

FAITH FOR ALL OF LIFE

Faith for All of Life
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Publisher & Chalcedon President
Rev. Mark R. Rushdoony

Chalcedon Vice-President
Martin Selbrede

Editor
Rev. Christopher J. Ortiz

Managing Editor
Susan Burns

Contributing Editor
Lee Duigon

Chalcedon Founder
Rev. R. J. Rushdoony
(1916-2001)

was the founder of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

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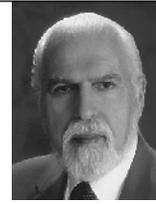
For circulation and data management contact Rebecca Rouse.
Contact her at (209) 736-4365 ext. 10
or chaloffi@goldrush.com

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Elitism

(Reprinted from *The Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 298-302).

It is a significant fact that Karl Marx championed equalitarianism while being an elitist. The two go together. Honest men know the limitations of all men and that equality and inequality are myths. They are essentially mathematical terms which cannot do justice to the diversity of life. You and I may excel in doing certain things and feel totally incompetent in other areas. A man can be a mathematical genius and also incompetent in simple household repairs. If we were all equal, we would all be omniscient and would not need each other. This is why equalitarian regimes are so murderous: they see all men as readily replaceable and readily disposable, except for the elite few, the philosopher-kings.

Plato's Republic

The great sourcebook for elitism is Plato's *Republic*. Its doctrine of justice is humanistic to the core: "Everyone ought to perform the one function in the community for which his nature best suited him. Well, I believe that principle, or some form of it, is justice." This justice means that society must be ruled by philosopher-kings. Under them are the guardians: soldiers and public officials. Most people must make up the masses; they are the slaves, and their virtue must be temperance, meaning self-restraint and obedience.

For such a "republic" to work, Plato felt that two factors which make for individualism had to go: property and the family. Private property must

be abolished, and childbearing must be regulated and strictly controlled.

But this is not all. Basic to the ideal "republic" or elitist state is the state control of all education. This means also the control of books, music, and popular entertainment.

Later elitists refined the controls. Sir Thomas More, one of the uglier figures of the renaissance era, a man who lived badly but died well, added to Plato's communism the control of money. Gold should be used only for making slave chains and chamber pots. Lenin was pleased with the latter part of this plan by More and adopted it. Much later, Edward Bellamy, in *Looking Backward* (1888), wanted state-issued credit cards to replace money. (This would enable the state to starve dissidents into submission.)

Chad Walsh, in *From Utopia to Nightmare* (1962), cited the principle articles of faith held by utopians. Four of these are of concern to us. *First*, man is basically good. The doctrine of original sin is anathema to elitists, because it places all men on common ground before God; it is perhaps the only valid form of equalitarianism. *Second*, man is plastic man; he has no fixed nature and can be readily molded to suit the goals of the philosopher-kings. The doctrine of evolution is an elitist myth which "vindicates" the elitist worldview. It means that the elite can remake man and the world after their image. Much science is devoted to such goals. *Third*, individual happiness is only possible in

any true sense if society is served and flourishes; to seek happiness in separation from the goals of society is subversive and is not true joy. Hence in the Soviet state, the workman who surpasses the work goals is the happy man, because he sees his good and joy in terms of social goals. *Fourth*, man is a rational being who can become more systematically rational. Society will flourish as reason and science flourish. Hence, the philosopher-kings, as reason incarnate, must guide the state and the masses into the life of reason. The implication in all such elitist orders is that submission to the state and its elite is submission to pure reason, and revolt against the elite is irrationalism.

Thus, in every elitist social order, the elite holds this as a fixed premise: think as we do, and you are a sane and rational man; if you disagree with us, you are a social deviate with a serious mental problem.

Rule by Elitists

Almost all nations are now ruled by elitists. When men depart from Christianity, they abandon hierarchy, which means sacred rule in terms of God's law-word, for man's rule by elitists. These elitist rulers have more in common with another than with their own peoples. Elitists love elitists, or at the least prefer them. Our elitists in the United States have made us allies in effect of Red China and the Soviet Union, but not of the Republic of South Africa. Although the R.S.A. has many points in common

with them, economic controls for one, it still smacks too much of the old order of Europe and must be destroyed. Red China has the world's most murderous abortion laws, and extensive state-created famine, but no one proposes disinvestments in Red China, except a few students. The Soviet Union has its slave labor camps and planned genocide, but where are the demands for disinvestments in the USSR?

Elitists love other elitists; they profess to love the masses and are militant equalitarians in legislation and snobs in person. The elitist loves "exclusive" places; he will patronize with delight a fine restaurant if few know about it, but, let it become too popular, and it is "spoiled." He loves out-of-the-way places to travel to and rhapsodizes over them, but let a few "common people" begin to enjoy the same places and he sees it as "commercialized" and spoiled.

The elitist hates the free market because it gives in its own way a good form of democracy. In a free market economy, most men, if they want them, can earn enough for an automobile, television, and their own house. In this way, they pass out of the servant class ("It's so hard to get good servants these days") into the middle class, and this means an independence from the elite. The great evil of Puritanism and of Cromwell to the English elite was that "Merry England" was "destroyed," since now no large class of servitors were bowing and scraping before them. For some ever since, the restoration of such an order has been a dream, whereas their ex-servitors in many cases want to hurt "the ruling class" even if it destroys the country in the process.

Elitism is common to all spheres. Its origins are commonly in Plato, for whom the true universals are abstractions, or ideas, or principles, not the concrete universal, the triune God.

Recently, on a trip, one earnest person, who knew the Bible well, asked me in some bewilderment, "I know my Bible, I know Jesus Christ is my Lord and Savior, and I try to live by God's word, but what are these principles our school principal keeps talking about?" Neither Christ nor the Bible can be reduced to a Greek abstraction or principle: there is never anything abstract about Scripture. Theft, murder, adultery, false witness and more are forbidden, not because of some abstract principle, but because God says so. Tithing is required, the Sabbath rest is mandatory, and short term debt and more is the law of God, not because of some abstract principle, but because we are God's creation and property, and He commands us. Principles lead us to another religion; faithfulness leads us to the Lord.

Elitism takes other forms as well in the church. The Bible gives us legitimate and God-ordained types and symbols which are specific and concrete: they refer to Christ, our salvation and sanctification, and the like. Biblical typology is open to all believers; it is not esoteric. Symbolic theology is elitism. Who but those scholars who know fertility cult religions and have studied under one or two esoteric seminary professors will ever see, in the plain words of Scripture, the hidden and esoteric meanings in the conflict between Moses and Zipporah over circumcision? And what believer, reading the account of the first Passover in Egypt, could even imagine that the sides of the door represented a woman's legs, the top of her pubic area, and the blood of the lamb a woman's hymeneal blood on her wedding night? When the Bible tells us that Christ is God's Passover lamb, what believer will look for an abstract symbol or principle?

Elitism in Academe

Elitism governs the academic community of our time. In the seminaries,

professors tend to look down on those students who intend to be pastors; the favored students are the potential professors. For them, religion often is something to dissect and discuss, not marching orders from the Lord God. For this reason, most seminaries tend to do their students more harm than good. It is of significance that today the fastest growing churches are those which do not require seminary training.

Colleges and universities are schools of elitists. They are hostile often to true scholars as well as to most students. The theory held by intellectuals is that their intelligence sets them apart and makes them distinctive. However, as one professor, a true scholar, once remarked to me, few places are more governed by the mores of a wolf pack than the university. It is not intelligence that makes men strong and independent, but rather faith and character.

As we have noted, elitism stresses education, but it is humanistic education. Such schooling does not breed freedom nor independence but an emphasis on the group. Peer pressure then governs people. When a child begins to attend a state school, that child very soon is governed by his peer group, the other students, and the directions given to the peer group come from the statist educators. The result is a growing breach between the child and his home.

Elitism is moreover very prone to styles, fashions, and fads. These can be with respect to clothing, foods, ideas, recreations, and more. There are continual changes in what is acceptable, because the elite want to be different, and the imitating masses want to follow their trends. It is ironic that for elitism the consent of the governed, according to Plato, is "Where the desires of the inferior multitude will be controlled by the desires and wisdom of the few."

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The Critical Patriot

By Mark R. Rushdoony



The appeal to patriotism seems almost ubiquitous. We even have an expression to describe the abuse of the patriotic sentiment. “Wrapping yourself in the flag” is to a political argument what “claiming the moral high ground” is to an ethical issue. It implies that opposition to anything of the nation is less patriotic, even disloyal.

Criticism of one’s country is not necessarily unpatriotic. Only God is beyond criticism. If we believe in sin, then we must expose it even on a national level. Patriotism shouldn’t be a blind love of country that accepts evil. Christ exposed hypocrisy and false religion in the religious establishment of His day and twice drove from God’s temple those who violated its sanctity. Paul pronounced a curse on those in the church who perverted the gospel, citing a higher standard, “For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10).

God Bless America

“God Bless America” is, both as a slogan and a song, problematic for the Christian patriot. It goes beyond the expression of love and pride in America; it is a prayer to the Creator and Judge of all. Certainly, God has blessed the United States of America. Its founding is unique in human and Christian history, and it represents the high-water mark of human liberty and the defeat of absolutist monarchies in the West, an important milestone for the furthering of God’s Kingdom.

To pray “God Bless America” today, however, begs the question “why”? Exactly what about America do we ask God to bless? Is it America’s entertainment culture, educational system, court system, political, economic or diplomatic policies which deserve God’s blessing? Ought not we first to cry the prayer, “God be merciful to America”? We cannot expect God’s blessing on America without acknowledging its deviation from faithfulness to Him. If repentance does not come before blessing, judgment likely will.

Patriotism refers to a love of one’s home, land, and people. The word comes from the Greek *patrios*, of one’s father. To be patriotic is as natural and godly as to love one’s father, one’s very origin. But unquestioning patriotism becomes idolatrous. All of our loyalties must be governed by the higher standard of faithfulness to God. The instruction of the law and the prophets in the Old Testament was always focused on the personal requirement to covenant faithfulness, never to blind loyalty to the king as the representative of the nation. Much of the work of the prophets, in fact, was critical of the kings of Israel and Judah for their failures, their sins that invited the judgment of God. The prophets, out of concern for the people and the nation, never hesitated to point out the sin of either.

Christ also taught a limited obedience to the civil magistrate: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Mk.12:17). Our Lord did not require us to give the state everything it

demanded. When confronted with a choice of obedience to Christ’s commission or the demands of civil magistrates, Peter and the apostles responded, “We ought to obey God rather than men” (Ac. 5:29). The loyalty of the Christian to his country or his government is always subject to his faithfulness to God’s law and government.

Why Pray for Civil Magistrates?

Paul exhorted the young minister Timothy to pray for all civil authorities, “that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior...” (1 Tim. 2:2-3). This represents the limited nature of what the Christian seeks from his government. The desire to “lead a peaceable life” implies protection from evildoers within and without. It is reflected in the U. S. Constitution’s aim to “insure domestic tranquility” and “provide for the common defense.”

To live in “godliness and honesty” was a desire to be left alone to serve God in faithfulness. The freedom from government intrusion that the U. S. Constitution sought to codify was a similar desire to live in “godliness and honesty” but was then, thanks to the progression of Christian liberty in the West, no longer a freedom from the law, but under it. The Constitution’s purpose was not just that the people of the United States be left alone but that their form of government itself would “establish justice” and “secure the blessings of liberty to ourselves and our posterity.” Paul’s prayer was, in effect, codified in the preamble to the U. S. Constitution.

When men's loyalties have no transcendent character, they necessarily become immanent. If we have no faith in God, our patriotism is merely loyalty to a nation, an ethnicity, a government, or a person or party that claims to embody the essence of the nation. A patriotism that focuses on a land or people can become chauvinistic or racist. In more modern times, nations have been identified by their borders and their governments. This led to fascist nationalism in Mussolini's Italy and Hitler's Germany. It is, of course, easier to detect the mote in another's eye, than the beam in our own. It is also easier to see the excesses of patriotic fervor in nations other than our own.

In America, patriotism has had a different emphasis than in many other nations. American patriotism has always focused less on its land and people than on ideas and ideals. Even the geographic expansion of the United States across the continent was about the "manifest destiny" of the nation. America was known for its vision as a new kind of nation.

The Puritans described their beginning in New England as "a city set on a hill" to which people would be drawn. It was not a government on "Capitol Hill." The Puritans had a firm belief in original sin, so their desire was to limit the power of civil magistrates in order to limit their abuse of power.

A critical part of the American system is the mistrust of the civil power because of man's sin nature. The Declaration of Independence is a list of abuses of power and illegal usurpations of power by George III. The Articles of Confederation provided for an extremely limited central government. The Constitution enumerated limited powers and reserved all others to the people and the states. The Bill of Rights, which some saw as redundant, was passed as an additional guarantee of those rights and the limited

power of the national government. In denying power to government, all these documents were critical of human nature and placed impediments to government activism. For such negativity, we can be grateful. Those Constitutional limitations which remain are all that keeps us from totalitarianism in the name "of the people." The patriot who loves the ideals of liberty and limited government must be critical of those who would take away liberties and centralize power in the name of disaster relief, the war on terror, or any other pretext. Powers lost to government are not easily regained.

The Christian Patriot

To be a Christian patriot in fact requires us to be critical of acts done by the United States that are illegal in terms of the Constitution or unjust or immoral in terms of the higher law of God. A Christian patriot is one who is faithful to his country in terms of a prior faithfulness to God. Christians ought to be both the most vocal supporters of the ideals that made America great and the most outspoken critics of its failures. Party loyalty often pulls us down in this regard. The activities of our government must not be judged in terms of their political expediency but in terms of their moral legitimacy.

The Christian must recognize the priority of his citizenship in the Kingdom of God. Our Lord said, "But seek ye first the Kingdom of God and his righteousness..." (Mt. 6:33). Righteousness means God's justice. Our first loyalty must be to the Kingdom of God and His justice, which is only found through submission to His law-word.

The systemic change America needs first is not in its politics or laws, but in the faith of its people. The part of our system that still works as intended is the ability of the people to change its leadership and laws. The mechanism of republican government is still intact. The

problem is in us. We are a statist people, comfortable with statist solutions. This must change. We cannot judge righteously if we are ourselves unrighteous. Before we ask, presumptuously, "God Bless America," we need to pray "Revive Us Again."

Conspiracy Theories

In defending the need for critical patriotism, we must note that criticism alone is not enough. This is the weakness of conspiracy thinking. Too often, it sees our problems as the sin of a few rather than the sin in all. Conspiracy theories tend all too often to point to the evil work of a limited number of people. By implication, the rest of society is merely ignorant or deceived.

Conspiracy theories are often very complex in their telling, but too simplistic in their assessment of the problem. Conspiracies do exist; they always have. Christ was Himself a subject of a conspiracy (Jn. 11:47-54). Scripture makes clear, however, that even these evil men and their designs were in the providence of God (Ac. 2:23; 4:26-28). Conspiracy theories too often emphasize the evil of the few as the controlling force of history. Christians must see events in terms of the evil in all men (hence the need for a limitation on all human power) and the Sovereign power of God. All men in Adam are conspirators against God and His righteousness; Christians are called to obedience to God and His governing law-word.

Our loyalty to the Kingdom of God and His Christ must always temper our earthly loyalties and duties. That higher loyalty involves a bond of faith in that which is greater than even the noblest American ideals and a love to a people that is stronger than mere ethnicity or common heritage. Faithfulness to our citizenship to the Kingdom of God means we must, at times, be critical of the baser tendencies of the state and politics. ■

The Christian and Conspiracy Theory

By Christopher J. Ortiz

While the liberals may view belief in the conspiracy view of history as absurd, or even as a sign of membership in the “lunatic fringe,” the orthodox Christian must assert it to be basic to the philosophy of history.¹



At the risk of being misunderstood: We're dedicating an issue of *Faith for All of Life* to the subject of the Statist Agenda.

To do this we must address the idea of conspiracy. You'll better understand our reasons for doing so when you've digested each of these pertinent articles. Many, as Rushdoony says, believe a conspiratorial view of history is absurd and does not warrant the serious investigation of academic professionals. But, for the Christian, conspiracy is to be considered, consulted, and eventually condemned.

Conspiracy provides the back-story to Biblical history. Out of the serenity of the Garden a cosmic battle ensues between the seed of the woman and the seed of the serpent (Gen. 3:15); and this conflict continues throughout the Biblical narrative at an unabated pace. It's a saga that is paramount to understanding our present time, and recognizing it is crucial to provoking indifferent Christians to embrace their Kingdom responsibilities.

