for any despotic power or terrorist group has always been, and will continue to be, the Christian church. The ultimate design of Satan is to annihilate the body of Christ. Since the principal enemy of the church today (besides its own worldliness and doctrinal apathy) is the Moslem fanatic, the DHS gets my endorsement. The epicenter of the resistance to Moslem jihad today is the church. For this reason it might even be said that the church is the truest Department of Homeland Security!

The war against terror is not just military; it is principally theological.

The terrorists are "praising Allah and passing the ammunition." This is a religious war. This is why President Bush initially named the American assault on the Taliban as "Operation Infinite Justice." And as General Douglas MacArthur said of our WWII enemies (deploring the worship of the Japanese emperor): "Our problems are theological." While the DHS is not a pulpit, it is nevertheless backed by the ideology (theology) of our President and his administration.

At the battle of New Orleans General Andrew Jackson issued the paradoxical order to his gunners: "Lower those guns a little bit higher." In the war against terror we too need to lower our guns "a little bit higher." But our meaning is that while our guns are lowered, our hearts must be lifted up to heaven. If we do this we will not be afraid "of the terror by night." It is righteousness, not militarism apart from righteousness, that exalts a nation. **CR**

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IT'S TIME FOR THE CHRISTIAN RIGHT TO OPPOSE THE DRAFT



by Timothy D. Terrell



Growing up with Christian Right influences all around me, I became quite familiar with the view that Christian patriotism included supporting the U.S. government's foreign military adventures. If the government needed troops for a war, it was the duty of every male American of military age to consent to the draft. To most of those around me, the draft-card burners of the Vietnam War, and those who fled to Canada to evade the draft, were just contemptible pinko liberal pacifists with no defensible grounds to object to military service.

Over time, my own position changed. As I became a non-interventionist, I recognized that Biblical patriotism does not imply giving the government ownership over our lives and property. I considered that a time of national emergency was a time to guard against further government encroachment on personal freedoms; it was then that the state could most easily seize powers that it might not relinquish after the crisis ended.

The military draft, rather than being a necessity to which good and decent citizens would not object, became in my mind a way to hide the costs of war so that massive and usually unjustified foreign interventions could proceed. The draft-card burners might have been pinko liberals, and some might have

been misguided pacifists, but even a Christian economist with a strong opposition to socialism could share one or two of their views.

Why Oppose the Draft?

Christians should object to the draft for several reasons. First, there is no clear Biblical evidence that God ever gave the state the authority to compel men to serve in the military. When war came, troops served like a volunteer militia. There was evidently plenty of family pressure to respond to a call to arms, but those who would not serve were not, it appears, subjected to any civil sanction. There is no penalty mandated by the Old Testament law, even if certain civil leaders may have used coercion.

Old Testament references to military obligations mention nothing like the modern military draft. Exodus 24:5 says that a newly married man "shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken." A newly married man is not to be asked, by any authority, to serve in any capacity that would take him away from home. To infer that the person would be locked up for failure to respond to a call to arms seems to be a real stretch.

If the civil magistrate has the ability to ask men to serve, this does not imply that he can punish those who choose not to. In Judges 7:3, Gideon's large

army was reduced by over two-thirds when the fearful were told to return to their homes. Had Gideon used coercion to assemble his original army? There is no indication that he did, and in fact it would have been difficult to do so when the Midianites had such a hold on the country that he had to hide even his everyday activities (Jud. 6:11).

Years later, when Israel asked for a king, the prophet Samuel warned the people that the king would take their property and compel military services:

And he said, "This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his thousands and captains over his fifties.... And you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not hear you in that day."

Nevertheless the people refused to obey the voice of Samuel.... (1 Sam. 8: 11-12, 18, 19)

Clearly, a draft was one of the disadvantages of rejecting God for a king.

Financial Loss

The draft acts like a hidden tax, imposing heavy but difficult-to-assess burdens on a few while relieving the government of the responsibility to show an accurate accounting of the costs of war. A person who must give up a

\$25,000-a-year job when he is drafted into an \$18,000-a-year military job suffers a loss of \$7,000 a year. This \$7,000 does not show up on the government's books, and thus does not enter into the military's decisions about how many troops will be used.

Furthermore, this ignores the fact that the civilian job and the military job are not equivalent in difficulty and risk — a combat job in the military is far more hazardous. An all-volunteer military must provide recruits with enough compensation — pay, benefits, or intangibles like prestige and public respect — to attract them away from their civilian alternatives. Draftees suffer the loss with no compensation.

Some will argue that in wartime people will not serve for any amount of money, and therefore the military will be undermanned. But dangerous civilian occupations like coal mining are manned — because they pay well

enough to compensate for the risk. Maintaining a volunteer military in a protracted, high-casualty war might mean very high pay scales, but converting to a coerced military does not eliminate the costs. They will still be there, but imposed directly on the draftees instead of the taxpayers.

Even if a military draft were acceptable in principle, there are good reasons to oppose a draft conducted in the United States today. The U.S. today regularly and deeply engages in the sort of “foreign entanglements” our first president warned us about. In many, if not most of these cases, U.S. national security is actually threatened by our own military intervention. As the U.S. government steps outside the area in which it has legitimate jurisdiction, it stirs up resentment among foreigners who then look for ways to strike back.

Should a Christian aid in this process by supporting a draft? Do we really

want to make such foreign adventures cheaper for the government?

Wives and Daughters

Finally, there is a very real threat that a draft will someday include women. This is not intended to be an essay on women in combat, but many of those who favor the draft strongly oppose putting women in combat roles, if not women in the military altogether.

This will soon become a politically untenable position. It will be more and more difficult to defend a male-only draft, as Americans grow more accustomed to seeing women in hazardous military occupations. Drafting women may be phased in, to reduce opposition. Perhaps women will be allowed some sort of stateside “civil service” alternative, at least at first.