At the outset I'd like to first highlight an important clarification. As you might imagine there are few favorable words spoken about conspiracy theorists. In preparing for this issue I received a few cautionary words about spending too much time investigating the works of darkness. I acknowledge those exhortations, but I persist in this theme because it provides context to

the rapid decline of our free republic. Ironically, I still find R. J. Rushdoony to be one of the more profound conspiracy “factualists” — he was no theorist — and his Biblical examination of the problem provides the foundation to my approach.

The benefit of conspiracy theory is that it places flesh and blood on an otherwise abstract enemy. It's one thing to talk about the “state” as totalitarian and evil. It's quite another thing to show you how they do it! My intent is to provide you a brief glimpse so that your pure mind is stirred and your resolve is galvanized for the magnificent calling to dominion.

Biblical Conspiracy

Since the first day of judgment in Genesis 3, Satan has pursued a great conspiracy to destroy the seed of the woman. The schemes are carried out through the sinful minds of evil men whose goal is to seize the throne of God and cast away the fetters of God's righteous nation. This protracted struggle is reiterated for us in the oft-quoted second psalm:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. (Ps. 2:1-3)

The kings and rulers “set themselves” against the Lord. They labor for God's throne but seek the destruction

of His anointed. The “anointed” will ultimately be personified in Christ and His church. These evil rulers perceive they are suffering under the *bands* and *cords* of God's law, and the representative body of God must be first removed to clear a path to the throne. Biblical history is filled with the vain attempts of perverted despots to destroy God's holy seed. Shortly after Pentecost the early church leaders recognized Psalm 2 as the framework for the conspiracy to crucify Christ:

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. (Ac. 4:27-28)

Men do conspire and the conspiracies can be massive in scale. In Acts 4 the conspiracy involved Herod, Pilate, the Gentiles, and the people of Israel. What critics often overlook is that complex conspiracies can be carried out without leaks because the conspiracy is satanically controlled. Without awareness the entire nation of Israel conspired against Christ, and that deception overlaid corporate Israel like a blanket. Propagandists would refer to this as “conditioning.”

Despite the difficulty in accepting conspiracies, the orthodox Christian must see Biblical history as conspiracy from beginning to end. The Darwinian unbeliever cannot accept such a foolish view of the world. His materialist phi-

losophy will only permit the impersonal forces of nature blindly nudging history along its circuitous timeline. Rushdoony was clear on the error of such a position, and the necessity for the Christian to embrace history as conspiracy:

History, therefore, is not the outworking of impersonal forces but a personal conflict between the forces of God and anti-God.... The Bible as a whole presents a view of history as conspiracy, with Satan and man determined to assert their "right" to be gods, knowing, or determining, good and evil for themselves (Genesis 3:5). From beginning to end, this is the perspective of Scripture, and only a willful misreading of it can lead to any other position.²

Conspiracy and Hyperbole

Despite the Biblical justification, conspiracy theorists are often discounted because of their outlandish conclusions. One British "specialist" teaches that a race of reptilians (human/reptile) actually runs the world while others suggest aliens or a single religious leader (antichrist?). Other theories are a bit more down to earth and can include the Jesuits, Freemasons, Zionists, Illuminati, and international bankers.

In the history of legend and lore, the heroes and villains were simply exaggerations of reality. This allowed the ancient world to identify with the gods because the people saw in them grand reflections of the material world. Humor works much the same way. We laugh at what resembles us though it is portrayed in hyperbolic form.

Conspiracy theories can be exaggerations of reality. Whereas you and I may chuckle at the suggestion that aliens "rule the world," it doesn't preclude elite groups from manipulating the centers of world power. Conspiracy theories can be extreme, but to deny these exaggerations any correspondence to the truth is naïve and an underestimation of man's sinful capacity.

The New World Order

The conspiracy theory of which most Christians are aware is what has been referred to as "The New World Order." The confirmed role players are such elitists as the Illuminati,³ the Council on Foreign Relations (C.F.R.),⁴ and the Trilateral Commission;⁵ along with the adjunct assistance of big foundations such as Rockefeller, Ford, and Carnegie. The alleged politico-economic tools of this conspiracy are the United Nations and the Federal Reserve.

The New World Order involves a cadre of international financiers that seize control of sovereign nations through the central banking system. In the United States this includes the Federal Reserve. By creating fiat money, these international hucksters enslave free societies via national debt. The objective is to transform a free market into a socialist economy of government regulatory control. Once that is achieved, the now fettered nation can easily be transferred into a one-world order under the dictatorship of a world-government headed up by the global elite.

Astute Christians such as Larry Abraham, co-author of *None Dare Call It Conspiracy* and author of *Call it Conspiracy*, saw early on the insidious truth of the New World Order and helped expose it to millions of readers. The New World Order became kitchen table discussion after the 1990 State of the Union Address by then President George H. W. Bush in which he declared:

We stand today at a unique and extraordinary moment. The crisis in the Persian Gulf, as grave as it is, also offers a rare opportunity to move toward an historic period of cooperation. Out of these troubled times, our fifth objective — a new world order — can emerge....

Ironically, President Bush gave this speech on September 11, 1990. However, Larry Abraham claims the New

World Order expired after the recent failure of the European Union, the unexpected economic rise of China, and the regional instability of radical Islam (see his article on page 11). Abraham did admit in his *Call It Conspiracy* that stopping the globalists doesn't prohibit these satanic serpents from resurrecting their fiendish plots:

If we change the policies of the U.S. Government, both at home and abroad, the game is over, and those "who will be like God" will slither back into the darkest regions and wait to prey on man's ignorance in some future time.⁶

One would think such evil plans would also be thwarted by the death of the participants. Yet recent history demonstrates that this is not so. Structural posterity is as important to the ruling group as perpetuating the faith is to the church. Larry Abraham cites a portion of Orwell's *Nineteen Eighty-Four* that describes this well:

A ruling group is a ruling group so long as it can nominate its successors. The Party is not concerned with perpetuating its blood but with perpetuating itself. *Who* wields power is not important provided the hierarchical structure remains always the same.⁷

The New "American" Order

So, shall we then rest if the New World Order is licking its wounds? I would answer with a resounding, NO! What should incite our observation and target our prayers is the rapid transformation of the American way of life and its relation to the post-9/11 world. Since September of 2001 the radical changes in U.S. foreign policy, homeland security, and new legislation (*i.e.*, The Patriot Act) are great threats to the foundations of our once-free republic. I rehearsed this first in the hearing of those Christians who seem bent on "reclaiming America" from the secularists but seemingly march in "lock step" with

the present administration. The culture wars are important, but the increasing infringement upon our civil liberties may soon prohibit all social agendas.

The illustration of the frog in the kettle best describes the current conditioning imposed on the American populace. We are being desensitized to the rapid loss of civil liberties and the transformation of policing policies. This is all done under the guise of national security. This is the epitome of the Orwellian order where “doublespeak” (language deliberately constructed to disguise or distort its meaning) is used to control the mass populace.

In Orwell’s *Nineteen Eighty-Four*, the character Winston Smith works at a government building (a pyramid) called The Ministry of Truth. Written on the building are the slogans of The Party: WAR IS PEACE, FREEDOM IS SLAVERY, IGNORANCE IS STRENGTH. This form of double-speak permeates Orwell’s novel in such dramatic fashion that it stands as a clear warning to all generations regarding the dangers of government control.

At no stage in American history have we been closer to the fictional hyperbole of Orwell’s world. Daily we are inundated with doublespeak, legislation, and institutions that isolate the undiscerning to a perpetual ignorance. Citizens are simply indifferent to the rapid loss of civil liberties. Here are a few examples of *New American Order* doublespeak:

Freedom Means Tyranny – We are continually told that Islamic terrorists attacked us because of our freedom, and that the War on Terror is the primary means to preserving that freedom. But, ask yourself, are you more “free” since 9/11? The obvious answer is, no. You can now be searched without a warrant, frisked at airports, and monitored in your daily routines. This is all for your protection, of course. So, when politi-

cians say “freedom” we can usually expect more restraints upon our liberties.

Peace Means War – In contemporary political rhetoric much is made of living in peace. America is out to establish that peace — by force if necessary. It’s *Pax Americana* at the barrel of a gun. Much ado about “peace” is often the prologue to “war.”

Patriotism Means Agreement – Patriotism once meant a love and support of country. Now it means agreeing with the present foreign policy. To disagree is considered unpatriotic and lending aid to the enemy.

Security Means Loss of Liberty – In 2001 America traded its liberty for security by signing the Patriot Act. In actuality, there’s nothing patriotic about it. When they say they are working to preserve your liberties, they mean adding more security that inhibit those liberties. As Benjamin Franklin once quipped, “Those who are willing to trade freedom for security deserve neither freedom nor security.”

The New Imperialism

[T]he more the U.S. becomes socialistic, the more it will require imperialism to survive. A parasite, when it destroys one host body, requires another to survive.⁸

Rushdoony, as always, is on target here. Although it’s difficult for Americans to view their country as imperialistic, it’s the order of things when you’re abiding in a socialistic society that regulates and consumes its productivity. Most Americans see imperialism as the handicap of old Europe, but Robert Kagan, neoconservative thinker, highlights the role reversal between Europe and the United States in what he refers to as the “New World Order”:

Two centuries later, Americans and Europeans have traded places — and perspectives. This is partly because in those two hundred years, and especially

in recent decades, the power equation has shifted dramatically: When the United States was weak, it practiced the strategies of indirection, the strategies of weakness; now that the United States is powerful, it behaves as powerful nations do. When the European great powers were strong, they believed in strength and martial glory. Now they see the world through eyes of weaker powers. These very different points of view have naturally produced differing strategic judgments, differing assessments of threats and of the proper means of addressing them, different calculations of interest, and differing perspectives on the value and meaning of international law and international institutions.⁹

A frightening portion of this citation is “now that the United States is powerful, it behaves as powerful nations do.” What powerful nations is he referring to? Ancient Rome? Greece? Nazi Germany? The Soviet Union? Most “powerful nations” were tyrannical and imperialistic. Are we to mimic them?

Kagan also alludes to addressing national threats. By this does he mean other nations that might be opposed to American hegemony? Part of addressing these threats requires massive defense spending on a global scale. This strategy was spelled out clearly in the now famous neoconservative document *Rebuilding America’s Defenses: Strategy, Forces, and Resources for a New Century*. This defense strategy was prepared by the Project for a New American Century (PNAC) and in September of 2000 — one year before 9/11 — suggested that in order to galvanize public support for such massive defense spending the U.S. needed another “Pearl Harbor”:

Further, the process of transformation, even if it brings revolutionary change, is likely to be a long one, absent some catastrophic and catalyzing event — like a new Pearl Harbor. Domestic politics and industrial policy will shape the pace and content of transformation

as much as the requirements of current missions.¹⁰

We all know what transpired a year later — a “catastrophic and catalyzing event” took place that overshadowed the old wound of Pearl Harbor. And since then American forces are engaged in two wars in the Middle East with the possibility of more conflict as the War on Terror unfolds.

Police State USA

Besides billions being spent on defense, a new phenomenon has altered the once free landscape of the American republic. Massive bureaucratic behemoths like the Department of Homeland Security are clamping down on every aspect of society. Being searched is now routine and it’s easy to see that in the near future showing our “papers” at checkpoints could be the norm.

After the fiasco in New Orleans, the idea of “martial law” is now embedded in the American psyche. We’ve all seen footage of federal troops patrolling an American city brandishing automatic weapons and military assault vehicles. It seems we are moving ever closer to a police state as such events as natural disasters might be placed under the jurisdiction of the military.¹¹

But still the majority of Americans are willing to tolerate such a federalizing of their country. After all, it makes all of us safer, right? Conservative Congressman Ron Paul has faithfully warned the public of the current threat of tyranny that is crouched at the door of the United States:

It may be true that average Americans do not feel intimidated by the encroachment of the police state. Americans remain tolerant of what they see as mere nuisances because they have been deluded into believing total government supervision is necessary and helpful, and because they still enjoy a high level of material comfort. That tolerance may wane, however, as our

standard of living falls due to spiraling debt, endless deficit spending at home and abroad, a declining fiat dollar, inflation, higher interest rates, and failing entitlement programs. At that point attitudes toward omnipotent government may change, but the trend toward authoritarianism will be difficult to reverse. Those who believe a police state can’t happen here are poor students of history. Every government, democratic or not, is capable of tyranny. We must understand this if we hope to remain a free people.¹²

How do you know when the police state has fully arrived? How close are we to an actual tyranny? Rushdoony provided the criterion for such a totalitarian state:

An attack on the local police is an attack on the right of self-defense. *When the local police are destroyed, the totalitarian state will have arrived in full force.*

That great civilian army of local police, and a citizenry with police powers and the right to bear arms, is thus a major target of subversive activity, assault, legislation, and propaganda.¹³
[emphasis added]

The subversion of our republic necessitates the federalizing of local police. By creating a federal police force, the government can homogenize policing policies to better handle the increasing threat of international terror and natural disasters. When presented in such a way to a frightened public, it’s easy to see how we can easily take that next step.

The Conspiracy of the State

If I had a dollar for every time Rushdoony mentioned the “state” I’d be a wealthy man. He knew that statism was a manifestation of the Adamic rebellion — the will to be as god. I know of no other man who has dedicated more space to exposing the demonic subterfuge of the prince of darkness. It can be said that “Rush” was not ignorant of the devil’s devices (2 Cor. 2:11).

Yet for all his labor in the camp of the enemy he understood better than any the strategy for overcoming darkness and advancing the cause of Christ. In this sense, Christianity is itself a conspiracy. As one Christian leader once said to me, “Let us conspire together to do good.” However, Christians can avoid the label “conspiracy” because our victory in history is established on the predetermined victory of the Son of God:

But conspiracies can be either good or bad, and this is well known. The reluctance to call one’s own position a conspiracy rests on the premise that destiny cannot be conspiracy; it is historical inevitability.¹⁴

Embracing this predestined victory and working in terms of it is the central task of Christian Reconstruction — the only remedy to international tyranny:

[W]e must be mindful that the cause is Christian Reconstruction. We have an obligation under God to bring all things into captivity to Christ, and under His dominion, to establish Christian order... We need to do this in delight and anticipation of a godly order; we also need to do it in fear of the consequences if we do not. Either we work to establish a godly order, or we go down into the hell of total statism.¹⁵

Achieving the reconstructed social order will require long-term thinking. Deliverance will not come politically — although civil government is a targeted sphere. Our calling is based upon godly service as Gary North makes plain:

Our job is not to “throw the rascals out” in one glorious national election. Our job is to replace them steadily by our own competence.... It is victory through steady, long-term replacement. We need the conspirators to “mind the land” while we are preparing ourselves for full-time, comprehensive biblical service.¹⁶

The Focus of Our Fears

Adolph Hitler once said, “Terrorism is the best political weapon for noth-

ing drives people harder than a fear of sudden death.” For Hitler terrorism was a tool to aggregate totalitarian power for his Nazi party. Hitler created the terror and used the great lie to control his countrymen. Regarding the lies of the party, Joseph Goebbels — Hitler’s minister of propaganda — penned this entry in his diary:

The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth becomes the greatest enemy of the state.

Fear is a means of control and conspirators will use fear to obtain the federal powers of totalitarianism. It is fear that the state desires and it is the lie that creates it. But the Christian must never grant tyrants their coveted wish. Fear is precious in the sight of the Lord and is reserved for Himself. Isaiah offers a telling correction to our present generation regarding the conspiracies of evil men:

For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: “Do not say, ‘A conspiracy,’ Concerning all that this people call a conspiracy. Nor be afraid of their threats, nor be troubled. The LORD of hosts, Him you shall hallow; Let Him be your fear, and let Him be your dread. He will be as a sanctuary. (Is. 8:11-14)

Dread is the strongest form of fear and must not be given to the conspirators. To fear them is to declare them gods. It’s to suppose they can thwart the sovereign decree of God. Our dread is reserved for God alone because it is a form of worship. In this sense the Christian can never exalt conspiracy theories above the doctrines of God and the promise of cultural victory. Rushdoony states the matter with perfection:

The view of history, as conspiracy, however absurd to the liberal with his impersonal philosophy, is a basic aspect of the perspective of orthodox Christianity. As Psalm 2 presents it, the unGodly (sic) nations and peoples rage, they conspire together and imagine a vain thing, the triumph of their conspiracy. Precisely *because it is a vain thing, the orthodox Christian’s philosophy of history cannot make the conspiracy, however central to the stage of history, the main fact of history.* Believing as he must in the sovereignty and predestinating power of God, the meaning of history is for him transcendental. *The main fact is the eternal decree and the certainty of the Son’s victory,* Who shall make the nations His inheritance and possess the ends of the earth, in history and beyond history.¹⁷ [emphasis added]

There you have it — the center of history is the eternal decree and the assurance of the Son’s victory. All conspiracies evoke a chuckle from the Almighty (Ps. 2:4) because of the tardiness of their plans. God declares, “Yet have I set my king upon my holy hill of Zion” (Ps. 2:6). It’s too late. The king is installed. He now bears authority both in heaven and on earth (Matt. 28:18), and His dominion is an everlasting one that shall never pass away (Dan. 6:26).

The power brokers have seized the centers of power: banking, industry, media, and education. The conspiracies are manifold and often ignorant of one another. International financiers manipulate the money supply while secular educators humanize another generation of children. Corporate-controlled media curtails the truth while the defense industry grossly profits from perpetual war. They each pursue their selfish ends with no real regard for the other.

Yet together they represent the corporate body of the first Adam who sought a shortcut to glorification. But it is only our conformity to Christ’s image that makes us “like God.” Seizing the

reins of power in neo-babylonian towers will only incite the fury and wrath of almighty God. It will never grant them the godhood they desire.

In closing it is vital to remember that the victory is ours because the victory is Christ’s first. Therefore resistance to tyranny begins with a return to His rule and the implementation of His dominion mandate. Let us bow the knee rather than reach for the sword. ■

1. R. J. Rushdoony, *The Nature of the American System* (Vallecito: Ross House Books, 2001), p. 157.

2. *Ibid.*, p. 156.

3. The Illuminati is a secret society originated by Adam Weishaupt on May 1, 1776. Many conspiracy theorists believe this secretive group still exists.

4. The C.F.R. is an American subsidiary of a secret society known as The Round Table that was controlled by international bankers committed to establishing a world government. C.F.R. documents clearly reveal their long-held intent of abolishing the U.S. Constitution in favor of a one-world order.

5. The Trilateral Commission, founded by David Rockefeller in 1973, was designed to enhance political and economic cooperation between the U.S., Europe, and Japan.

6. Larry Abraham, *Call It Conspiracy* (Seattle: Double A Publications, 1985), 231.

7. *Ibid.*, 146.

8. R. J. Rushdoony, *The Roots of Reconstruction* (Vallecito: Ross House Books, 1991), 664.

9. Robert Kagan, *Of Paradise and Power: America and Europe in the New World Order* (New York: Alfred A. Knopf, 2003), p. 10-11.

10. *Rebuilding America’s Defenses: Strategy, Forces, and Resources for a New Century, A Report of The Project for the New American Century*, Sept. 2000, p.51

11. <http://washingtontimes.com/national/20050927-121122-3262r.htm>

12. Ron Paul, “It Can’t Happen Here” (Dec. 21, 2004) <http://www.lewrockwell.com/paul/paul225.html>

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THE DEATH OF THE NEW WORLD ORDER ... IT IS NOW OFFICIAL

By Larry Abraham

Insider Report "Is It Not a Cause?" June 3, 2005

To the surprise of many and the protestations of others, I have been saying for some time that the New World Order Gary Allen and I wrote about in *None Dare Call It Conspiracy*, and I concluded in the sequel *Call It Conspiracy*, was dead. The official obituary was written by the French and Dutch voters on May 29th and June 1st of 2005. Thank God!

Just about the time I start to have doubts in the whole process of democratic elections, somewhere, some bodies renew my faith in the Jeffersonian optimism of "trusting the people." These developments are huge, and as usual the American media have in large part missed the story. They were so preoccupied with the "Deep Throat" revelations and the opportunity to kick Nixon "one more time" along with the hope of comparing him to George Bush, they could have cared less what happened in Europe. It doesn't help their enthusiasm for the story when any thoughtful conclusion leads to even more validation of the US as the only world super power. There is no nation of Europe to carry out the Chirac wish of "challenging the US" for international leadership. Someone had better check the bars on the windows of the *New York Times*; we wouldn't want any bodies strewn on the sidewalks of Times Square. On second thought, "Never mind."

The Plan

The dream which died this week has been in the making since the Paris Peace Conference following WWI and gained heavy momentum at the conclu-

sion of WWII. The original architects are now dead, *i.e.*, Jean Monnet, John J. McCloy, Robert Schumann, and Col. Edward Mandel House, but their heir apparent, David Rockefeller, has lived long enough to witness the destruction of the Twin Towers, his NWO financial center, and the votes in France and the Netherlands. So far as I can tell, not one reporter knew enough about the background to even contact him for an interview about his Trilateral failed dreams.

The United States of Europe was to be a cornerstone in the New World Order (NWO) as was Japan in the Far East, completing the hand of their Trilateral World. The US was the anchor, of course. But not anymore.

Even before the "no" votes in France and Holland, the NWO faced the unexpected jokers in their stacked card deck of radical Islam and the New China, neither of which had been dealt into their original game plan, but with these referenda it is an unquestioned "bust out." After trillions of dollars spent and countless millions of hours in planning, the game is over. Gone! Kaput!

The ironies of this development would fill a library of tomes, none of which are likely to be written accurately. But I must admit, when Gary and I wrote our first book in 1972, and I did the sequel in 1985, I never dreamed things would turn out as they have. But I shouldn't feel too bad, neither did the Wise Men, as they liked to call themselves, and they sure had more invested than I did.

The UN ... What Next?

Their "last best hope," the UN, is now exposed for what it has always been, a whore house on the East River, while the troops of the Peacekeeping Force rape, pillage, and plunder. It won't be long before the bureaucrats in the Kofi Annan-presided-over-tower start carting off the furniture, office machines, and paper clips. The liberals in the Senate will probably still be filibustering, if John Bolton is "sensitive" enough to help "reform" that object of their affection before an al Qaeda homicide bomber blasts it into smithereens.

The Euro ... What Now?

With the collapse of Eurolandia, or should I say the "false start," a whole host of new conditions arise and questions emerge not the least of which is, "What happens to the currency without a country"? It was but a few short weeks ago that many were saying how the euro was a forgone conclusion to replace the dollar as the major reserve currency and the denominator for the price of oil. Whoops! Even the Swiss had plans afoot to replace their franc with the euro. The insiders of the NWO felt they were being ever so clever by putting the new currency in place before they moved against the sovereignty of the nation states, believing that people's loyalty would "follow the money." Maggie Thatcher told them it wouldn't work when she gave her now famous speech at Bruges, Belgium, which led to her being "overthrown" by her own party. Take a bow, Mrs. Thatcher, you deserve it.

From the Urals to the North Atlantic, politicians are now checking their hole cards, trying desperately to figure out how to play the next hand (I have been watching too much poker on TV lately; I just can't seem to shake the poker analogy). On June 3rd, Italy's Welfare Minister Roberto Maroni said in an interview to *Repubblica Daily*, "The country should hold a referendum to decide whether to return to the lira." Maroni cited Britain as a virtuous example of a country whose economy "grows and develops, maintaining control over its currency." This is highly significant coming from a leading minister in the third largest economy in Europe. It is just the start, as others will follow in their skepticism. All over the Euro-states, people will turn against the leaders who promised them the "pie in the sky" if they would vote to join in the Super-State. The current trickle will soon become a flood of resentment as the French, German, Belgium, Spanish, along with the other western European economies, continue to flounder and get worse. The jealousies, resentments, and outright prejudices, which had been ignored and given more cosmetics than a Gloria Swanson close-up, showed themselves in the French voters who worried about the "Polish plumbers" taking away jobs and the "invasion of the Turks." The eastern European countries previously lined up to join the EU are saying to themselves about now, "Ah ... thanks but no thanks, don't call us we'll call you."

The Politician's Dilemma

The Eurocrats, led by Chirac, are insisting they will "try again" at some later time to seek voter approval for the 400-page constitution, but that presumes a couple of things: one of which is that somewhere, someone in Europe will read it, and two, they will like what they read. I think neither will happen

anytime soon. What will be read are the "help wanted" ads of the European newspapers by the Brussels bureaucrats as they get ready to vacate the premises and try to find honest work. And speaking of "work," that too seems to be a big problem for people who are used to a 35-hour work week trying to compete against the Indians and Chinese who log that many hours in three days.

One of the immediate effects of the vote is Jacques Chirac's and Gerhard Schroeder's worst nightmare has become a self-inflicted wound. While they were saying to Eastern Europe, "Shut up and do as you are told," Mr. Bush was touring Latvia, the Ukraine, and Georgia saying, "Come join our model; we are with you every step of the way." George W. has made it very clear that he sees our natural allies in the former communist countries and not in the socialist-infected, culture-destroying, limp wrists of Paris and Berlin. Adding insult to injury, whom does Chirac appoint as Prime Minister the day after the vote? None other than Dominique de Villepin, the Napoleonic fantasy-monger, who is dedicated to creating a French-controlled Europe and who prided himself in shafting Colin Powell at the UN before the Iraq invasion by leaking forged documents suggesting Niger had sold yellow cake uranium to Saddam. If you were a European from virtually anywhere over there, that worried about the future and especially about Islamic terrorism, whom would you trust ... George W. Bush or the Paris, Berlin, and Brussels elites? The US influence, primarily through NATO, which the French abandoned years ago, will grow like tulips in the Netherlands.

The next move will be to relocate the US military bases out of Germany and put them down in the more friendly environs of Eastern Europe or bring them home completely. Either way, the geopolitical balance shifts away from the

Euro-rats. Old Europe is rapidly becoming what Gertrude Stein once said about Oakland, "There is no there, there." And now the whole world sees it.

The New World Order is dead, long live Freedom! ■

In 1971, Larry Abraham co-authored the groundbreaking bestseller, *None Dare Call It Conspiracy*, selling over five million copies, which became a lightning rod for the resurgence of the Conservative Movement in America. Overnight, Mr. Abraham became a nationally known speaker and leader for the conservative revolution that was taking shape in this country. In 1985, he published his powerful and best-selling sequel, *Call It Conspiracy*.

He is the former publisher of *Conservative Digest Magazine* and continues to serve as the Editor and Chief writer of *Larry Abraham's Insider Report*, in continuous publication for twenty-three years. *Insider Report* has subscribers in all fifty states and over 49 foreign countries and is one of the most respected and quoted newsletters in the industry.

He is a founding member of the National Committee for Monetary Reform, a past member of The Council for National Policy and the International Policy Forum.

Neoconservatism vs. Christian Reconstruction

By Gary North



In 1965, R. J. Rushdoony moved his family from Palo Alto, California, to the San Fernando Valley. He had been working for

two years on a research grant from the Center for American Studies, which was in the process of being dissolved.

That same year, he started what became Chalcedon, operating under the legal umbrella of Walter Knott's non-profit foundation. He began publishing a monthly newsletter, which became the *Chalcedon Report*. None of this attracted any attention by the media.

At the other end of the country in 1965, two momentous events took place. First, Norman Podhoretz, editor of *Commentary*, the publication of the American Jewish Committee, began a major shift of editorial policy. What had been a standard though highly literate journal of conventional political liberal opinion began a metamorphosis into a much more skeptical publication. Podhoretz and his friends steadily lost confidence in Lyndon Johnson's Great Society.

Second, also in New York City, Podhoretz's friend Irving Kristol launched *The Public Interest*, a quarterly scholarly journal. This journal became the primary intellectual outlet for what became known as neoconservatism. Under Kristol's editorial leadership, this journal began to publish articles by professors at some of America's finest universities. What was unique after 1965 was their willingness to analyze the actual results of the growing welfare state. They found, as Ludwig von Mises had been

saying for half a century by 1965, that the results of government intervention into the economy are the opposite of what the interventionists promised that their programs would achieve.

Mises had made this judgment based on a rigorous application of economic theory. Authors in *The Public Interest* kept economic theory in the background. They reported on the empirical results of the government's welfare programs. These programs, if not total failures, at least were producing highly negative side effects. Of course, there is no such thing as a side effect, as biologist Garrett Hardin once remarked. There are only effects, some of which people do not like. These unpleasant effects are then called side effects.

What was remarkable at the time and also in retrospect is the fact that in 1965 there were academic authors who were willing to break with the prevailing liberal opinion. This was in the heyday of the Great Society, when Johnson was able to pass more welfare legislation than any president since Franklin Roosevelt during his first term. Yet these authors sent in their footnoted articles, indicating that they had either been closet conservatives for many years or else they had experienced a paradigm shift, along with Podhoretz and Kristol.

In the case of sociologist-historian Robert Nisbet, there had been no paradigm shift. He had been a conservative for well over a decade, a conservative of the Russell Kirk variety. It was Nisbet who first introduced me to Kirk in 1960. I was one of two undergraduates invited to lunch by Nisbet, where Kirk also had been invited. Approximately two students were the sum total of conserva-

tive political opinion at the University of California, Riverside, in 1960.

Nisbet had written one book, *The Quest for Community*, in 1953. In 1954, he became the Dean of the College at UCR, the year it opened. Thus, Podhoretz and Kristol lifted Nisbet out of academic obscurity and opened the door for him to become one of the leading intellectuals in American conservatism by 1970. As editor of Basic Books, Kristol published Nisbet's book, *The Sociological Tradition*, in 1966. It became an instant classic — a rare event in book publishing.

Nisbet had the intelligence, the literary skills, and the perspective in 1953. But he had no market. Beginning in 1965, he gained access to a large market. As he told me in the late 1960s, "I became one of their in-house sociologists. Jews buy a lot of books." Yet this does not explain the existence of that market after 1964. It had not existed in 1963.

Something changed in 1965. Many things changed, seemingly overnight. A new liberalism arrived, which developed into the Vietnam student protest movement and the domestic counterculture, commonly known as the hippie movement. The counterculture was opposed by all conservatives, but also by the fledgling neoconservatives. We can easily date the arrival of this new liberalism: the student protest movement at the University of California, Berkeley, in the fall of 1964. It caught the older liberalism completely by surprise. By 1968, it had confirmed the old adage, "The Revolution is eaten by its children." To which anti-revolutionary conservatives have always responded: "But not soon enough."

One irony here is that Nisbet and Rushdoony were both educated at Berkeley in the late 1930s. Nisbet had remained there as a professor. Rushdoony had gone into almost perfect obscurity as a missionary to the Western Shoshone tribe in Nevada and Utah. There he read constantly, assembling his now legendary personal library. There he also saw socialism firsthand: the Bureau of Indian Affairs (BIA), arguably the West's oldest national experiment in socialism. The system was a visible failure — one which few non-BIA white men had ever witnessed at close range in 1950. Liberalism never tempted Rushdoony again.

Two Kinds of Opposition

The neoconservatives tended to be skeptics of the Vietnam War as the 1960s closed. So was Rushdoony. So was I. But there was a fundamental difference in this anti-war spirit. The neoconservatives had all been big supporters of previous American wars. Rushdoony and I were both historical revisionists regarding America's wars. We believed that the United States had not fought a legitimate war since 1783. We were convinced that Wilson and Roosevelt had tricked the nation into war, with Roosevelt deliberately provoking Japan's attack at Pearl Harbor. The neoconservatives were anti-war selectively — we might say empirically. They opposed the Vietnam war in much the same way that they opposed this or that Great Society program: on an *ad hoc* basis. They were visibly pragmatists.

They were also pro-Israel. They believed in the policies of the U.S. government in supporting the State of Israel against the Arabs and in sending billions of taxpayers' dollars to the government of Israel. Rushdoony and I were anti-Zionists. We were also opposed to government-to-government foreign aid — to Israel or any other nation.

Rushdoony and I were anti-Communists of the Old Right. We were foreign policy non-interventionists, called isolationists by non-interventionism's critics. We rejected the idea of the state as savior, and Communism was the most intense and ruthless of the modern philosophies of salvation by civil law. In contrast, neoconservatives had been anti-Communists of the conventional liberal variety. Some of them, including Kristol, had been part of a CIA-funded front called the Congress of Cultural Freedom, established in 1950. The CIA had bankrolled the liberal but anti-Communist monthly British magazine, *Encounter*, which had been a kind of Gentile version of *Commentary*. This CIA connection was not discovered by the literati until 1967. Kristol was *Encounter's* first co-editor. Melvin Lasky edited it from 1958 to 1990. Both he and Kristol had been Trotskyites in the 1930s.¹

During the 1970s, the neoconservatives began to be concerned about the build-up of Soviet missiles and nuclear weapons. One of their organizations was the Committee on the Present Danger, which publicized the nuclear threat. In the 1980s, this outlook dovetailed with the work of former General Daniel Graham's work in publicizing SDI: the Strategic Defense Initiative, dubbed "Star Wars" by the media after Reagan's 1983 speech. Graham, Rushdoony, and I were all active members of the Council for National Policy in the first half of the 1980s.