The Universal National Service Act of 2004, if passed, would require

continued on page 28

A College for Homeschoolers

Where should Christian parents send their homeschooled children when it's time for them to go to college?

Perhaps not to a secular university where there are coed dorms, “sex fairs,” “queer studies” programs, and administrators who insist that Christian student organizations allow unbelievers to be members or officers.

To meet the higher education needs of America's growing homeschool population, Patrick Henry College in Purcellville, Virginia, was founded in 2000 as a practical alternative to the secular university.

Homeschoolers are the majority of Patrick Henry's student body, and their education rests firmly on a Biblical foundation. The college's mission is “to aid in the transformation of American society by training Christian students....”

“The college is, and always shall remain, a Christian institution,” says the board of trustees' statement of faith.

To that end, the college subordinates its liberal arts and science curricula to a thoroughly Biblical worldview. Science faculty members must personally subscribe to six-day creationism, although competing scientific viewpoints,

from Darwinism to “intelligent design,” will be presented and critically analyzed.

Patrick Henry is also committed to teaching history, government, and social sciences from a Christian perspective and a strict interpretation of the Constitution, the Declaration of Independence, and the writings of America's founders.

The college is in the process of becoming fully accredited. Patrick Henry has already been pre-accredited by the American Academy of Liberal Education, recognized by the U. S. Department of Education as an accrediting agency.

Located “at the foothills of the Blue Ridge Mountains,” less than an hour's drive from Washington, D. C., the college offers four live-in dorms (two male, two female), intramural sports, and student activities featuring drama, debate, and student government.

For photos of the campus, information on admissions and tuition, and the availability of on-line courses, see the college's website (www.phc.edu) or phone 540-338-1776.



Immigration (Legal and Otherwise)

By Samuel L. Blumenfeld



We are all familiar with the saying that America is a nation of immigrants. My parents came here from Poland in the 1920s

and I was born in New York City three years after their arrival. I went to public schools, served in the army in World War II, went to college, and eventually became a writer and a conservative. I consider myself just as much of an American as those whose ancestors came over on the Mayflower. The so-called generation gap between me and my immigrant parents is as wide as the Grand Canyon.

The Challenge of Modern Immigration

The same is true for Rev. R. J. Rushdoony, Chalcedon's founder, whose Armenian parents came to this country in the early 1900s. He was born here, went to the public schools, attended the University of California at Berkeley, became a Reformed Christian minister, and became one of America's foremost Calvinist theologians with a profound understanding of American history and culture.

It only takes one generation to leap from the foreign past to the American present. Of course, our parents came to America legally. They waited patiently in line at American consulates overseas to be able to immigrate to the land of the free and the home of the brave.

Today we face an entirely different problem: massive illegal immigration

from south of the border. It continues because American employers need these low-paid workers to pick the crops, clean the hotel rooms, do the maintenance, wait on tables, do the gardening and landscaping, etc. The idea that at any time the U. S. government might round up these eight to ten million people, put them on trucks and buses, and send them back to Mexico and Central America clearly violates every American's sense of human rights.

The President has proposed a program that would give these illegals some form of legal status. Many of them have put down roots in their communities, given birth to children who are American citizens, and have jobs that need to be done. We are stuck with a problem that is not easy to solve.

A Nobel Past

America has always depended on immigration to energize its economic and cultural development. The original settlers came from England and Scotland and formed the racial, cultural, and religious foundations of our society. The importation of tens of thousands of slaves from Africa was bound to cause problems in the future. But the needs of the moment outweighed any consideration of the future.

The 1840s and '50s saw the massive immigration of Catholics from Ireland. Many Protestants imagined a Popish plot to take control over the young, but there was basically no control over our borders. Immigrants could board a ship in Europe and land and settle in

America with no restrictions. Germans and Swedes came in large numbers to homestead in the West where lots of land was available.

In the 1880s and '90s the great wave of immigration began from Italy and Eastern Europe. These immigrants had more difficulty assimilating, but in only one generation they became enterprising and aspiring Americans. Many Italians became small farmers and vintners, but most of the immigrants from Eastern Europe settled in the big cities where they were easily brought into the Democratic Party. Meanwhile the growth of mammoth industries during the industrial revolution provided jobs for many newcomers and also drew many poor blacks from the South into the cities of the North.

By the 1920s, however, the Eugenics Movement had gained so much influence among the Protestant elite that new immigration laws were passed to limit the number of immigrants from Eastern Europe. The American elite had become aware of the declining birthrate among themselves and the high birthrate of the immigrants, whom they considered to be racially inferior. But once assimilated, the children of the immigrants, imitating the White Anglo-Saxon Protestant majority, began to have smaller families. That is a pattern that has persisted to the present.

As a child from an immigrant family, I saw all of this take place within my lifetime. Most of us went to college under the G.I. Bill and entered all of

the professions: law, medicine, finance, science, teaching, radio, television, the arts, theater, etc. Many in my generation laid the foundation of our high-tech economy, and our children became the computer software engineers, the Silicon Valley dot-com entrepreneurs that are still shaping the future of our culture.

Hispanic Immigrants

While all of this was going on, there began an invasion of illegal immigrants from Latin America. There was at first not much alarm. Farmers in Southern California needed them to pick fruits and vegetables, and many illegals from Cuba and elsewhere in the Carib-

bean found gainful employment in the eastern part of the U. S. Americans were no longer willing to take these low-paying, labor-intensive jobs. High school and college graduates aspired to better white-collar careers.

These Hispanic illegals have been changing the culture of our country, sometimes for the better and sometimes for the worse, and a growing resentment has arisen.

Throughout the South, which has been largely English in cultural background, there are now large Hispanic communities. Assimilation is occurring at a very slow rate, and our public school system is creating a large number

of functional illiterates among them. While the public schools of the 1920s and '30s Americanized the children of immigrants, schools today no longer do so. Despite this, many young Hispanics enter our voluntary armed services and perform their duties competently and with honor.

Also, our immigration laws have been changed to permit more legal immigration from Africa and Asia. Many Muslims have come to our shores since the 1960s, creating a significant number of immigrants unwilling to assimilate into our secular or Judeo-Christian culture. Many of them hope to convert America into an Islamic society. Christian missionaries must work to convert them from their religion of hate into followers of Jesus Christ. The Hispanics are mainly Catholic and therefore can contribute to our Judeo-Christian culture. Many of them, in fact, are being drawn into small Protestant churches.

Homeschoolers Practice What They Learn

Defying the predictions of critics, homeschool graduates have not withdrawn from American public life. Instead, they're making their presence felt in growing numbers.

Generation Joshua, a hands-on civics program for homeschool graduates, launched more than 800 voter registration drives for the 2004 national election. More than 1,500 Generation Joshua members took part, reports J. Michael Smith, president of the Home School Legal Defense Association, the program's parent organization.

"Regrettably, the research shows that people aged 18-24 consistently vote at about a 30% rate," Smith says.

Homeschool graduates, however, vote at a rate of 76%, more than twice the voting rate of their public school counterparts, according to research by the National Home Education Research Institute, cited by Smith in an op-ed article published by *The Washington Times*. The same study also found that homeschool graduates were three times more likely to contribute financially to a political campaign and 14 times more likely to work actively for one.

Generation Joshua offers students a civics curriculum, participation in voter registration drives, and opportunities to campaign for Christian political candidates by serving on "action teams." Founded just last spring, Generation Joshua has recently added another feature — online chats between students and prominent Christian civic leaders such as David Barton, president of Wallbuilders. The program will also be publishing its own civics textbook this spring.

"The Generation Joshua program shows that homeschoolers are not retreating from society, as some critics claim, but actively engaged with making a difference," Smith said.

For an earlier Chalcedon article on Generation Joshua, see www.chalcedon.edu.

Preserving Our Heritage

What should Reformed Christians do? We must endeavor to maintain our basic cultural heritage which we celebrate each Fourth of July. Many illegal immigrants lead very conservative cultural lives. They are anti-abortion, pro-traditional marriage, etc. They should be reached with Spanish translations of the Reformed Christian message. Their ill-educated children are the problem. Many of them have been drawn into drugs and gangs, and most of them cannot read. These social problems are caused by a dysfunctional system run by behavioral psychologists and liberal multiculturalists. Their aim is not to turn these youths into productive Americans but to turn them into clients of psychologists, social workers, therapists, and counselors.

However, since our resources are limited, our main duty is to continue

continued on page 29

The Importance of Local Government and Social Agenda

by Eugene Klingman



“People get the government they deserve.”

This statement is true. An ungodly people get an oppressive and ungodly government.

When people are not inwardly governed by God’s law and grace, an external government will impose its own law. As Americans drift further from their Christian heritage, they lose their internal restraints and moral discernment. They lose the ability to discern good and evil in themselves, in society, and in the ever-extending tentacles of regulation, intrusion, and coercion by government.

Are the Politicians the Problem?

When government offers this or that new service, if we have no restraint or discernment, we welcome it. We don’t stop to judge whether this new service is within the God-given jurisdiction of government and whether or not they have confiscated money from others to provide it. Failing in self-restraint, we accept benefits that do not belong to us — because they are paid for by robbing someone else. Gradually Americans are being driven further into socialism and tyrannical centralized government.

Politicians are not America’s problem. It is the soul of America that is the problem. America today is like Israel in the time of the Judges, spiraling toward apostasy. Unwilling to be self-governed, they walked into the waiting arms of tyranny. “Better” and “stronger” government was not the answer for the

Israelites, and never is. Self-government (*i.e.*, godly Christian character) of the individual is essential to the hope of a free and prosperous nation.

The Heresy of Pluralism

Government begins on the local level, with self-government as the foundation, which is the full recognition that Jesus is King.

Pluralism, on the other hand, that damnable heresy, is the impossible position of neutrality. Pluralism posits all philosophies as worthy of equal consideration; as if we could cook up a culture acceptable to all by throwing everything into a single pot, bring it to a boil, and presto! Pluralism is social, political, and moral neutrality.

Such a concept is impossible to live out because someone or some group’s agenda will lead the way. The philosophy that dominates our culture today is that man is the center and standard of all things, and that transcendent law, the law of God, is non-existent or irrelevant.

This of course is anti-Christian because Jesus really is King. He says, “He who is not with Me is against Me; and he who does not gather with Me scatters” (Mt. 12:30). There is one God and He has set up His King, saying to rulers and judges, “Do homage to the Son, lest He become angry, and you perish in the way, for His wrath may soon be kindled!” (Ps. 2:12) This King has a law applicable to all men of all nations and times. His law is summarized in the Ten Commandments, and lived out in loving God with all one’s heart, and one’s neighbor as oneself. Government begins

at the local level with individuals who owe their allegiance to Jesus the King.

As Christians we are called to disciple our nation into obedience to Christ the King, who told us to teach “them to keep all that [He] commanded” (Mt. 28:20). We are also to disciple other nations by foreign missionary activity. To accept any goal less than Christianizing the nations is to truncate the Great Commission. It is to presume, falsely, that there are other philosophies or religions compatible with God’s decree that has set His Son Jesus as King of the nations in this very age (Ac. 2:34-36; Heb. 10:12,13; Is. 60:12).

With this foundation, the next step in local government and social agenda is to educate the citizenry at the local level. This is already being done by organizations such as the American Heritage Party. They are establishing local groups to meet regularly for Christian political and Christian worldview training and for prayer. Their intention is to build local groups that will eventually put forward candidates for local office.