Graham was promoting national defense, not the establishment of an American counter-empire. He and retired General Albion Knight favored SDI because it offered a technological nullification of MAD: Mutual Assured Destruction, which was policy based on holding civilian populations captive by the threat of nuclear attacks on cities. I agreed.

With the Gulf War in early 1991, the split between the neoconservatives and Christian Reconstruction became obvious. Rushdoony and I publicly opposed the war. The neoconservatives favored it.

With the fall of the Soviet Union six months later, the neoconservatives became open advocates of a new American empire. Christian Reconstructionists rejoiced that the Soviet monster was dead, but we had moral objections to the Clinton Administration's economic sanctions against Iraq. The neoconservatives went along with the sanctions.

Hijacking the Christian Right

The neoconservatives have had access to millions of dollars through large foundations: Olin, Scaife, Bradley, and Smith Richardson. Money talks. In Washington, it screams. Christian Reconstruction has been entirely self-funded through small donations by newsletter subscribers and book buyers.

Neoconservatism could call on high-level government figures to give speeches after Reagan's election. Christian Reconstruction could not. Neoconservatives were on major university faculties from the beginning. Not so with Christian Reconstruction.

Neoconservatives gained influence — some would say control — over the editorial page of the *Wall Street Journal*. I wrote a couple of book reviews for it in the early 1970s.

The New Christian Right was born in September, 1980, at the Reunion Arena in Dallas: the National Affairs Briefing Conference. This was an amalgam of the post-Goldwater Right (Richard Viguerie's mailing list empire), called the New Right, and some major Protestant fundamentalist TV leaders. I spoke, through the intervention of Howard Phillips. In a back room of the Arena, Bob Billings said it best in

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Breaking the Yardstick by which We Measure Success

by Martin Selbrede



In one of my talks at Chalcedon's recent 40th Anniversary Conference in Georgia, I alluded to a question from a Bay Area atheist group during a telephone interview the month before. The atheists were curious how I would measure the success of Christian Reconstruction. From their reaction to my answers, I'd guess that they expected me to wax enthusiastic over the supposed impact of the Christian Right on national politics and on the Republican Party. They expected me to couch my reply in statist terms (a framework they appear to find both intelligible and credible). They were distressed when I instead proposed two goals that, if met, would signal the success of Christian Reconstruction. I further insisted that until these two goals were achieved, any other alleged "successes" of Christian Reconstruction would be like "Band-Aids" applied to a compound fracture: superficial and ephemeral.

What two things would indicate that Christian Reconstruction has been successful? *First*, that Christians tithe all the tithes commanded in the Bible: the Levitical tithe, the poor tithe, and the rejoicing tithe. All of it. Every last, decentralizing, state de-bloating cent of it. *Second*, that the tithe is applied as commanded in Scripture (e.g., Neh. 10:38), with only a tithe of the tithe directed to institutional worship, but 90% of the tithe directed to Levitical functions (in particular, education of children).

These two things go in tandem: so long as Christians won't tithe, the short-changed Church will be tempted to

gratuitously identify itself with Malachi's storehouse to avoid the implications of Neh. 10:38. But even if Christians *did* tithe, the Church's misallocation of the tithe would completely undermine that fact, fostering ecclesiastical bloat. If God asserts He is robbed when individuals withhold the full tithe, will He hold churches blameless that misapply 90% of the collected tithe? Judgment begins at the house of God. We'd expect that He will prosper, not the ecclesio-centric churches, but the basiliocentric (Kingdom-centered) churches.

In short, when every Christian puts his money where his preachy mouth is, and churches trust God and obey the injunction of Nehemiah 10:38, Christian Reconstruction can acknowledge a major success. The cultural implications of these two indices will be deep, lasting, and will snowball. Until that time, both individuals and churches are illegitimately dipping their hands into God's pockets — in different ways, assuredly, but no less culpably.

So, what is going on culturally in the mean time? Christians are looking for quick political fixes, and are equating any perceived progress on such fronts as rip-roaring successes. It is instructive, then, to consider the rip-roaring successes achieved by King Josiah, the greatest king of the Old Testament by Scriptural acclamation.

The scriptures that speak of Josiah's reign should bring tears of joy and recognition to those sympathetic to Christian Reconstruction. The fact is, notwithstanding the astonishing strides under Josiah, Israel's reconstruction was short-lived and finally collapsed

catastrophically under the reign of Zedekiah. The reconstruction, particularly among the populace, had no abiding root. It's as if the cultural flip-side to "unless your righteousness exceeds that of the Scribes and the Pharisees..." is "unless your reconstruction exceeds that of King Josiah..." But make no mistake: if we, today, were enjoying even a fifth of the progress that Josiah's cultural pile-driver had achieved, many Christians would see that as a miraculous, world-wide success. So we must continually remind ourselves that "these things happened to them for ensamples: and they are written for our admonition" (I Cor. 10:11). Only unshakeable things can remain when God moves in history.

John Peter Lange brings home the meaning of counting the cost before building a tower (Lk. 14:28-30) in words that apply both to Josiah's reform and our own era:

The beginning signifies nothing unless it leads to the end; a good ending is impossible without careful calculation and continually renewed exertion of all inward powers... So long as the City of God shows so many incomplete towers and heaps of ruins, it cannot possibly make upon its enemies the impression of an impregnable fortress.¹

By the time you read this, Mark Rushdoony, Chris Ortiz, and myself will have (*Deo volente*) attended a follow-up conference in New York (October 21-22, 2005) sponsored by secularists for the purpose of enlightening attendees on the dangers of "Dominionism." We expect that secularists will once again (as in April 2005's conference) apply statist/political yardsticks to measure the

success of the Christian Right, concerning which they take (to be charitable here) a dim view. As I see Christians grab the exact same yardsticks to draw exultant conclusions, I find myself in the ironic situation of regretting my comments to the Bay Area atheists concerning the two tithe-based yardsticks I proposed. My change of heart isn't based on my analysis being incorrect. Nor is it because I've come to prefer other equally suitable yardsticks (e.g., "when conservative Christian pastors no longer put their own kids in public schools, creating arguably the worst example possible for their flock"). My reversal is premised on the fact that all such yardsticks reflect gross presumption in light of our Lord's words at Luke 17:20.

When the Pharisees inquired of Christ, "When comes the kingdom of God?" they did not "intend to inquire as to the date but as to the visible signs and tangible proofs for determining that the kingdom has truly come" (Lenski²). The words of Christ in answer to this cannot be evaded: "The kingdom of God cometh not with observation."

How theologians use this idea appears to vary with their eschatology.

Amillennialists think it applies with equal force against both premillennialists and postmillennialists: the Kingdom will never be visibly manifested this side of the Second Advent, being a purely spiritual phenomenon, and least of all would its coming be observable in the premillennial sense of a sudden imposition of millennial rule by Christ in person.

Some premillennialists don't scruple to reverse the sense entirely, as if Christ had meant it will be unnecessary to hunt for omens or sift through data to detect it, because the Kingdom's coming will be so explosive that no one will miss it. Ridderbos even adopts this perspective.³

Godet corrects these notions in explaining the phrase used by Christ, *meta parataraseos*, meaning "in such a

way as to be observed," which relates "to the observation of objects falling under the senses."⁴ The great 19th century German exegete, H.A.W. Meyer, agrees:

"[T]he coming of the Messiah's kingdom is not so conditioned that this coming could be *observed* as a visible development, or that it could be said, in consequence of such observation, that here or there is the kingdom. The coming... develops itself *unnoticed*."⁵

John Owen touches on Luke 17:20 in his sermon on Daniel 7:15-16 preached on Oct. 13, 1652, taking up the issue of the diverse opinions on the matter of Christ's Kingdom: "This we find, by woeful experience, that all who, from the spirituality of the rule of Christ, and delight therein, have degenerated into carnal apprehensions of the beauty and glory of it, have, for the most part, been given up to carnal actions, suited to such apprehensions; and have been so dazzled with gazing after temporal glory, that the kingdom which comes not by observation hath been vile in their eyes."

Owen doesn't fail to press the personal component upon our souls: "Let not any think to set up the kingdom of Christ in the world, while they pull it down in their own hearts by sin and folly." But the end game is still clearly revealed:

Yet, this is certain, that all nations whatever, which in their present state and government have given their power to the dragon and the beast to oppose the Lord Christ withal, shall be shaken, broken, translated, and turned off their old foundations and constitutions, into which the antichristian interest hath been woven for a long season. God will shake the heavens and the earth of the nations round about, until all the Babylonish rubbish, all their original engagements to the man of sin, be taken away.⁶

The means of victory is ultimately supernatural, as Owen clearly lays out:

The coming in of the kingdom shall not be by the arm of flesh, nor shall it be the product of the strifes and contests of men which are in the world, — it is not to be done by might or power, but by the Spirit of the Lord of hosts, Zech. 4:6. Certainly the strivings of men about this business shall have no influence into it. It shall be by the glorious manifestation of His own power, and that by His Spirit subduing the souls of men unto it; — not by the sword of man setting up a few to rule over others.⁷

What, precisely, is the danger?

The danger is in equating short-term progress (which stands every chance of being far more superficial than the progress achieved under Josiah) with the forward-motion of God's Kingdom. In fact, the great error of far too many 19th century postmillennialists was their expectation of too-rapid progress. When these faulty expectations imploded (*cf.* WWI, WWII), premillennialists could justifiably characterize the shift away from postmillennialism as a rout.

In short, postmillennialists banking on what they observed (*contra* Luke 17:20) invariably lived to regret it. It's a hard habit to break: even postmillennialist Dr. Loraine Boettner appealed to the technological/cultural strides of the Eisenhower era as evidence for postmillennialism, a misguided tactic for which he received full-body slams in debate.⁸ It's an error today's Christians may be sorely tempted to fall into. What currently feeds this temptation? Perhaps Dr. Gary North's insightful essay, "Eschatology and the New Christian Right," gives us a clue when he invokes the vivid figure of those who "smell blood" in the tumult of modern politics.

God doesn't appear to be particularly impressed with human political power. "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Isa. 40:17). They "are counted as the small

dust of the balance” (v. 15), meaning they have zero impact or influence on what God determines to do: God’s balances aren’t even remotely perturbed by their actions. Accordingly, when God issues moral imperatives, He has the authority and power to back them up, such that He enforces many of His laws directly, not by human institutions (the tithe laws being a prime example of this). Men misread this as largesse, or worse: “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Eccl. 8:11). Yet God sets in motion His measured response: “It is time for thee, Lord, to work: for they have made void Thy law” (Ps. 119:126).

Alignment with a political party is its own punishment. How many Christians enter a voting booth with the clear mandate of 2 Samuel 23:3 governing their suffrage? (“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.”) Modern Christendom’s rewrite too often runs something like this: “He that ruleth over men must be electable according to the pollsters, lest ye throw away thy vote.” The associating, the equating, of God’s cause with any given human cause (read: party, candidate, nation) should never be taken lightly.

Sad but true: we are prone to despise the day of small things (Zech. 4:10), notwithstanding God’s acting through them. It is not surprising, then, that God’s people likewise “despised the waters of Shiloah that go softly, and rejoiced in Rezin and Remaliah’s son” (Is. 8:6). The low water pressure feeding the Shiloah fountain made Jerusalem’s water supply look laughable next to nations that bordered the mighty Euphrates and other rivers. The “waters that go softly” are a metaphor for God’s gentle, beneficent theocratic rule; the

high regard God’s people had for power politics recoiled against them (v. 7-8) when Isaiah drops the metaphor and informs the people that the nations (e.g., Assyria) that they envied and courted would, like a river, overflow their banks, that very flood growing actual wings, wings wide enough to cover the entire covenant land.

Isaiah was so tempted to adopt the peoples’ viewpoint that he claims the only thing that restrained him was the strong hand of the Lord pressing heavily upon him: “For the Lord spake thus to me *with a strong hand*, and instructed me that I should not walk in the way of this people...” (v. 11) Now more than ever, we need the strong hand of the Lord to keep us steady and fixed on the true, unshakeable end-game, and not on cleverly-painted decoys. There are a lot of hares racing towards supposed political finish lines, but the tortoise’s victory is the one predetermined. As Dr. Rushdoony put it so succinctly, “there is no easy way.” If a given political victory by the Christian Right seems too good to be true, perhaps it is. Josiah’s reign was too good to be true, and we’ve got *nothing* on him! Neither be seduced by political victories (lest we be “so dazzled gazing after temporal glory, that the Kingdom that comes not by observation seems vile in our eyes”) nor derailed by losses or setbacks (because our God is He that “callesh those things which be not, as though they were” — Rom. 4:17).

But if we faithfully “raise the foundations of many generations” (Is. 58:12), living out a text that lifts our thinking beyond the next election to our grandchildren’s generation and beyond, contemporary Christian activism (in education, politics, economics, etc.) will take deep, effective root, and *will* hold against what future storms may come. Storms discriminate between trees with shallow roots and those with deep roots. Josiah’s magnificent recon-

struction (2 Chr. 34 & 35) was a glorious tree with shallow roots, which made the nation’s decline all the more precipitous. Failure to focus on the roots, the foundations, always spells disaster down the line, because the storms will mercilessly test them. As Shakespeare put it, “When the sea was calm, all ships alike showed mastership at floating.”

It is not without reason that Owen’s allusion to Luke 17:20 appears on the dust jacket of Dr. Rushdoony’s *Christianity and the State*. Hailing a political victory as visible, observable evidence that God’s Kingdom is advancing (using a standard tailored to Christians already prone to walk by sight) is risky business in an age where the expectations of Isaiah 2 (nations flowing to God voluntarily; all men inviting one another to go up to the house of God and learn of His ways and walk in His paths) don’t yet figure in our cultural landscape. We are rightly gratified when our labor is not in vain, but breaking out yardsticks to measure the unmeasurable can only frustrate us down the line.⁹

However, when we take Christ’s injunction about the unobservable coming of His Kingdom seriously, we will be immunized against gleeful reports of “progress” by God’s opponents, such as atheist Jim Heldberg’s description of a Washington D.C. march held on Nov. 2, 2002: “The gates had been opened, and the momentum had begun for organized godless activism. The crowd poured out their enthusiasm. They poured money into buckets to back up their enthusiasm with commitment. They poured cards with their names and addresses into more buckets for future actions to bring a godless America to reality.” When we trust the Lord and throw away pointless yardsticks, we’ll come to appreciate that Heldberg’s report is no more a sign of the retardation

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A Christian Perspective on the Federal Reserve

by Timothy D. Terrell



Although oil, medical care, and a few other goods and services have become significantly more expensive in recent years, it has been quite some time since severe inflation has afflicted Americans. Since the inflationary episodes of the 1970s and early 1980s, the central bank of the United States, the Federal Reserve, seems to have been rather well behaved. Recessions since the early 1980s have been short, mild, and separated by relatively long periods of apparent prosperity. However, even fairly modest monetary manipulations by the Fed present a moral problem. And the Fed still has the potential to create serious economic problems, even if recent years have tended to improve the Fed's reputation.

The Origins of the Fed

From its inception, the Federal Reserve has been about the increase in the wealth of certain banking institutions at the expense of the general public. In the late 1800s, the United States was functionally on a gold standard. The difficulty with a gold standard, from the bankers' point of view, was that depositors could come into the bank at any time and exchange their paper bank notes for gold. This meant that the bank had to restrain itself when it came to issuing new money to borrowers. The more bank notes in circulation per ounce of gold, the greater the risk to the bank. So banks began looking for a kind of government "super-bank" that would back them up with a standing offer to bail them out if they over-extended themselves, lent too much, and had large numbers of worried depositors

show up at their doors.

So from 1897 onward, banks carried out a lobbying and public-relations campaign to get a central bank. The Panic of 1907, a brief but severe recession, led to louder calls for banking reform. This was ironic, because the recession was caused by the Treasury Department functioning as a kind of central bank, manipulating the money supply. But within three years, the powerful political forces pushing for bank centralization generated a legislative proposal that would fundamentally change the American monetary system.

On November 22, 1910, Senator Nelson Aldrich and a handful of representatives of the large Morgan and Rockefeller banks left New Jersey for a "duck hunting" trip to Jekyll Island, Georgia. For the next week, at an exclusive club partly owned by J.P. Morgan, the six men wrote a bill that was later to become the Federal Reserve Act. The Aldrich Bill was presented to Congress the following January, but the Democratic victories in the elections of 1910 had turned Aldrich's Republicanism into a liability. Aldrich's name was dropped, and Senator Carter Glass, a Democrat from Virginia, took over sponsorship of the bill. As the Glass-Steagall Bill, the law creating a central bank was finally passed on December 22, 1913, to take effect the following year.

To head off concerns that the Federal Reserve System would entrench large Eastern banks in the positions of financial power, the bill provided for twelve district banks to be spread over the country. The Federal Reserve board members were given long (14-year) terms to insulate them from political

pressure. But the Fed's actions have not been devoid of government influence.

Banks benefited, at least temporarily, from the existence of the Fed. The Fed's role as lender of last resort meant larger amounts of lending, which banks hoped would lead to larger profits. All the lending also meant a larger money supply.

Within 15 years of the Fed's founding, unrestrained money creation had led to a stock market bubble and set the economy up for a disastrous contraction. Artificially low interest rates maintained during the "Roaring 20s" encouraged "mal-investment" — investment that was not supportable by the actual amount of savings people were putting aside. A dangerous situation emerged, as companies (and their stock prices) were propped up by the appearance of ample investment funding.

When it became apparent to everyone that the investment funding was drying up, the stock market crashed. Massive government intervention under the Hoover and Roosevelt administrations then turned the correction into a depression of unprecedented length and depth. Ironically, the institution that triggered the disaster was granted more power. In 1933, shortly after Franklin Roosevelt's inauguration, a banking act gave the Fed more extensive authority, including control over interest rates on bank accounts.

The Fed became the enemy of free-market banking, and, in spite of claims to the contrary, the enemy of economic stability. In 1966, a prominent modern banking authority recognized these problems, and the advantages of a gold standard. He explained the problem well:

A fully free banking system and fully consistent gold standard have not as yet been achieved. But prior to World War I, the banking system in the United States (and in most of the world) was based on gold and even though governments intervened occasionally, banking was more free than controlled.... It was limited gold reserves that stopped the unbalanced expansions of business activity, before they could develop into the post-World War I type of disaster. The readjustment periods were short and the economies quickly reestablished a sound basis to resume expansion.

But the process of cure was misdiagnosed as the disease: if shortage of bank reserves was causing a business decline — argued economic interventionists — why not find a way of supplying increased reserves to the banks so they never need be short! If banks can continue to loan money indefinitely — it was claimed — there need never be any slumps in business. And so the Federal Reserve System was organized in 1913. It consisted of twelve regional Federal Reserve banks nominally owned by private bankers, but in fact government sponsored, controlled, and supported. Credit extended by these banks is in practice (though not legally) backed by the taxing power of the federal government.

The author went on to show how the Fed's excessive money creation in the late 1920s led to the economic collapse of the Great Depression. Then, he explained, "statists argued that the gold standard was largely to blame for the credit debacle which led to the Great Depression." The motivation, he noted, was the understanding that "the gold standard is incompatible with chronic deficit spending (the hallmark of the welfare state)." Gold stood in the way of this deficit spending, but "the abandonment of the gold standard made it possible for the welfare statists to use the banking system as a means to an unlimited expansion of credit."

The prominent modern banking authority who authored this defense of the gold standard? None other than Alan Greenspan, the chairman of the Federal Reserve Board.

The Fed and the Limits of the State

The moral problems with the Fed run deep. The civil magistrate is required to protect property rights, partly by ensuring that parties to a contract hold to the weights and measures agreed upon (Lev. 19:35-36). No one can ensure that people value an ounce of gold tomorrow as much as they do today, and so we would expect even a dollar based on gold to fluctuate in value.

When that dollar changes in value, some people will gain and some will lose. That, by itself, is not a moral problem. For example, when more gold is mined, manufacturers that use gold win, and gold investors lose. However, we would not consider the gold miners, manufacturers, or gold investors to have committed any sin. Gold investors do not have a right to a certain price for their investment, so they cannot accuse miners of any wrongdoing.

Dollar holders ("investors"), even if they have no right to a particular "purchasing power" for their dollars, *do* have a right to expect the civil government to stay within Biblical limits. Fundamentally, the civil magistrate is charged with punishing those who commit certain kinds of sins — those called "crimes." This includes using the sword to protect citizens against aggressors both domestic and foreign, and rewarding those who do well in that service (Rom. 13). Creating or destroying dollars, as the Federal Reserve System does each day, does not fit into that mandate.

Suppose we had a more expansive view of the role of the civil state, and wished to allow for state-run gold mines. We have already noted that

increasing gold production would not be immoral, so if the state could run gold mines, could that be extended into allowing the state to control the amount of dollars, via the Fed? In short, no. While gold mining produces something good for the economy, printing more dollars does not, and actually causes harm.

Creating more bank notes does not create any new good for society, because the notes themselves are valued only for their use as a medium of exchange. For that purpose, the amount is irrelevant, as long as it accurately corresponds to the thing of value it represents (gold). In contrast to commodities such as gold, oil, computer chips, soybeans, or steel, creating more dollars merely transfers wealth. By creating money, the civil government is no longer acting as an impartial judge. It is instead favoring one party to a contract over another.

For example, suppose I agree with my friend Chris today to give him 50 gallons of gasoline in a month, at which time Chris will give me his collection of John Wayne movies. Now, if gasoline suddenly rises in price over that month, due perhaps to a disruption in the supply chain, I may regret my contract with Chris. But neither of us has cheated the other. However, if I successfully lobby the government to unload its Strategic Ready Reserve of gasoline onto the market, so as to lower the price of gasoline at the time I must pay Chris, I have enticed the government to tip the scales in my favor. The government, by working for me and against Chris, has overstepped its bounds and has become a player in the market, instead of a referee.

So What Do We Do About It?

It's one thing to point out the immorality of the Fed and complain about the damage the Fed does to the

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The Dumbing Down of America

By Samuel L. Blumenfeld



Hurricane Katrina will go down in history as not only the most ferocious and destructive natural disaster to hit America, but also

for what it revealed about our social underbelly.

It uncovered the fact that an affluent, technologically advanced America has a large population of people that can only be called an underclass. This underclass not only existed in New Orleans, but exists in every city in America. These are people who live in poverty and are greatly dependent on government programs for their basic needs. Most of them are functionally illiterate.

How can this be in a country with compulsory public education? We know that the road out of poverty is education, but apparently the American public schools are establishing, not eradicating, lifetime poverty.

As we all know, the famous War on Poverty was enacted during the Johnson administration back in 1964. Its goal was to eliminate poverty in America. Since then, several trillion dollars have been spent on the program. So how is it that 40 years later, poverty still exists and that there may be even more of it today than there was in 1964?

The answer is very simple. During that same administration, LBJ, with the help of the National Education Association, enacted the Elementary and Secondary Education Act of 1965 in which the federal government entered public education with both feet. Politicians decided to spend billions of dollars to “improve” education. One of the programs in that act was Title One, Compensa-

tory Education, which was designed to help underclass children learn to read. Forty years later, after an expenditure of countless billions of dollars, there is now more illiteracy among the underclass than there was back in 1965.

Is this the result of inefficient government bureaucracy? Or is it proof that minority children in the underclass are somehow mentally defective and simply can't learn to read no matter how much money is spent on them? Marva Collins, a Chicago teacher who founded her own private school, took these same children who were considered uneducable and turned them into highly literate individuals with a future. How did she do it? Simply by using teaching methods that work. So why won't the public schools use these methods?

The Plan for Failure

The plain truth is that there has been in this country a deliberate plan to change the nature of education in America so that the American people could be easily led into a socialist system. The story begins with John Dewey, who became the philosophical leader of the Progressive Education movement.

Dewey, born in 1859, was reared among conservative Christians in New England. At the University of Vermont he eagerly accepted the Theory of Evolution and began his voyage from Christianity to atheistic socialism. At Johns Hopkins in 1881 he studied Hegel and the New Psychology taught by G. Stanley Hall, who had gotten his doctorate under Wilhelm Wundt at Leipzig. Dewey became a socialist after reading Edward Bellamy's 1888 book, *Looking Backward*, a utopian fantasy about a socialist America in the year 2000. He

later wrote that Bellamy was “imbued with a religious faith in the democratic ideal.... But what distinguishes Bellamy is that he grasped the human meaning of democracy as an idea of equality and liberty. No one has carried through the idea that equality is obtainable only by complete equality of income more fully than Bellamy.”¹

In 1894 Dewey joined the faculty of the University of Chicago as Chairman of the Department of Philosophy, Psychology, and Pedagogy. It was there that he set up his famous Laboratory School where the new collectivist curriculum could be tried out. Dewey's idea was to build the curriculum not around academic subjects but occupational activities, which provided maximum opportunities for socialization.

In his famous statement of belief, “My Pedagogic Creed,” written in 1897, Dewey spelled out quite clearly that the school was to be the vehicle of America's socialist revolution. In his Creed he put forth his collectivist concepts of an organic society, the social individual, the downgrading of academics, and the need to use psychology in education. To Dewey, an individual was no more than a cell in a larger organism.

In 1898, Dewey wrote his seminal essay, “The Primary-Education Fetich.” In it he attacked the traditional emphasis on teaching basic academic skills in the primary grades, particularly the teaching of reading by the phonetic or phonics method. The phonics method produced good fluent readers, individuals with independent intelligence who could think for themselves and read anything. Dewey's aim was to create a curriculum that would lead to collectiv-

ist or group-think, in which individualism would be replaced by socialist man. The first step was to change how reading was taught.

By 1898 Dewey had become a socialist revolutionary, determined to change America into a socialist state. However, he realized that the American people could not be persuaded to give up capitalism, private property, and individualism so easily. As an educator, he and his socialist colleagues decided that the only peaceful means of reaching their goal was to take full control of the public education system and educate children with a socialist curriculum. Dewey wrote in "The Primary-Education Fetich":

Change must come gradually. To force it unduly would compromise its final success by favoring a violent reaction.

Dewey left Chicago in 1904 and joined the faculty at Columbia University and Teachers College in New York. There he grew in stature as the moral interpreter of American progressivism and had an enduring influence on all of the educators who passed through the portals of Teachers College.

Reading, a Tool for Revolution

The key to the socialist curriculum was a different way of teaching reading that would reduce reading skills to where they could only be used to further socialist goals. The whole-word method, which teaches reading without intensive phonics, would be adopted for use by the schools, and professors of education would train new teachers in how to use the new "sight" method.

That the new method would cause reading problems was already known by 1929 when Dr. Samuel T. Orton, a neuropathologist who specialized in speech disorders and reading problems, wrote an article published in the *Journal of Educational Psychology* entitled "The 'Sight Reading' Method of Teaching

Reading as a Source of Reading Disability." He wrote that "faulty teaching methods may not only prevent the acquisition of academic education by children of average capacity but may also give rise to far reaching damage to their emotional life."

Despite Dr. Orton's warning, the educators went ahead with their plans. The "Dick and Jane" reading program and other look-say or sight-word programs were put in the schools as early as 1933. By 1955, these new programs had produced so much reading disability, that Rudolf Flesch brought out his best-selling book, *Why Johnny Can't Read*. In it he told a startled public:

The teaching of reading — all over the United States, in all the schools, in all the textbooks — is totally wrong and flies in the face of all logic and common sense.

As for how the educators were able to perpetuate such "error" without any sensible or effective reaction among dissenting, conservative educators, he wrote:

It's a foolproof system, all right. Every grade-school teacher in the country has to go to a teacher's college or school of education; every teachers' college gives at least one course on how to teach reading; every course on how to teach reading is based on a textbook; every one of those textbooks is written by one of the high priests of the word method. In the old days it was impossible to keep a good teacher from following her own common sense and practical knowledge; today the phonetic system of teaching reading is kept out of our schools as effectively as if we had a dictatorship with an all-powerful Ministry of Education.

That situation still exists today. As the author of a very effective intensive phonics reading program, I have tried every way to get my program adopted by local schools. It's been like hitting one's head against a stone wall. Whole

Language — the latest form of the whole-word teaching method — still holds sway in our schools and teachers' colleges and is producing more and more students who can't read.

And that is why conservative education reform is impossible. You may get a school here and there that will respond to conservative parental pressure, but as soon as that pressure relents, the school will return to the establishment goals. That process follows the communist strategy of two steps forward and one step backward. That's how progressives make progress.

Conditioned Reflexes

It should be noted that the progressives rely on teaching methods scientifically proven to be effective. Edward L. Thorndike at Teachers College developed the Stimulus-Response (SR) technique of teaching, comparable to what Ivan Pavlov and his colleagues discovered about conditioned reflexes in their laboratories in Moscow. (A conditioned reflex is a *learned* habit, which we automatically repeat.)

Thorndike, a student of William James at Harvard, experimented with chickens and, by watching them, developed his theory of how children learn. He wrote in 1928:

[E]xperiments on learning in the lower animals have probably contributed more to knowledge of education, per hour or per unit of intellect spent, than experiments on children.... The best way with children may often be, in the pompous words of an animal trainer, "to arrange everything in connection with the trick so that the animal will be compelled by the laws of his own nature to perform it."

John Watson, often referred to as the father of behavioral psychology, wrote in *Behaviorism*, in 1924:

It is the business of behavioristic psychology to be able to predict and control human activity.... Every one of the

printed and written 15,000 words that a well educated individual can respond to in an organized way must be looked upon as an example of a conditioned stimulus.

That basically is the philosophy of Behavioral Psychology, which permeates teaching methods in our public schools. The problem is, however, that while it is possible for both animals and humans to be trained, humans can also be educated, animals cannot. American children are given lots of training, but very little, if any, education.

What do we mean by education? Simply, the passing on to future generations the knowledge, wisdom, and moral values of the past. That means learning to read phonetically, learning history chronologically, and learning the Bible, none of which is being done in the public schools. Wisdom cannot be acquired through SR conditioning.

Modern Methods

Meanwhile, the techniques of dumbing down children have become much more sophisticated and complex. For example, the methodology in the "Dick and Jane" books evolved into the Whole Language approach which is prevalent today. Here's a definition of Whole Language as given by three professors of education in a book entitled *Whole Language: What's the Difference* published in 1991 (p. 32):

Whole language represents a major shift in thinking about the reading process. Rather than viewing reading as "getting the words," whole language educators view reading as essentially a process of creating meanings. (See the development of this view in the writings of Kenneth Goodman and Frank Smith.) Meaning is created through a *transaction* with whole, meaningful texts (i.e. texts, of any length that were written with the intent to communicate meaning.) It is a transaction, not an extraction of the meaning *from* the print, in

the sense that the *reader-created* meanings are a fusion of what the reader brings and what the text offers.... In a transactional model, words do not have static meanings. Rather they have meaning *potentials* and the capacity to communicate multiple meanings.

What parent can make sense out of that? In whole language, no intensive, systematic phonics is taught. What whole language does is develop in the child a holistic reflex, that is, the automatic tendency to look at all printed words as whole configurations, like Chinese characters. This occurs when the child is taught a Sight Vocabulary. Children can memorize a couple of hundred words that way, but by the time they reach the third grade, where a much larger reading vocabulary is required, they hit the wall. The holistic reflex creates a block against seeing the phonetic structure of the words. To be able to read any word fluently requires that the child develop a phonetic reflex. But it is this conflict of reflexes that creates the condition known as dyslexia.

All of this was well expounded in a book written by one of Pavlov's colleagues, Alexander Luria, *The Nature of Human Conflicts, Researches in Disorganisation and Control of Human Behavior*, published in 1932. It was translated from the Russian by W. Horsley Gantt, an American psychologist who had spent the years 1922 to 1929 working in Professor Pavlov's laboratories. Dr. Luria wrote:

The researches described here are the results of the experimental psychological investigations at the State Institute of Experimental Psychology, Moscow, during the period 1923-1930. The chief problems of the author were an objective and materialistic description of the mechanisms lying at the basis of the disorganisation of human behaviour and an experimental approach to the laws of its regulation....

Pavlov obtained very definite affective

"breaks," an acute disorganisation of behaviour, each time that the conditioned reflexes collided, when the animal was unable to react to two mutually exclusive tendencies, or was incapable of adequately responding to any imperative problem.

And that is exactly what happens in American schoolrooms. Children are unable to react to two mutually exclusive tendencies (holistic and phonetic) and therefore have a cognitive breakdown, which is then labeled as dyslexia, functional illiteracy, reading disability or learning disability. And the behaviorists know exactly how to make this condition occur. The process can be easily explained: what would you do if as a motorist you were confronted at an intersection with both a green and red light? Would you stop or go? Your tendencies would be in conflict, and thus you would be paralyzed. Imagine this process taking place in the brain of a child paralyzed by a conflict between the holistic and the phonetic.

One of the most effective experimenters in this field was Kurt Lewin who came to the United States in 1933 from Germany, founded the Research Center for Group Dynamics at M.I.T. and shortly before his death in 1947 founded the National Training Laboratory at Bethel, Maine, where teachers learn the techniques of sensitivity training and how to become effective change agents.