As the party gains visibility and credibility, it will provide candidates for state office, and as this grassroots understanding and effort grows nationwide, eventually for the presidency. One of the things I appreciate about the American Heritage Party is that they understand that this process may take more than the current leaders’ lifetimes. They are building for the future with a generational vision and hope for America.

Local office is often where the politician is groomed for regional, state, or

continued on page 29

Social Security: Blessing or Bane?

By Curt Lovelace



Is there a better way than Social Security of providing for one's old age? And can we find it in the Bible?

Since its creation in 1935, Americans, for the most part, have supported the Social Security system as a supplemental retirement insurance program. In recent years, however, rumors and reports of impending bankruptcy have caused the Social Security Administration to come under increasing scrutiny. Unfortunately, not all reviews have considered the practical question of how Social Security will continue to pay retirement benefits to those who have been forced to participate.

In fact, as "baby boomers" reach retirement age and demands on Social Security increase, many wonder whether they will ever be able to retire. Entire generations now worry about whether they will receive any benefits at all when they are no longer part of the workforce.

The fact is that Social Security needs to be replaced or abolished. And the church ought to be a large part of this dismantling process.

Theological Objections

Among the first to raise theological objections to Social Security were the Old Order Amish. Content to pay taxes to the government, they objected to Social Security on the grounds that, in their view, commercial insurance is

unbiblical. In 1965, Medicare legislation exempted the Old Order Amish from participation in the system.¹

Provisions have also been made for ministers to opt out of the system. This provision is narrowly defined and does not apply to other Christians who may have the same objections. According to Crown Financial Ministries:

[B]y reading IRS Form 4361, the form that a minister must use to apply for exemption from Social Security, it is quite obvious that opting out of Social Security is only justified if the minister conscientiously objects to government assistance. So, if a minister can honestly say that he or she is conscientiously opposed to any and all types of government assistance... then he or she should have no hesitation about opting out of Social Security. But, if the decision to opt out is based purely on finances, then the decision is neither justified nor honest.²

Other objections range from claims that Social Security cards are a national identification card and part of the plan to bring all nations under one world government, to assertions that the withholding of taxes violates the principle of the tithe.

Timothy Terrell calls for the abolition of the Social Security system on the basis that it robs families and churches of opportunities to provide in times of need. He writes:

The presence of Social Security can serve as an excuse for family members,

and the church, to dodge their responsibilities to widows and orphans. Because Social Security is available, parents may not be as concerned about maintaining a close relationship with their children, or church members with their church. When one is not financially dependent on another, one may be less inclined to resolve differences and pursue peace.³

What About My Retirement?

For many the Social Security system is about retirement. Most people look forward, all their working lives, to the time when they will no longer be required to go to work. Their monthly Social Security checks, along with the proceeds from various pension plans, are expected to take the place of the paychecks they will no longer be earning.

While looking forward to a little leisure time is certainly not unbiblical, Americans may need to adjust their views on retirement. Scripture does not promote the idea that we should cease all productive activity when we reach a certain age. The only mention of retirement in God's Word is found in Numbers 8:25, which specifically teaches about the retirement of temple priests.

Scripture often proclaims the usefulness of senior citizens. Look at Caleb. He was 85 years old when he claimed his inheritance and vowed to drive the Anakites from it.⁴ There is no requirement that we cease to be gainfully employed or to work as volunteers when we reach the Golden Years. But what of

those who cannot continue to work and provide for themselves?

The Family Security System

The family should be a believer's primary source of aid in times of need. In 1 Timothy 5:8 we read, "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever."

Clearly, believers have a responsibility for the welfare of family members. Many have long contended that the government only got into the social welfare business because the church failed in its duties to teach Biblical responsibility and to act as the backup when a family could not provide needed assistance. Terrell advocates that the best thing the state can do for society is to get out of the charity business and let the family and church do their jobs. The state, he asserts:

[C]an assist in returning charity and old-age provision to families by phasing out Social Security. There is no way to do this without someone losing some benefit they expected. Some group is going to receive less than it expected, whether those currently receiving benefits or those currently paying in to the system. Cutting benefits will succeed politically only if a large number are "grandfathered" into the current benefits setup. But the sooner Social Security taxes are ended, the sooner money will be freed up to go into personal savings and charitable efforts.⁵

Social Security Reform

Several plans have been offered to reform Social Security. Reform was, in fact, one of the political issues of the 2004 election. President George Bush promised that he will investigate means of privatizing Social Security. This would provide Individual Retirement Accounts for workers, allowing more diversification and choice for the account owners. Challenger John Kerry

promised that he would not privatize the system, but would ensure that the current system is strengthened so that it will not fail senior citizens.

Conservatives generally back the Bush administration plan. Columnist and economist Thomas Sowell writes:

No matter what you were promised or at what age you were supposed to get it, the government can always pass a new law that changes all of that. But you still have to pay into the system. A private annuity plan run by an insurance company is legally required to pay you what was promised, when it was promised, and to maintain assets sufficient to redeem its promises.⁶

Real Reform

As interesting and as practical as various reform plans may be — and there are dozens of them — they don't really deal with the issue properly. The issue is not whether we get our checks at age 65, although after a lifetime of making payments one would certainly like to realize some return. The real issue is reform within the Christian community. We need to return to Biblical teaching on the matter.

Until we wean ourselves from reliance upon the government, we will not be able to regain our rightful places as providers for one another. Government is only too happy to fill the gap and create more generations of dependents.