Lewin is mentioned in Luria's book as "one of the most prominent psychologists to elucidate this question of the artificial production of affect and of experimental disorganisation of behaviour."

One of the reasons why it is so difficult to remediate a dyslexic is because the holistic reflex is so firmly established that learning to read phonetically can become a very uncomfortable, if not painful, process. It requires learning the

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An Evolving Police/Surveillance State?

by Tom Rose



A “concerned reader” who has been observing the “signs of the times” makes a thoughtful comment and poses some pertinent questions:

It appears that our police forces in America are changing and that we are developing into a Police State/Surveillance Society. What is the traditional model for police forces in America? Are they in the process of being militarized? If so, for what reason? How can we reconstruct the American concept of police?

The answer is yes. The orientation and underlying concept of police enforcement in America have been changing. The change has been progressing so quietly as to be hardly noticeable. Throughout America’s history, the traditional orientation of police enforcement has been local rather than national. It was the sheriff, the highest police official in the county, and his deputies who were without question in control of maintaining peace and apprehending law breakers. Incorporated cities and municipalities have had the same local orientation, but the titles change to chief of police and policemen on the beat.

The traditional American concept of law enforcement was that it was applied by the sheriff’s deputy or policeman, who were regarded as friends, right where problems occurred. But this historic view has changed gradually over the past half-century because of certain political pressures and monetary influences coming from the national level of government. The sheriff, as the highest-ranking police officer in the county, still

has authority to tell federal agencies and their SWAT teams (FBI, BATF, DEA, IRS, and federal marshals) how they must conduct themselves in his county. But sadly, very few sheriffs have the intestinal fortitude to buck the evolving police-state system because doing so might threaten their careers or their standing with various federal agencies on which they have become financially dependent.

Pressures to Militarize Local Law Enforcement

One sheriff who did have the intestinal fortitude – along with a good understanding of the U. S. Constitution – to buck pressures from Washington, D. C., was Richard I. Mack, who served as sheriff of Graham County, Arizona. In January, 1994, the federal Bureau of Alcohol, Tobacco and Firearms (BATF) mailed all law enforcement administrators in the country a copy of its own interpretation of local law enforcement’s duties regarding the new “Brady Law,” which required a five-day waiting period to purchase firearms. Sheriff Mack correctly reasoned along this line:

First, the law is completely contrary to the U.S. Constitution,.... The Brady Bill also violates the Constitution of Arizona, which states, “...*the rights of the individual citizen to keep and bear arms in his own defense or in defense of the state, shall not be impaired.*” ...

Second, the Federal Government has no jurisdictional authority to order or command me (or any other sheriff in this country) to enforce *federal* law.... I am not a federal agent; I work for Graham County and was hired by the people of the county to do their bidding.¹

Note that Sheriff Mack’s concern about jurisdictional authority was per-

fectly in accord with what is known as the principle of governmental interposition.² This is God’s method of unseating tyrants and restoring republican government for the benefit of the common people through the process of raising up intermediate magistrates who interpose themselves between the offending tyrants and the people (1 Kin.12).

This is just one example of the attempt to federalize local law enforcement. Other pressures come from the vast monetary resources of various federal agencies that share money taken from citizens through government seizures of money and property for distribution to local judges and law enforcement agencies. When these local agencies are “bought off,” justice is perverted (Is. 59:14). It takes a local or county-level official with an iron will and high sense of integrity to resist the lure of federal funds that can be used to buy new guns and equipment, training, or other forms of assistance, because needed funds at the local level always seem to fall short of ever-pressing needs.

The push for continued federalization of local police enforcement comes from various sources:

First, the technology to accomplish this has been in existence for some years and has been widely accepted by the public. Think: computers, RFIDs (radio-frequency identification devices) used by merchants and other firms for inventory control, and the “black boxes” that now come with new automobiles. If these can be used for business and personal purposes, it is only a short step for them to be used by civil authorities. For example, the National Motorists Association reports every month on how

computer technology, linked with “red light cameras” and electronic chips, is increasingly being used as a “revenue generator” by cities and local governments all across our nation, over and above the legitimate task of catching law-breakers.³

This same technology can be used by the federal government to build a dossier on every American citizen in our country, which is what some authorities are claiming has been happening for quite some time now. These dossiers may contain the most personal information: sources of income and expenditures, health history, employment history, the kind of books borrowed from public libraries, contributions to churches and organizations, bank and savings accounts, etc. There is no limit to the amount of control that unbiblical rulers will impose on citizens! Read 1 Samuel, chapter 8.

Second, Americans – who used to regard themselves as tough, independent, freedom-minded, rugged individuals – are no longer so! Civil rulers, who are supposed to provide law and order so that we may live our lives in peace and responsibility to our Creator (1 Tim. 2:1-5), have systematically intimidated the American people. We have accepted ever-increasing invasion of our personal, family, and business privacy at every level of civil government. Like the cattle I raise on my ranch, Americans now acquiesce in being fed, cared for (and manipulated) by their overseers. Thus, power-seeking, ungodly civil rulers are helped by a Bible-ignorant populace that focuses more on the promise of economic security than on man’s individual freedom and responsibility to God and His law.

As one critic of the “Surveillance State” writes,

[F]ear is an effective way to get people to give up independence, privacy, and freedom. It is being used, and it is

working. Tell people that they are in danger, that they are being attacked or about to be attacked.... Tell them that the government needs to watch every detail of their lives to protect them.... America frightens easily. We are afraid of second-hand smoke, terrorists, plastic guns, and little boys who point their fingers and say “bang.”⁴

Third, over the last 20-30 years — with the combining in the 1970s of the “War on Drugs,” the RICO (Racketeer Influenced and Corrupt Organization) Act, and the new legal twist which allowed the courts to regard *property*, rather than the *owner or user* of property as the accused party — things changed. This opened the door to the widespread use of masked SWAT Teams to forcibly invade citizens’ homes and businesses in search of alleged drug-related and other alleged crimes.⁵

Multi-millions of dollars worth of confiscated property and money then started flowing into the coffers of our legal system through so-called “Joint Task Forces” which are made up of federal, state, and local police (but usually under control of the federal agents). Even though the “guilty parties” might never be formally charged or convicted by a court of law, their seized property could still be disposed of, and money from sale of the booty be dispersed among corrupt judges and their cooperating cohorts.

The majority of American people — innocently accepting the government’s claim that they were being protected from evil elements in society — readily acquiesced in the growing totalitarian phenomena of SWAT teams in action.

Thus, the Military/Surveillance State grew in America. It was later capped by the misnamed “Patriot Act,” which hundreds of local municipalities and some states have gone on record to oppose. This widespread action of local governments and states is a perfect

example of governmental interposition in action! Under the Patriot Act⁶ federal agents can obtain citizens’ financial, health, education, and library records while preventing municipal employees from advising citizens that their records have been seized by the government. Federal officials can now monitor people who have not even been identified as suspects of wrongdoing; they can also secretly search citizens’ homes and offices without prior notice. The new Patriot Act has, in effect, sabotaged the Fourth Amendment without going through the necessary constitutional amendment process. The result is that our historic American philosophy of republican government has been stood on its head: *That citizens’ lives should be private, and government actions be public!*

Some years ago, Congress passed a bill that allows federal authorities to collect and record samples of DNA from persons *convicted* of crimes. The data are stored at a national registry maintained by the FBI. Recently, the Senate Judiciary Committee approved another bill, supported by the White House, which would allow federal authorities to collect and keep DNA information on *suspects* arrested or detained by federal authorities. If not convicted of a crime, an innocent citizen would then have to go through the process of *petitioning* the government to remove his or her personal DNA information from the central data base. This step-by-step process shows how the Police/Surveillance State grows over time and how the loss of citizens’ privacy occurs.

Why?

So why are the local police forces becoming more like the federal military? Here we leave the area of fact and make suppositions instead.

The Bible tells us that man’s heart is deceitful above all things, and desperately wicked (Jer. 17:9). Thus, it

is natural for men to seek power and coercive influence over others. This is certainly true for unregenerate, evil individuals who seek power to fulfill their own lust for wealth, political influence, and the heady satisfaction of wielding dictatorial authority over others. But it also holds true for regenerate, good men who might want to impose their will on others to accomplish in a hurry what they deem to be a worthwhile end. This arrogation of power necessarily entails the dissolution of local power, as found in biblically oriented republics. Think of the evil kings in Old Testament Israel; think also of good King David, who sinned by numbering the people (1 Chr. 21), and think of good King Solomon who over-taxed the people.

Forcing others to do one's will is usually quicker and more efficient, in the short run, than having to go through the slow and sometimes laborious process of peaceful persuasion. Political power achieved or abused through force is always tyrannical. That is why God's plan for the benefit of society calls for a republican form of civil government that will protect man's right to personal property and freedom to go about his personal and business affairs in peace, privacy, and safety.

What Can We Do?

There is not the slightest doubt that power is being systematically concentrated in our country and that local law enforcement is being brought under the control of the federal government. The evidence is just too obvious to escape the attention of anyone who will take the time and effort to investigate. So, what can we do?

First, there is a dire need for every American to have a good working knowledge of the Constitution of the United States and a good understanding of how the Constitution and Bill of Rights severely *limit* the powers of the

federal government, which is a creation of the states. Today much of the power wielded by the federal government is clearly unconstitutional. This centralization of political power has occurred as a result of the dumbing down of the American populace, coupled with the government encouraging citizens to go on the dole by accepting all sorts of government aid. This invariably seduces recipients of government funds to be subservient and fearful of offending the distributors of federal largesse. One method of correcting the state of constitutional ignorance is through home-based constitutional study groups. Such needed education can't be achieved through tax-supported schools, because they are part of the problem!

Second, in this essay I have mentioned the principle of "governmental interposition" a number of times, which is God's method of protecting society by allowing a local magistrate to stand between the people and ungodly authority. The people are called to rally behind the intermediate magistrates to either depose the offending tyrant and/or to reconstruct the government along biblical/constitutional lines. One hopes all of this can be accomplished peacefully. Christians, especially, should study this biblical concept and decide whether or not the time has come to apply it. I, obviously, believe that the time has come to follow God's workable plan of dismantling and reconstructing our overgrown and burdensome federal government. Let us pray that God will enlighten His people and empower them to bring about a peaceful process of reconstruction in America. ■

Tom Rose is retired professor of economics, Grove City College, Pennsylvania. He is author of seven books and hundreds of articles dealing with economic and political issues. His articles have regularly appeared in *The Christian Statesman*, published by the National Reform Association, Pittsburgh,

PA; and in many other publications. He and his wife, Ruth, raise registered Barzona cattle on a farm near Mercer, PA, where they also write and publish economic textbooks for use by Christian colleges, high schools and home educators. Rose's latest books are: *Free Enterprise Economics in America* and *God, Gold and Civil Government*.

1. Richard I. Mack and Timothy Robert Walters, *From My Cold Dead Fingers* (Safford, Arizona: Rawhide Western Publishing, 1996), 15-16.
2. Tom Rose, *Reclaiming the American Dream by Reconstructing the American Republic* (Mercer, Pennsylvania: American Enterprise Publications, 1996).
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4. Fred Reed, "The Surveillance State: Reflections on Probable Technological Inevitability," www.strike-the-root.com, 14 July 2003.
5. For information about the "supply side" of America's drug problem, See Daniel Hopsicker, *Barry & 'The Boys' - The CIA, The MOB and America's Secret History* (Eugene, Oregon: Mad Cow Press, 2001).
6. The original Patriot Act was passed by Congress in October, 2001, only 45 days after 9/11. It is noteworthy that the bill was passed before members of Congress were able to read it!

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Leave Us Alone

By Rick Williams



"I'm for letting the South form its own Nation . . . I think they ought to have their own Confederacy." Who said that? Robert E. Lee? Jefferson Davis? George Wallace? Actually, none of the above. The words are those of longtime Democratic gadfly Bob Beckel,¹ commenting on the "red state" conservative (so-called) electoral victory in 2004.

Well butter my biscuit, it seems like our dear friends in the North (and other blue state areas) aren't so cuddly with us Southerners anymore. Not that they ever were, but Mr. Lincoln and the old Republican party sure did cotton to those tariffs.

Ah, but now it seems the tables have turned. Yes, according to Lawrence O'Donnell, who is a former aide to the late New York Democratic Senator Patrick Moynihan, red states "collect more from the federal government than they send in." While I've not taken the time to check the accuracy of Mr. O'Donnell's statement, let's assume, for the sake of this article, that he's right. So what? Many Southerners would simply take the position that it's payback time.

Actually, we could really do without the Northeast elite's money; that is if we could also cleanse ourselves of everything that came with it — a strong centralized government, higher taxes, an overreaching judiciary, a breakdown of our Judeo-Christian heritage, just to name a few. Yes, please Mr. Beckel, keep your socialist dollars and go in peace, which is all the South wanted to do in 1861: go in peace, that is.

Naturally, Mr. Beckel could not discuss secession without mentioning

slavery: "I think now that slavery is taken care of, I'm for letting the South form its own nation." I've yet to meet a Southerner who wishes to reinstitute slavery, but thank you, Mr. Beckel, for that brilliant observation. I'll make a note that you're against slavery.

The blue state folks got right nasty after the last presidential election. Someone even came up with the notion that the thirty-one red states should be separate and called "Jesusland." While that designation is a little too "blow-dried, evangelist" sounding for me, I could accept it if the remaining states would agree to be known as "Paganland." What am I talking about? They already are.

But seriously, what is it about Americans and their constant restlessness with our differences and regionalism? Is it healthy? What's the word for the new order? In case you've been lost in a cave for the last ten years, it's *diversity*. Unless, of course, you diverge from what the socialist elites approve of, which is pretty much anything non-Christian.

This is what was truly driving the blue state folks crazy after George Bush won reelection in 2004. The *perceived* born-again, swaggering Texan — a.k.a. *Southerner* — who speaks openly about his faith and whom the liberals fear will bring in the millennium, thereby thwarting their plans to make little committed socialists out of every child in America.

All of a sudden we had big government, anti-family liberals saying things like: "We hold our noses as we fly over you," and "We don't want to be lumped in with you anymore."² Alas, we knuckle-draggers who prefer Andy Griffith reruns to South Park can only hope.

The truth is the blue states will never secede. First of all, they would not have the numerical military advantage this time. Recent statistics show that a disproportionate amount of military recruits continue to come from Southern states and, according to a recent article in the *Christian Science Monitor*, "the rising generation of military leaders is increasingly coming from the American South."³ And then there's the little problem of the South's stockpile of 3,150 nuclear warheads. That would likely be a non-negotiable.

But there's another reason the blue states won't secede. Who would the elites scold if they didn't have Bible Belt Southerners? It is their reason for existing. As one libertarian blogger so accurately noted, "Liberals don't want to leave their enemies alone. Instead, as their track record shows, they want to take over the government in order to force their enemies to endure perpetual sensitivity training for being such racist, sexist, homophobic, 'closed-minded' boors, *i.e.*, for disagreeing with them."⁴

This incessant need for American liberals to pontificate from their pedestal of self-righteousness and to meddle in the affairs of those whom they deem beneath them has been ongoing and observed by many. Counter-culture seventies rock icon Neil Young was one such example, offering his opinions in his song, "Southern Man":

*Southern man
better keep your head
Don't forget
what your good book said
Southern change
gonna come at last
Now your crosses are burning fast
Southern man*

Naturally, the “good book” and “burning crosses” go together down South like moonshine and magnolias. The song goes on to castigate Southern culture for its role in slavery (conveniently leaving out the North’s role) and was seen as a hard-hitting social commentary against the “racist” South. The South’s collective answer can be summed up in Lynyrd Skynrd’s classic rock song, “Alabama”:

*Big wheels keep on turning
Carry me home to see my kin
Singing songs about the Southland
I miss Alabamy once again
And I think its a sin, yes
Well I heard mister Young
sing about her
Well, I heard ole Neil put her down
Well, I hope Neil Young will remember
A Southern man don't need him
around anyhow*

Bottom line: “We really don’t care what you think. Leave us alone.” The Northern elitist busybody was, and is, concerned with correcting “all us poor, dumb, illiterate, inbred, redneck Southern folk” and elevating us to their pedestal. Well, not quite, we’ll always be at least a rung or two down the ladder. Remember, they need a reason to exist. It is most offensive. Most Southerners, conservatives/libertarians, and Christians just want to be left alone to, as Paul admonished, “. . . study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.”⁵

We just want to run our businesses, love our families and our neighbors, and worship our God. “Leave us alone” is inherently American — or so it once was. Robert E. Lee understood this. One day during the War Between the States, one of Lee’s lieutenants grew angry as he observed a vastly superior Union force arrayed against the Southerners. Frustrated, he seethed in Lee’s presence: “I wish those people were all dead.” The

Reverend J. William Jones noted Lee’s Christian response: “General Lee, with that inimitable grace of manner peculiar to him, promptly rejoined, ‘How can you say so, General? Now I wish that they were all at home attending to their own business and leaving us to do the same.’”⁶

This philosophy of “leave us alone” is what led the Southern states to secede. The respective States, as the Constitution clearly denotes, were seen as the repository of the rights of the people. And the Southern people had decided they wanted to be left alone. Most Southerners, the cotton state fire-breathers notwithstanding, had long concluded that slavery was, and should be, on its way out. The problem was how.