Will it be easy to break this cycle of dependence? Obviously not. But first steps need to be taken. Terrell asks and answers:

How, then can our society move toward a more family and church-oriented system of economic dependencies, and away from our current dependency on the state? The first step will be a renewed recognition of the mutual responsibilities family members and church members have toward one another, and a preparation to meet those needs.⁷

Such bold steps require solid teaching from the pulpit and a church that is prepared to stand up for its members and its communities. **CR**

Curt Lovelace is pastor of a growing church in rural Maine. He is also a former newspaper editor and political correspondent. He serves as Executive Director of Lifework Forum, a ministry to churches and foreign mission fields. He can be contacted at curt@lifeworkforum.org. For more information on the ministry of Lifework Forum go to www.LifeworkForum.org.

1. Published online by *Amish Country News*, September 17, 2004 (<http://www.amishnews.com/amisharticles/amishss.htm>).
2. An opinion offered at <http://www.cfcministry.org/pastorsCorner/QA.asp?ID=49>.
3. "Social Security and the Family," *Chalcedon Report*, April, 2003.
4. Joshua 14:10.
5. "Social Security and the Family," *Chalcedon Report*, April, 2003.
6. "Privatizing Social Security," *TownHall.com*, September 28, 2004.
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The Secular Revolution: Sociology Catches up to Rushdoony

by Lee Duigon



If you're old enough to remember the way America used to be, you probably remember a "Christian" country and wonder what happened to it. Why isn't it a Christian country anymore?

According to sociologist Christian Smith, author and editor of *The Secular Revolution: Power, Interests, and Conflict in the Secularization of American Public Life* (UC Berkeley and UCLA Press, 2003), it is because a lot of people worked very hard for a long time to make it a secular society. The expulsion of Bible-centered Christianity from American public life — from the schools and universities, the law courts and the media — the authors find, was the result of "an intentional political struggle...to overthrow a religious establishment's control over socially legitimate knowledge."¹

One might think this an honest, intelligent Christian assessment of American cultural decay. Many Christians, in fact, have made this very observation. For example, in *The Messianic Character of American Education*, Chalcedon's founder, R. J. Rushdoony, described this secularization in the field of public education. However, editor Christian Smith, and his team of sociology professors, are only investigating a sociological phenomenon, and their worldview starkly contrasts with the orthodox Christian position. In his Preface, Smith writes:

[M]y own normative approach to these matters is structural pluralism.... I believe it is unjust to privilege all religions over non-religion.... But I also believe it is unjust to privilege the secular over the religious by excluding religion from whole spheres of public life.

And of course, this commitment to "pluralism" — or neutrality — prevents the authors from fully understanding the subject they mean to analyze.

How Did They Do It?

Secularism routed Christianity from American public life with the tacit cooperation of the Christians, Smith finds.

The winning side is "a rebel insurgency" of the "skeptical, freethinking, agnostic, atheist, or the theological liberal...who generally espoused materialism...and the privatization or extinction of religion."² The losing side was 19th-century Protestantism, which "failed to develop a defensible theological approach to knowledge and society that could withstand the attacks of elite challengers."³ Protestantism lost because liberal Protestants "capitulated early to the basic assumptions and standards of the secularizers."⁴ Even worse, Christian leaders never mounted an effective defense — all too often, no defense at all.

By the early 20th century, higher education fell to the humanists. In 1861, 59% of American college presidents were Christian clergymen; by 1890, 15%; and by 1915, 0%.⁵ "Intellectuals" who not only replaced Christian educators, but also saw to it that "science" should be favored over religion

on the campus, achieved this.

Then public schools followed, with elitists forming the National Education Association. Then, as now, they pushed vast institutional changes in favor of humanism, with little or no input from the rank and file.⁶

Darwinism provided secularists with a "scientific" foundation that quickly spilled into the mainstream in psychology, law, and even journalism.⁷ These professionals tried to present themselves as "scientific," and therefore credible. This attitude is very much with us today.

Secularists ridiculed religion in the press, in school textbooks, and in the academic world. "Theology was weak...out of touch with the growing pluralism of professionals and elites...divided within itself...."⁸ Catholics and Protestants, conservatives and liberals, this denomination versus that denomination — Christians never worked together to counter the secularist campaign.

We Told You So

This probably isn't news to those Christians who have been fighting the secularization of American culture for decades, and even centuries. A. A. Hodge, in 1887 wrote of the secularization of education:

I am as sure as I am of Christ's reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic unbelief, and of

anti-social, nihilistic ethics, individual, social, and political, which this sin-rent world has ever seen.⁹

As early as forty years ago Rushdoony chronicled the secularization of many other fields.

Yet if you check the index of *The Secular Revolution*, you will not find Rushdoony's name. But both authors consulted the same historical record.

So if the book is not particularly timely, is it even helpful? That depends on what kind of help you're looking for. Smith, in his "structural pluralism," does not understand the "messianic character" of the secular movement. He finds only individuals using humanism "as a weapon in the struggle for power," intellectuals' natural hostility to religion, artistic elites' resentment of "censorship" exercised by Christians, and a pervasive believe in "science" as opposed to religion.¹⁰ Blinded by his own ideology, he does not understand that human-

ism is the humanists' religion — and an aggressive, intolerant, and ruthless one, at that.

But Rushdoony understood. Secular humanism, in the eyes of its adherents, is not an opinion but a religion — a religion whose god is not the Lord, but elitist, humanist man. Rushdoony also understood, as Smith and his colleagues do not, that while "religion" outwardly flourished in this country (which is why many of us remember America as a "Christian" country), inwardly, theologically, it was withering away. Very few Americans realized this at the time; more should realize it today.

No Prisoners!

Yet in the sad and often enraging, exasperating story told by Smith and his associates, there is hope for the cause of Christian reconstruction. Smith sees very little hope for a Christian recovery; but Mr. Smith is only a pluralist.