It is this same philosophy that led the original thirteen colonies to establish the American republic. More of a secession movement than a “revolution,” the colonists simply wanted Britain, who had come to be seen as a distant, meddling behemoth, to leave them alone to run their own affairs. And while Southerners often frame this discussion as a “North vs. South” issue, we realize those distinctions are becoming blurred as many of our Northern friends, particularly those in the Body of Christ, embrace the same “leave us alone” philosophy.

Yet this philosophy was most prominently manifested in our Nation’s bloodiest struggle: The War Between the States, a.k.a., “The Civil War.” The South saw the North as an arrogant, self-righteous bunch of busy-bodies who had taken economic advantage of their region for decades and who now wanted to further subjugate their culture under the false pretense of ending slavery. Looking at that struggle, readers should also consider the very strong tie Southerners had — and still do in many parts of the South — to their homes and land. Their states were the beneficiary

of their first loyalties. It is a concept that many outside of our region fail to appreciate. It can be summed up in the words of John Randolph, the eccentric and aristocratic Virginia congressman and senator: “When I speak of my Nation, I mean the Commonwealth of Virginia.”

When Robert E. Lee tendered his resignation in the Federal Army, he was seen by many as a traitor. But Lee, too, was a Virginian first. And it must be understood that, at the time of Virginia’s secession, the United States had only been a reality for about eighty years. Virginia, however, had been a political entity for more than two hundred years and Lee could trace his roots in Virginia back to the year 1640. Lee loved his family and his heritage more than he loved the government — admirable traits in this writer’s opinion.

As the culture war heats up, America will, unfortunately, continue to see fissures along regional and cultural lines. Many prominent social commentators, both left and right, are suggesting that these divides are becoming as serious as those which led to the Civil War. I would argue that the divide is primarily due to the social engineers’ desire to rid the South — and the rest of America — of every last vestige of Christianity. Most of the divisiveness would cease if the elites would just leave the rest of us alone. ■

Rick Williams is a businessman, writer, and publisher (VirginiaGentleman.com). He is the author of *The Maxims of Robert E. Lee for Young Gentlemen*, published by Pelican Publishing (ISBN 9781589803107) and co-authored *Christian Business Legends* published by the Business Reform Foundation (BusinessReform.com). He does not advocate secession but he would like to be left alone.

1. *The Washington Times*, “Blue States Buzz Over Secession” by Joseph Curl, November 9, 2004.

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Unto Caesar and God: Biblical Principles of Christian Resistance

By Roger Schultz



In 1521 Martin Luther appeared before Emperor Charles V at the Diet of Worms to answer for his teachings. Already excommunicated by the pope and now facing sanctions from the emperor, Luther was ordered to recant. His response was direct and unequivocal: “I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by God’s word. I cannot and will not recant anything, for to act against conscience is neither safe for us, nor open to us. On this I take my stand. I can do no other. God help me. Amen.” The great showdown at Worms is an excellent example of how a courageous Christian leader and a faithful church can stand against the unlawful and ungodly actions of the state.

Sphere Sovereignty

Reformed Christians have long emphasized the importance of sphere sovereignty, and this doctrine is foundational to any theology of Christian resistance. God has ordained separate spheres of authority in human society, including the individual, church, state, and family. Each sphere of sovereignty has a distinct function and separate authority from God. And while there will be some overlap in the authority of these spheres, it is important to protect their integrity. The state, for instance, must not encroach upon areas of authority given by God to the church and the family.

Biblical teaching on sphere authority has frequently been attacked. In the ecclesiastically-dominated Medieval period, for instance, authority was consid-

ered to have descended through the pope or the church. In the modern statist age, people think all power emanates from the state, considered to be the supreme human institution. And as modern society becomes more hostile to Biblical Christianity, there may be increasing threats to the integrity of the church.

Christians must emphasize that God has ordained the church as a separate sphere of authority. There are times when the church can and must resist the unlawful encroachments of the civil magistrate. Because Christ is head of the church, Christians must never abandon to the state the rights of Christ and His church. As Jesus put it, we must render to Caesar the things that are Caesar’s, and to God the things that are God’s (Mt. 22:21).¹

Biblical Examples

Scripture gives many illustrations of spheres of authority. Upon taking the throne, a king was to write out a copy of the Law of God, “in the presence of the Levitical priests” (Dt. 17:18-19). The king was ordained to rule and was to be governed and guided by the Scriptures. Priests did not rule over the civil realm, but they had a unique responsibility for guarding the Word. So they had to guarantee that the king properly wrote out the Law — and had every jot and tittle correct. This provides a Biblical checks and balances and a scriptural separation of church and state.

Just as priests didn’t rule the state, so kings couldn’t intrude on the work of the church. When King Uzziah entered the temple to offer incense, usurping the God-ordained work of the

priests, Azariah the priest opposed him. (Azariah’s resistance wasn’t with force, but with a public rebuke of the king. To use Presbyterian language, Azariah saw his authority as “ministerial and declarative,” not physical and coercive.) Standing with Azariah were eighty other priests of the Lord — described by Scripture as “valiant men.” And when Uzziah was smitten by God for his pride and sin, the faithful priests helped hustle the proud and leprous king out of the Temple (2 Chr. 26:16-21).

Religious leaders frequently challenged sinful and tyrannical rulers. Civil magistrates were not absolute: their actions were scrutinized by men of God and they were held accountable according to principles of scripture. Nathan denounced sinful King David (2 Sam. 12). Elijah defied Ahab and Jezebel enough that he had a reputation as a “troubler of Israel” and the king’s “enemy” (1 Kin. 18:17; 21:20).

Old Testament saints provide examples of both active and passive resistance to tyranny and despotism. The book of Daniel is a case study of stalwart believers who disobeyed the civil magistrate rather than violate Scripture or conscience. This was true of issues of cleanliness and food (1:8), idolatry (3:18), and prayer (6:10). In a more dramatic episode, Jehoiada and Jehosheba hid little prince Joash in the Temple, protecting him from wicked Athaliah who had seized the throne (2 Kin. 11).

There are New Testament examples of apostles refusing to obey the unjust commands of rulers. When commanded to stop preaching the gospel, Peter said,

“we must obey God, rather than men” (Ac. 5:29). Our obligation to God is always higher than our obligation to Caesar.²

Historical Examples

Church history also includes examples of Christian resistance, and its early pages are sprinkled with the blood of martyrs. Martyrs chose their causes carefully. Christians were willing to pay their taxes, no matter how much a nuisance. But they would not offer incense to Caesar. Jesus was their only Lord, and they resisted to the death the messianic pretensions of the humanist state.

The integrity of the church and its discipline was clearly at issue in the great showdown between Ambrose and Theodosius. Ambrose was the highly influential bishop of Milan and had been Augustine’s mentor. Theodosius was the Christian emperor of Rome who made Christianity the empire’s official religion. But in AD 390 Theodosius ordered the massacre of the people of Thessalonica. Ambrose directly confronted the emperor for his egregious sin and refused him communion until he showed repentance and gave a public confession. The emperor eventually submitted and was restored to the church. For Ambrose, the church was a distinct sphere to which even the emperor was subject.³

A more interesting and complicated case involved Pope Gregory VII and Holy Roman Emperor Henry IV.⁴ Henry wanted greater state control of the church and its bishops, while Gregory hoped to enhance the church’s independence. The resulting feud over church-state authority produced a civil war in Henry’s German territories and forced him to seek the pope’s forgiveness. In 1077, at the “high water mark of the Medieval Church,” the emperor humbled himself before the pope for three days in the snow at Canossa.

Canossa illustrated the power of the pope and the autonomy of the church.

My favorite example is of Thomas Becket (probably because I like the film *Becket* so much). Previously Chancellor of England, Becket was appointed Archbishop of Canterbury by his friend, King Henry II. As archbishop, however, Becket followed an independent course and protected the church from Henry’s designs. Frustrated by this “meddlesome priest,” Henry’s henchmen murdered Becket at Canterbury cathedral in AD 1170. The people of England had enormous respect for the memory of the martyred archbishop and his willingness to die to prevent the church from becoming a mere bureau of the state or tool of the king.

Louisville, Nebraska

For conservative Christians in America, there was a wake-up call about the threat of the civil magistrate in the early 1980s. The alarm came from tiny Louisville, Nebraska, and the focal point was Pastor Everett Sileven, who spent months in jail. His crime? His church sponsored a school to train children in the Christian faith, and it was not licensed by the state. To prevent the school’s continued operation, the judge jailed the pastor and padlocked Faith Baptist Church.

By 1982, Sileven was a major national story. The Moral Majority became involved, and big name preachers of the Christian Right registered their support. Concerned Christians flocked to Louisville to stand with Pastor Sileven and “America’s First Padlocked Church.” Though released for a while, Sileven and six other fathers would eventually spend Thanksgiving and Christmas of 1983 in jail, while their families fled the state, all because they refused to place the church’s school under the dominion of the state.

The court’s action jeopardized other

Christian schools in Nebraska. Indeed, there was strong opposition to Christian and home schools around the country at the time. The state asserted a right to control the education of children — and threatened to incarcerate anyone who stood in the way.

One man of the Louisville church became my special hero. Dramatic video footage showing the sheriff and his deputies physically removing praying congregants from the church particularly caught my attention. During the raid, officers struggled to remove this one beefy brother — who must have weighed close to 400 pounds. Two, then four, then six officers labored to lug his limp carcass out of the sanctuary. Passively, but with every ounce of his being, this Baptist Behemoth did his part to resist the tyranny of Nebraska statists.

The Louisville crisis provoked fierce discussions in my own church. One dispensational pietist insisted that Christians must never, under any circumstance, resist the state. Even if the state forbids the evangelization of one’s children (as in the Soviet Union — or Louisville), a Christian must obey. Even if the civil magistrate forbids the preaching of the gospel (as in Ac. 5:29), Christians must submit. Though likeable and devout, the man had completely misunderstood the teaching of Scripture, the Biblical doctrine of sphere sovereignty, and the parameters for Christian resistance.

Principles of Resistance

The first course of action for persecuted Christians is to pray. Christians are charged to pray for civil magistrates (1 Tim 2:1-2). Prayers are to be specific: “that we may live a tranquil and quiet life in all godliness and dignity.” It is always appropriate to pray that the church will be delivered from persecution, will enjoy peace, and will be sustained in its witness.

I suspect that American Christians are more willing to grumble than to pray. Scripture commands us to pray (1 Thess. 5:15-17), and the early church left a testimony of prayer. When Peter and John were released from prison, Christians immediately and instinctively prayed (Ac. 4:24). They prayed corporately (“with one accord”); they prayed from Scripture (using the words of Psalm 2 and 146); they prayed Calvinistically (acknowledging God’s sovereign power and purposes — 4:28); and they prayed for boldness in proclaiming the gospel (4:31).

Persecuted Christians must also maintain a faithful witness. Daniel’s friends (Dan. 3) declared their convictions before Nebuchadnezzar, even though it seemed likely to cost them their lives. Martyrs of the church, such as Polycarp, used persecution as an opportunity to testify to their faith. The full edition of Foxe’s *Book of Martyrs*, which runs to thousands of pages, contains long speeches of Christians facing martyrdom and giving their dying convictions. The testimony and “the blood of the martyrs,” Tertullian noted, became “the seed of the church.”

Christians should also use the rights that they have. This is especially true of American Christians who have Constitutionally-guaranteed liberties. The apostle Paul frequently used the legal protections he had as a Roman citizen (Ac. 16:37-38; 22:25-29; 25:11). Today, a number of Christian advocacy organizations help believers and churches who are facing pressure from the state.⁵

Christians should also be savvy about publicity and how they present their cases. Paul, for instance, shrewdly took advantage of the squabbles between the Pharisees and Sadducees (Ac. 23:5-6). For excellent ideas about how to deal with tyrants and bureaucrats, see Gary North’s “The Escalating Confrontation with Bureaucracy.”⁶ After

all, Jesus calls believers to be “as wise as serpents” (Mt. 10:16).

Some Christians might flee from tyranny. The Louisville families fled Nebraska for the relative safety of Missouri. Elijah hid himself during the persecutions of Ahab and Jezebel (1 Kin. 17:1-7). David hid from Saul. The Puritans fled England during the despotic rule of Archbishop Laud and Charles I. (Among the reasons given by John Winthrop for the Puritan emigration: hopelessly compromised schools!)

As a last measure, Christians may need to resist and fight. Francis Makemie, the father of Presbyterianism in colonial America, would not submit to the tyranny of transvestite Governor Hyde and went to jail for preaching the gospel in New York in 1707. Among the examples of church history, the Covenanters of Scotland in the late 17th century are my favorites. Jock Purves’ *Fair Sunshine* gives thrilling illustrations of faithful Christians who laid down their lives in the “Killing Times” for the sake of Jesus and their confession.

It would be a great blessing if a new generation of Christians were willing to take a stand on the Word of God, the gospel, and the crown rights of King Jesus. I pray that our children and children’s children will have the courage to say: “We are taken captive by God’s Word. We will not recant. Here we take our stand. God help us!” ■

Dr. Schultz is Chair of the History Department at Liberty University, teaches Church History at Christ College, and is pastor of Westminster Reformed Presbyterian Church in Lynchburg, Virginia. He may be reached at rschultz@liberty.edu

1. *Christianity and Civilization: The Theology of Christian Resistance* 2 (Winter, 1983) and *Christianity and Civilization: Tactics of Christian Resistance* 3 (Summer, 1983) had excellent articles on this topic. (Available online at http://freebooks.entrewave.com/freebooks/docs/a_pdfs/cc_2.pdf and

http://freebooks.entrewave.com/freebooks/docs/a_pdfs/cc_3.pdf) Also recommend are *The Journal of Christian Reconstruction: Symposium on Puritanism and Law* V:2 (Winter, 1978-19) and *The Journal of Christian Reconstruction: Symposium on Christianity and the American Revolution* III:1 (Summer, 1976).

2. Discussions of the legitimacy of Christian resistance can come off sounding anarchistic and revolutionary. Scripture (Romans 13, for example) requires submission to proper God-ordained authority. Sphere sovereignty does not legitimize an anarchistic do-your-thing rebelliousness. Rather, sphere sovereignty emphasizes the authority of God-ordained spheres in society — and resistance under proper authorities.

3. In the 1590s, Andrew Melville delivered “two kingdom” speeches to Scotland’s King James. For Melville and Scottish Presbyterians, James was *not* “head of the church”; he was only “God’s silly vassal.” Ambrose would have appreciated Melville’s emphasis: “King James is a subject of King Jesus!”

4. This is a confusing case, with no real heroes, and no happy ending. Gregory VII had a megalomaniacal streak. The maxims of his *Dictatus Papae* (1075) include the following: “that of the pope alone all princes shall kiss the feet,” and “that it may be permitted him to depose emperors,” and “that he himself may be judged by no one.”

5. Home School Legal Defense Association, for instance, does an excellent job of representing and defending home schoolers.

6. Gary North, “The Escalating Confrontation with Bureaucracy,” in *Christianity and Civilization: Tactics of Christian Resistance* 3 (Summer, 1983): 141-190.

Rushdoony, Elitism ... cont. from page 3

Now that the elite set the trends for the masses, they long to be different, and they alter their styles and tastes to show their difference.

As we have seen, for Plato (and Socrates), justice is an elitist doctrine. It means that all people do what the elite feels is best for them to do. In Plato’s words “we have laid down, as a universal principle, that everyone ought to per-

form the one function in the community for which his nature best suited him. Well, I believe that principle, or some form of it, is justice.” Notice that Plato, the elitist, lays down a principle, a rationalist premise. Disagree, and you go to a slave labor camp or to execution. God instead gives us commandments and laws which we are to obey. These are not ideas to discuss and try to understand but marching orders for life. God’s laws are more intelligent than all the intellectualism of Plato and every elitist since then, because God’s law-word sets forth the way of life, of faith, and of understanding. We are plainly told, “The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction” (Pr. 1:7). Again, “For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding” (Pr. 2:6). This is not a principle: it is a fact of life. It presupposes that God made the world and all things therein, and all creation is governed and judged by Him. Elitism presupposes a self-created world; it has thrived on the myth of evolution. In that world of brute factuality, there is no law-word of God. Man therefore fashions ideas or principles with which he proposes to govern and rule the world. When Christians try to combine God and principles, they try to join what cannot be joined.