The Secular Revolution describes in great detail how small numbers of determined individuals, hard at work over 200 years, turned a whole country upside-down. But we must not forget how, 2,000 years ago, a handful of ignorant Galileans, empowered by the Holy Spirit, set in motion the Christian conquest of the Roman Empire. That was a much greater achievement than the secularization of America.

We rely on Jesus Christ to empower us to accomplish our mission; but there is one thing we can learn from Smith's book.

If the humanists can conquer America, Christians can reconquer it.

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

continued on page 29

'Article 8' Keeps Up the Fight Against Homosexual 'Marriage' in Massachusetts

When it comes to rooting out homosexual "marriage" in Massachusetts, some Christians and Jews won't take "no" for an answer.

Since four judges on the state's Supreme Judicial Court "legalized" it in May, the Article 8 Alliance has fought tirelessly to get the gay "marriage" ruling overturned. They seek to do it by means of a Bill of Address — a provision of the Massachusetts Constitution that allows a simple majority in the legislature to remove a judge for any reason.

It's a tall order. Article 8 is going up against a nationwide homosexual lobby which has spent more than \$1 million in out-of-state donations, the state teachers' union, the powerful *Boston Globe* newspaper (owned by the *New York Times*), homosexual-friendly politicians, and homosexual-friendly corporations.

Against all of this, Article 8 has some \$20,000 in contributions, one rented office, four full-time volunteers — and the truth.

"We're not stopping," said the group's founder, Brian Camenker.

The judges are vulnerable, he said, because they are guilty of provable conflicts of interest. Margaret Marshall, the chief justice, spoke at homosexual fund-raisers where she invited the homosexuals' lawyers to bring gay "marriage" to her court — where she promised they would win. Such conduct, says Article 8, violates Massachusetts' code of judicial ethics as well as state laws.

Article 8 has staged demonstrations, circulated petitions, lobbied the legislature, exposed homosexual activists posing as candidates for the legislature, campaigned for family-friendly candidates, and forced the state's homosexual-friendly news media to acknowledge their presence. Most of this work has been done by unpaid volunteers.

"We cannot credibly claim to live in a democracy when our most basic laws can be dismantled by four unelected political appointees," Camenker said. "A failure of the citizens to respond appropriately would concede that we've lost control of our own government."

Article 8 has pledged not to let that happen.

To contact the organization by phone, for more information or to make contributions, call 781-899-4905.

Rushdoony, Ownership... cont. from page 3

in any “spiritual” promises. This was made clear by Charles Bridges:

There is no presumption, or enthusiasm in looking for the literal fulfillment of the promises. If we doubt the temporal, should we not suspect our assumed confidence in the spiritual, engagements? For if the Lord’s word be insufficient security for our *substance*; much more must it be for the infinitely weightier deposit of our soul.⁶

But more is implied in failing to give, and in mistrusting God’s promise: it means that we do not feel the family relationship to God is a real one, and hence we have no sense of gratitude and family responsibility. We therefore treat our possessions as our own, not as a stewardship. We then feel that neither we nor our children are God’s family, and we do feel that our possessions are self-created. Our theology of ownership then has implicit to it a belief that we are gods, not the Lord. We then manifest a humanistic theology of ownership.

How we give also determines our theology. If we give to ourselves and to our family, we give without stinting. To a landlord, we give only what is his due, not a penny more. If we give in like manner to God, we give as to a landlord, not as to our Father. **CR**

1. John M. Versteeg, *Save Money* (New York: Abingdon Press, 1939), 61.
2. *The Travels of Marco Polo*, Bk. 2 (New York, The Orion Press, n.d.), 170.
3. Versteeg, *op.cit.*, 57.
4. *Ibid.*, 89.
5. Charles T. Fritsch, “Proverbs,” *The Interpreter’s Bible*, IV, 801.
6. Charles Bridges, *Exposition of the Book of Proverbs* (Grand Rapids, MI: Zondervan, [1846] 1959), 27.

Schultz, Salt and Light... cont. from page 16

17, 1 Samuel 8, Exodus 18, and 1 Chronicles 7.

Christians should educate themselves. Liberty Fund has a number of excellent and inexpensive reprints of classic documents, many of them conservative, many from the period of the American War for Independence. *Political Sermons of the American Founding Era*, edited by Ellis Sandoz, is especially good. Read for yourself how preachers two hundred years ago explained God’s sovereignty over human affairs and called people to action.

Most importantly, Christians must become people of prayer. In times of calamity, believers must humble themselves, seek the Lord’s face, turn from wickedness and pray (2 Chr. 7: 14). We cannot expect national security and prosperity without God’s blessing, and we have no right to expect it if we do not seek Him faithfully. Political activism will never replace the humble petitions of the people of God.

Above all we must acknowledge Christ as our King. Psalm 2 describes the nations in rebellion, and emphasizes the sovereignty of God and the rule of His anointed one. The warning (2: 10), which is given especially to kings and judges, is to submit to King Jesus or face His wrath. We put pressure on our nation for godly reform because the consequences of failure are severe. But in becoming salt and light for our generation, we may be able to bring revival and preserve our land. **CR**

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

1. If Christians are to do this well, they must be well-informed. Keeping up with talk radio, though helpful, will not give enough political depth. Christian activists should read broadly, in a variety of journals, to understand what is happening. I would recommend *Human Events*, *The Weekly Standard*, and *National Review*, for instance, to get a sense of what different conservative agendas are.

2. In 1996, I heard a vigorous debate between Dole and Philips supporters after church. The Philips fan wanted the Dole supporter to sign a Constitution Party ballot access petition. He finally broke down her defenses and placed the petition on the Communion Table to await her signature. The Lord’s Day wasn’t a good time to circulate petitions, I suggested to my friend, and using the Communion Table for partisan politics just didn’t seem quite right.