In earlier years, I felt that the Hellenic concept of ideas or principles was too deeply enmeshed in our thinking for eradication. I have since come to the conviction that it is wrong to compromise with such thinking, or attempt to use and direct it, as I did earlier. Our duty is to be faithful; the results are in the hands of God. ■

Ortiz, Conspiracy ... cont. from page 10

13. Rushdoony, *The Nature of the American System*, 184.

14. *Ibid.*, 160.

15. Rushdoony, *The Roots of Reconstruction*, 666)

16. Gary North, *Conspiracy: A Biblical View* (Dominion Press, 1986) PDF edition, 97-98.

17. Rushdoony, *The Nature of the American System*, 174.

North, Neoconservatism ... cont. from page 14

private conversation: “This meeting is being held because of Rushdoony’s influence, even though most of the attendees have never heard of him.” I agreed with that assessment.

By the end of the 1980s, Christian Reconstruction’s ideas had spread into the homeschool movement. They had not spread inside the Washington beltway. Christian Reconstruction’s slogans — “There is no neutrality,” “Christian world-and-life view” — are today familiar to millions of Protestants in the pews, even though their politics revealed that they still believe in neutrality and common-ground law.

Christian Reconstruction is opposed to empire because empire is the preferred alternative to the Kingdom of God in history (Daniel 2:44-45). Neo-conservatives favor the American empire because it is pro-Israel and clothed in the rhetoric of democracy. There is no reconciliation possible between the two positions.

The fundamentalist Christian right, because of its complete commitment to the State of Israel, has found common cause with neoconservatism. Eschatology matters. ■

Dr. Gary North is the noted author of numerous works on economics and history and is a co-founder of Christian Reconstruction. He continues to pour out a steady stream of writing and commentary and you can learn more about his work at www.garynorth.com and www.freebooks.com.

1. Andrew Roth, “Melvin Lasky,” *The Guardian* (May 22, 2004). <http://www.guardian.co.uk/obituaries/story/0,3604,1222311,00.html>

Selbrede, Success ... cont. from page 17

realized than a Christian political victory is a sign of its acceleration.

We must resist being drawn into our opponents’ mental frame, which sees the nations decisively determining the tilt of God’s balance. We must consistently affirm that the small dust of the balance is, and will ever remain, irrelevant. We should pray that God place His strong hand upon us lest we be tempted to seek out and use the kind of yardsticks the Pharisees had sought from Christ. We prosecute the ongoing task of Christian Reconstruction according to an invincible standard, moving inexorably toward victory, only when we think His thoughts after Him.

By faithfully upholding a transcendent standard, God’s standard, we *shall* observe what St. John saw and reported: “the darkness is passing away, and the true light is shining already” (1 John 2:8). Dr. Rushdoony articulated the content of that divine standard with penetrating clarity throughout his published works, which, in sum, point the way to the highway of holiness, as envisioned in Isaiah 35:8: “And a highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” In modern language, Isaiah here describes *The Idiot’s Guide to Holiness*. When it becomes a bestseller, figuratively speaking, we will see the rulers and judges of the earth “serve the Lord with fear” as they “kiss the Son” instead of provoking one another to rebellion against His rule (Psalm 2). ■

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

responsibilities of R. J. Rushdoony in research and writing.

1. Lange, John Peter. *Commentary on the Holy Scriptures*. Grand Rapids: Zondervan, n.d., p. 232 (Vol. 16B: Luke).
2. Lenski, R.C.H. *The Interpretation of St. Luke's Gospel*. Minneapolis: Augsburg Publishing House, 1946, p. 881.
3. Ridderbos, Herman. *The Coming of the Kingdom*. Philadelphia: Presbyterian and Reformed, 1962, p. 474.
4. Godet, Frederic. *Commentary on the Gospel of St. Luke*. New York: Funk & Wagnalls, 1887, p. 403.
5. Meyer, H.A.W. *Commentary on the New Testament*. Winona Lake: Alpha Publications, 1979. 10 vols. Originally published by T.&T. Clark in 1883. Vol. 2, p. 490.
6. Owen, John. *The Works of John Owen*. 16 vols. Edinburgh: Banner of Truth Trust, 1965 (1850-53). Vol. 8, p. 374.
7. *Ibid.*, p. 376.
8. Clouse, Robert G. *The Meaning of the Millennium*. Downers Grove: Intervarsity Press, 1977. Anthony A. Hoekema (p. 151) pointed out that Boettner's sketch of world conditions was seriously out of date, while George Eldon Ladd (p. 143) argued that such claims were a double-edged sword.
9. None of this discussion bears on our continuing obligation to labor faithfully in all domains, including the political realm: it rather speaks to our *attitude* toward that work. When Christ tells the disciples (Luke 10:20), "Don't rejoice that the spirits are subject to you, but rejoice that your names are written in heaven," He didn't mean that they should stop casting out demons! The disciples were to draw their eyes upward to see that their temporal success was a side effect of something bigger. Consider Daniel's vision of the Kingdom as a rock cut without hands that becomes a mountain that fills the whole earth. That Kingdom moves forward like an immense glacier. The enemies arrayed like ants in front of it use all their strength to stop and reverse it, but they clearly imagine a vain thing — *they're pushing the wrong way*. On the other hand, as we push on the glacier in its actual direction of motion, let none of us ever boast: "Hey, I moved it!"

Terrell, *Federal Reserve ... cont. from page 19*

economy. It's another thing to work on a solution. Unhappily, there are no painless ways out. Returning to a gold-based dollar might take decades, while the Fed continues to plague the economy with its monetary fluctuations. A national awakening to the immorality of the current system, and/or some massive and obvious monetary failure might speed that effort along. However, moral awakening cannot be engineered, and as we have seen from Alan Greenspan's own statements, monetary failure has been used as an excuse for further intervention that makes the problems even worse.

Some have suggested that in the meantime, individuals essentially boycott the dollar, as far as is possible, by returning to the use of gold and/or silver in transactions. A few schemes have appeared, some of them internet-based (e-gold and e-bullion being prominent examples). I recall a member of the church in which I grew up who quietly placed gold coins in the offering plate instead of a check or Federal Reserve notes.

Such efforts do have problems. As the Austrian-school economist Murray Rothbard pointed out, people are unlikely to give up using the dollar in exchange, even though it has been devalued by inflation. Therefore, substitutes for the dollar, like one internet scheme's "gold grams," are highly unlikely to become generally accepted. And general acceptance, after all, is what makes something money.

As for those who have moral compunctions about tithing in dollars, it might be well to remember that dollars *do* have value, even though they exist only as paper or binary digits in a bank computer. Ideas of "intrinsic value" have serious problems, as I have pointed out in an earlier article for Chalcedon.¹

Perhaps the greatest good that is being produced by these "alternative money" efforts is the publicity — the eyebrows they raise and the questions they generate. It is constructive to think about what money is, why the gold standard was important, and whether we really need the civil government to control money at all.

Instead of a quick fix through a replacement money, we may need to work patiently for moral renewal — a renewal that brings the Christian faith to bear outside the church walls and into all areas of life. ("Faith for all of life," one might say!) It is not easy to convince even Christians of the immorality of our banking system. The relatively low inflation of recent years may make it more difficult to convince people that the Federal Reserve is really all that bad. Now, more than ever, it becomes critical to develop the moral case against the Fed. ■

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

1. See <http://www.chalcedon.edu/articles/0207/020709terrell.php>.

Blumenfeld, *Dumbing ... cont. from page 22*

alphabetic system and being drilled in letter and syllable sounds so that the learner develops a phonetic reflex to replace the holistic one. This writer has achieved success in curing some dyslexics of their reading problems by using his own highly structured instruction program. In other words, there do exist perfectly good phonetic reading programs that the schools can use. We are not looking for a cure for cancer. The cure to America's illiteracy problem exists, but the schools will not use it.

The result is that textbooks for

history, social studies, science, etc., have been dumbed down. Contrary to wishful thinking, one hundred years after John Dewey showed the way, the progressive establishment has not abandoned its political and social goals. As the authors of *Whole Language: What's the Difference* wrote in an article in *The Whole Language Catalog* published in 1991 (p. 418):

Whole language teaching is subversive, in the best sense of the word, because it seeks to restore equality and democracy to our schools, to our children, and in essence, to our society. [When were the schools ever models of equality and democracy? -S.B.]

Whole language puts power for learning, decision-making, and problem solving back into the hands of teachers and students. It creates active learners; it empowers all of us to act upon and

transform our environments and society in general. We are not just asking for a change in the teaching of reading, but a radical change in the social and political structure of schooling and society.

President Bush's "No Child Left Behind" reform has done nothing to deflect the progressives from their goals. The only solution for parents who wish their children to become literate human beings is to educate them at home or place them in a private school that has their confidence.

And so we can expect our government to continue spending billions more to alleviate the poverty of those in the underclass who will continue to be miseducated and victimized in our schools. Meanwhile, the educators can laugh all the way to the bank. ■

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.

1. John Dewey, "The Great American Prophet," 1934. The work was a tribute to Bellamy.

Williams, Leave Us Alone... cont. from page 27

2. *Ibid.*

3. *The Christian Science Monitor*, "Where Recruiting Runs Strongest" by Mark Sappenfield, July 19, 2005.

4. *Ibid.*

5. I Thes. 4:11

6. J. William Jones, *Life and Letters of General Robert Edward Lee*, The Neale Publishing Company, 1906. Reprinted by Sprinkle Publications, Harrisonburg, Virginia, 1986, page 401.

faith for all of life

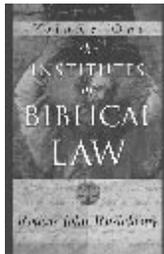
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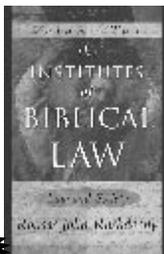
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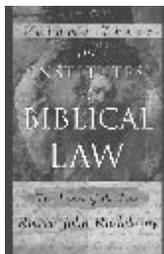
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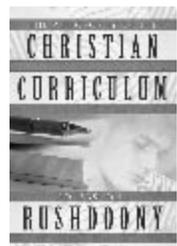


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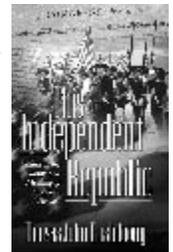


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 - Tape 16** 31. The Coming of the Civil War
32. De Toqueville on the Family
 - Tape 17** 33. De Toqueville on Democracy & Power
34. The Interpretation of History, I
 - Tape 18** 35. The Interpretation of History, II

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

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Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.

Because the conservative movement, despite its many sound features (including anti-statism and anti-Communism), was not anchored in an unchangeable standard, it eventually was hijacked from within and transformed into a scaled-down version of the very liberalism it was originally calculated to combat.

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The United States: A Christian Republic

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

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Biblical Faith and American History

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

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world history

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Tape 5 5. The Early Church
6. Byzantium
Tape 6 7. Islam
8. The Frontier Age



Tape 7 9. New Humanism or Medieval Period

Tape 8 10. The Reformation

Tape 9 11. Wars of Religion – So Called
12. The Thirty Years War

Tape 10 13. France: Louis XIV through Napoleon

Tape 11 14. England: The Puritans through Queen Victoria

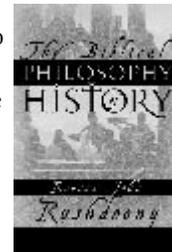
Tape 12 15. 20th Century: The Intellectual – Scientific Elite

The Biblical Philosophy of History

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

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church history

The "Atheism" of the Early Church

By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded. Because Jesus Christ was their acknowledged Sovereign, they



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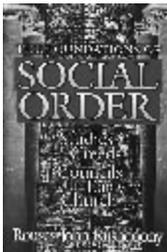
consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.

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but himself. Because of this impasse, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torture of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

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

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

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philosophy

The Death of Meaning

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

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

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By What Standard?

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

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The One and the Many

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

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

By R.J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. Man, once he makes himself ultimate, is unable to know anything



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The Flight from Humanity

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

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

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psychology

Politics of Guilt and Pity

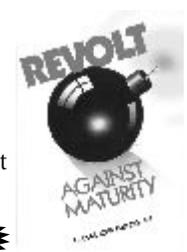
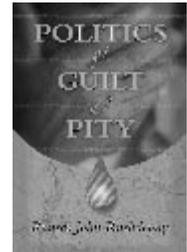
By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of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

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Revolt Against Maturity

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

Hardback, 334 pages, index, \$18.00 **\$12.60**

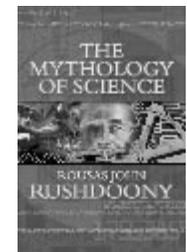


science

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.



Paperback, 159 pages, \$14.00 **\$9.80**

Creation According to the Scriptures

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



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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.



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

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of



man and its results. See how class warfare and a social order based on conflict lead to disaster. This book is essential reading for an understanding of the moral crisis of modern economics and the only certain long-term cure.

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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.

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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.

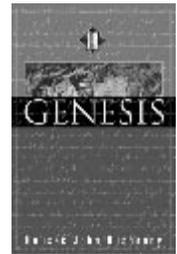


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biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

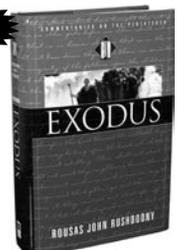
By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for 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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Exodus, Volume II of Commentaries on the Pentateuch

Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly



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

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Leviticus, Volume III of Commentaries on the Pentateuch

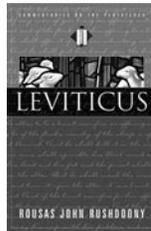
The book of *Leviticus* has not been a popular subject of study in the modern church. Much like the book of *Proverbs*, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like *Leviticus* are considered dull, overbearing, and irrelevant. To be spiritual, in the modern sense of the term, means to live on a "higher" level where today's Christian is governed more by the impressions of the heart than a carnal commandment. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. In this volume, the author writes, "Man cannot develop his personhood except in terms of God and His law-word. Even as God separated man from the dust of the earth to make him a living soul (Gen. 2:7), so God summons covenant man in *Leviticus* to separate himself to the Covenant Lord and to become holy even as God Himself is holy. The law or justice of God is the way of holiness."

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

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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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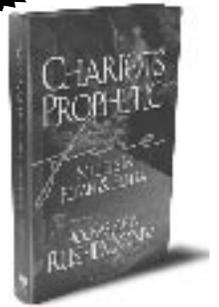
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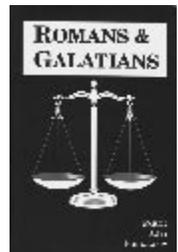


Romans and Galatians

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

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty. If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."

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Hebrews, James and Jude

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

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

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

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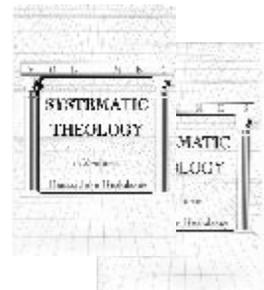
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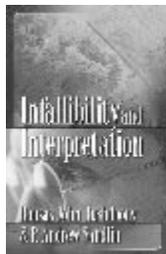
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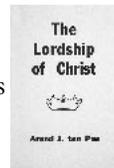
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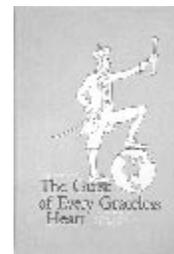
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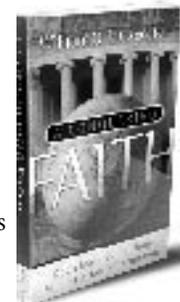
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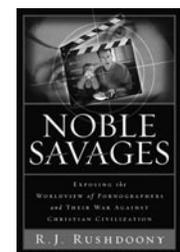
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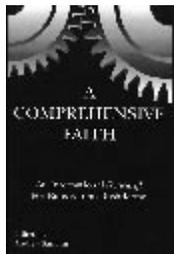
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A Comprehensive Faith

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



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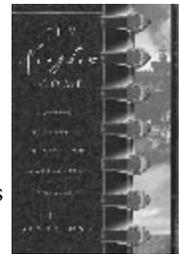
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eschatology

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