Terrell, Draft... cont. from page 20

eighteen- to twenty-six-year-olds, male and female, to perform a two-year period of military duty or “a period of civilian service in furtherance of the national defense and homeland security, and for other purposes.” The bill amends the Selective Service Act to require women to register for the draft. Those who refuse to comply would face criminal prosecution.

Thankfully, although the U.S. military appears thinly stretched, the draft seems unlikely to be reinstated in the near future. Christians should be troubled, however, that a bill like the Universal National Service Act is even being considered. Conscription is not a patriotic necessity. It has no clear Biblical support and is dangerous to our liberties. **CR**

Timothy Terrell teaches economics at a small college in South Carolina. In addition, he is director of the Center for Biblical Law and Economics, on the Internet at <http://www.christ-college.edu/html/cble/>. Dr. Terrell can be contacted at terrelltd@market.swork.com.

Blumenfeld, Immigration... cont. from page 22

our work among Christians, to get them to educate their children in Christian schools or at home, to strengthen the positive Christian influence in our culture, so that the immigrants, legal and illegal, will find a moral force that can be of spiritual help to them. Throughout the Southwest, legal Mexican immigrants have become good productive citizens, and we can expect their first and second generation of Americans to enter every facet of our economy and cultural life.

It is unlikely that this country will deport the millions of illegal immigrants who now live among us. Many of them have put down roots and have become necessary citizens, legal or not. Expulsion is not practical. President Bush has suggested giving them some sort of legal status so that we can know who they are, where they live, and whether or not they are leading honest lives.

Of course, all of this will change the demographics of our society. Is that good or bad? When I consider those of us who are involved in saving our American Christian heritage I find among them Armenians, Jews, Italians, Catholics, blacks, and others, who love this country and will fight day and night for its survival and improvement. Our values attract all sorts of people, including newcomers who learn of them not in the public schools but in the patriotic air that infuses America. That is why so many of the second generation are attracted to the military.

I tend to be optimistic about the future of immigration. Ninety-nine percent of the people who come to this country, legally and illegally, do not want to destroy America. They want to enjoy its standard of living, its opportunities, its freedoms. They want the same things that immigrants of the past wanted. I look at the children of my

brothers and sisters: all university graduates pursuing many different careers, scattered throughout North America. America has enormous resilience, and I believe that the children of the illegals will turn out to be as good and patriotic as any generation of Americans that came before them. **CR**

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

Clingman, Agenda... cont. from page 23

federal office. Here Christians can gradually and surely produce a groundswell that will result in strength to wage and win state and federal political battles. Christians should, at the local level (as well as any other), seek the removal of those who demonstrate themselves the enemies of righteousness, for if they are allowed to continue they may go on to an even more influential office.

Local Social Agenda

The social agenda of Christians should be dramatically different from that of the socialist, the statist, and the unbeliever. As Christians understand more fully the Lordship of Jesus over politics and the activities of our nation, they can better implement social policy.

This policy will not be a socialistic redistribution of wealth through giveaway programs, nor will it be intrusive. As our political leaders grow in Christian worldview, they will recognize that government has a God-ordained sphere of authority that is not to intrude onto other God-ordained spheres such as the family or the church. It will be a government that recognizes that its job is to reward the right doer, and punish the wrong doer. Its laws will reflect this

priority, giving freedom and support to the family, the church, and to righteous activity.

This will create more jobs. Business owners will not be forced to pay state-set high wages and instead will compete for the best workers with wages based on market competition and productivity. Welfare will be a thing of the past, because business owners will be able to afford more employees, and the government will not be stealing from the productive to give to the unproductive.

Righteous government begins at the local level with submission of the individual to Jesus the King. Those individuals then, by recognizing that Jesus is Lord over government and politics, join together to guide the election or removal of officials and the formation or reformation of the political institutions. **CR**

Eugene Clingman is Executive Administrator of the International Church Council Project (www.churchcouncil.org) a theological effort (of Coalition on Revival) seeking to halt the slide of the evangelical church toward liberalism and compromise. Eugene also works part-time as a representative for an Inc. 500 company (MoreHealthTimeMoney.com).

Duigon, Revolution... cont. from page 27

1. Christian Smith, et al., *The Secular Revolution: Power, Interests, and Conflict in the Secularization of American Public Life*. (Berkeley: University of California Press, 2003), 1.
2. *Ibid.*, 1.
3. *Ibid.*, 2.
4. *Ibid.*, 135.
5. *Ibid.*, 101.
6. *Ibid.*, 161.
7. *Ibid.*, 264, 270, 313, 421.
8. *Ibid.*, 448.
9. R. J. Rushdoony, *The Messianic Character of Education*. (Vallecito: Ross House Books, 1963), 335.
10. Smith, et al., 38, 43-44.

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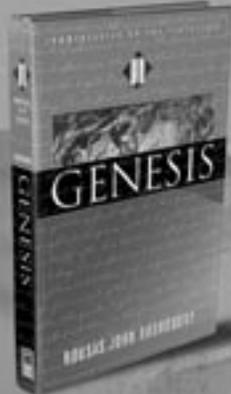
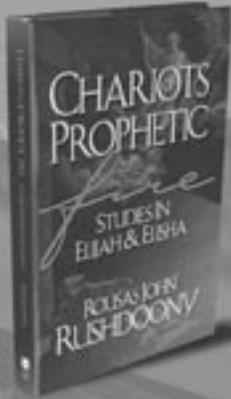
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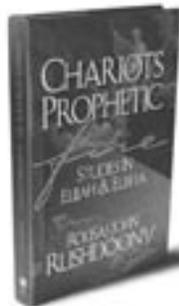
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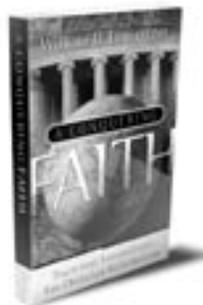
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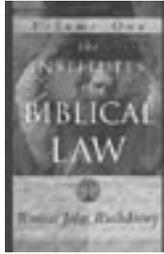
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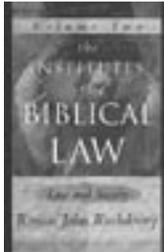
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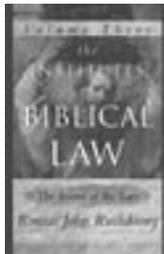
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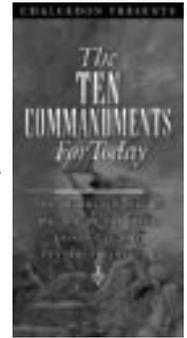
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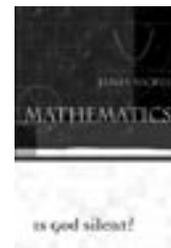
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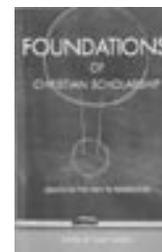
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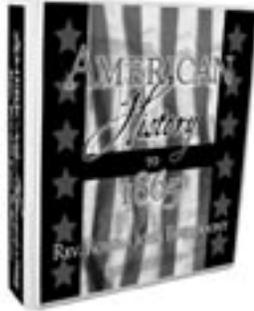
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The Nature of the American System

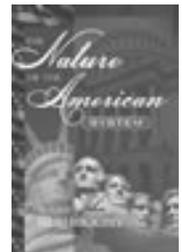
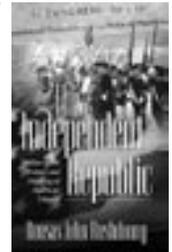
By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is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

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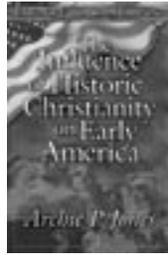


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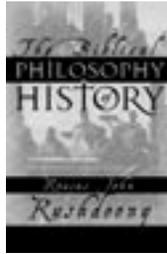
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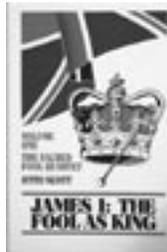
By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's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



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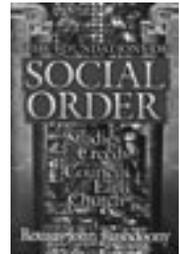
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith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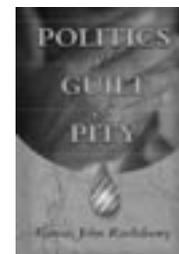


psychology

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

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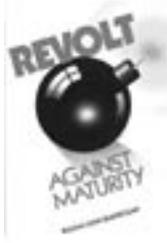
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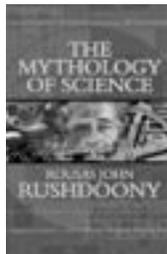


science

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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Alive: An Enquiry into the Origin and Meaning of Life

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

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economics

Making Sense of Your Dollars: A Biblical Approach to Wealth

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

Paperback, 192 pages, index, ~~\$12.00~~ \$10.00



Christianity and Capitalism

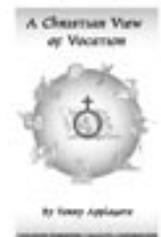
By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

Pamphlet, 8 pages, ~~\$1.00~~ .50¢

A Christian View of Vocation: The Glory of the Mundane

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

Pamphlet, 12 pages, ~~\$1.00~~ .50¢



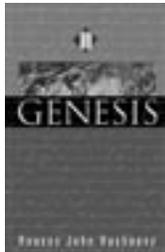
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biblical studies

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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The Gospel of John

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



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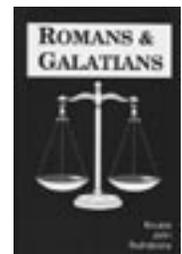
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By R.J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion....

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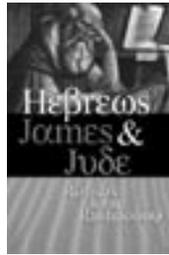
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When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of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

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

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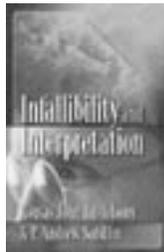
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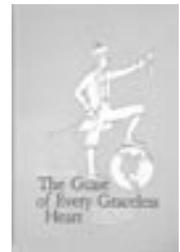
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taking dominion

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Tithing and Dominion

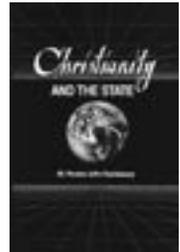
By Edward A. Powell and R.J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed 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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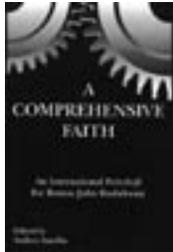
By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements.

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A Comprehensive Faith

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

Hardback, 244 pages, ~~\$23.00~~ \$18.00



The Church as God's Army

By Brian Abshire. What if they gave a war and nobody came? In the great spiritual battles of the last century, with the soul of an entire culture at stake, a large segment of the evangelical church went AWOL. Christians retreated into a religious ghetto, conceding the world to the Devil and hoping anxiously that the rapture would come soon and solve all their problems. But the rapture did not come, and our nation only slid further into sin.

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"This is the victory that overcomes the world, even our faith" (1 John 5:4). This is why knowing Revelation is so important. It assures us of our victory and celebrates it. Genesis 3 tells us of the fall of man into sin and death. Revelation gives us man's victory in Christ over sin and death. The vast and total victory, in time and eternity, set forth by John in Revelation is too important to bypass. This victory is celebrated in Daniel and elsewhere, in the entire Bible. We are not given a Messiah who is a loser. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.

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