

Transcripts of  
**CHRISTIAN  
RECONSTRUCTION**

A Lecture Series by R.J. Rushdoony



**R.J. RUSHDOONY**

(1916–2001)

Rev. R.J. Rushdoony (1916–2001), was a leading theologian, church/state expert, and author of numerous works on the application of Biblical law to society. He started the Chalcedon Foundation in 1965. His Institutes of Biblical Law (1973) began the contemporary theonomy movement which posits the validity of Biblical law as God's standard of obedience for all. He therefore saw God's law as the basis of the modern Christian response to the cultural decline, one he attributed to the church's false view of God's law being opposed to His grace. This broad Christian response he described as "Christian Reconstruction." He is credited with igniting the modern Christian school and homeschooling movements in the mid to late 20th century. He also traveled extensively lecturing and serving as an expert witness in numerous court cases regarding religious liberty. Many ministry and educational efforts that continue today, took their philosophical and Biblical roots from his lectures and books.

Learn more about R.J. Rushdoony by visiting: <https://chalcedon.edu/founder>

# Christian Reconstruction, I

R.J. Rushdoony

The last time I was in this assembly room I shared this platform with Congressman Larry McDonald. Then last week he was murdered by the communists. One veteran foreign correspondent editor told me that this was more than the death of a man. That the Marxists tested the ability of The United States to resist, and they found us as soft as hot butter and so he said this may well mark the death of The American Republic. Larry McDonald was shot down by three squadrons of three fighter planes whose technology came from The United States to a great measure, and who were probably fed on American wheat. Nothing the White House has said thus far has indicated that we will stop the flow of technology, apart from which their nuclear missiles cannot be built, nor the flow of grain apart from which they would face hunger.

One Soviet dissident who died last year, Andrei Amalrik, made the statement in a book he wrote a decade or so ago, that the main ally of the Soviet Union was the government of The United States. This, unhappily, has been the case. The day before Larry McDonald was killed, Lord Bethell of England wrote an article published in The Wall Street Journal; Tuesday Sept. 6, 1983, which highlights a few facts from articles and a book he has written. The title is 'How the Western Allies Shipped Victims to Stalin.' Reading just a little bit:

"On Jan. 19, 1946 a contingent of American military police surrounded a prison camp near Munich with orders to arrest one hundred and five Russians, and deliver them to the Soviet authorities. The Russians did not want to be handed over to Stalin. They had every reason to believe that they would be shot as soon as they returned. However, The US and Britain had agreed at Yalta a year earlier to repatriate all Soviet citizens after the war, irrespective of their individual wishes and by force if necessary. The Russians had barracked themselves inside their huts and stripped their underwear. When they refused to move the MP's broke into the huts and dragged them out one by one. One hut was especially well defended. The Americans fired tear gas through the windows. Then, as soon as they broke down the door and entered, the Russians embarked on an orgy of mass suicide. Two men tried to disembowel themselves with broken glass. Another stood side by side slashing at each other's throats. One man stuck his head through a window and shook it from side to side pressing his neck down against the jagged edges. The M.P.s beat the men into insensibility, and carried them to the waiting trucks on stretchers. Day after day it went on until we had finally delivered more millions to be killed by Stalin than Hitler had ever killed. I knew a Russian girl who was allowed to live because she was acting as interpreter for the American high command in Vienna. At her pleading they allowed her family, her parents, her brothers and sisters to survive and felt they were being very big hearted. When she cried out against the massacre of the millions they said, 'We are only obeying orders,' Exactly what at Nuremberg we sentenced Nazis to death for."

Is it any wonder that we are doing nothing significant to date of the murder of Larry McDonald? Washington has been closer to Moscow than it has been to men like Larry McDonald and to the Christians of this country.

In a sense we have asked for it. The churches have withdrawn from the world. They have acted as if only a small corner of the world, the church, belongs to Christ and the rest of the world belongs to the devil and can be allowed to go its own way. They've forgotten The Great Commission to make disci-

ples of all nations. And so it can be said: "Shine, perishing republic with phosphorescence of decay and of death." Turn to the church pages for evidences of that. 'God wants you to have inner peace.' What kind of gospel of conquest is that? Withdraw from the world. Withdraw from the mission of the church, just to concern ourselves with our 'inner peace!' Men seeking peace when there can be no peace to the wicked; and we are of the wicked when we pass by on the other side of the road and are not good Samaritans, when we have no gospel to the people of the world except our quest for inner peace. We have sinned! As churches and as a nation, and we are like that woman described in Proverbs 30:20 of whom it is said, "Such is the way of an adulterous woman that eateth and wipeth her mouth and said I have done no wickedness." The meaning of that is that just as the flight of the eagle through the air leaves no trail, and the path of a ship through the waters, a half an hour later leaves no wake, so the adulterous, so sinners feel that all they have to do is to pass on and there is no mark of sin left. "She eateth and wipeth her mouth..." and all trace of the sin is gone. The assumption is that sin has no consequences; but it does and judgment is in the air.

We live in a time of judgment but in every time of judgment there is also salvation. The Bible tells us that throughout history there is a coincidence of judgment and salvation. That the flood was a judgment upon the old world but the redemption of God's people. That the plagues upon Egypt were the judgments upon the old world but the salvation of the people of God. The Cross is supremely the judgment of God upon man, but also our salvation. Revelation tells us that the history of the world from the fall of Jerusalem on marks a great shaking of the nations. The seven vials, the seven bowls of wrath indicating the judgment upon the ungodly, upon the nations and the salvation of His people. This is a time of judgment and of salvation and the only question is, "Will we be among those judged or redeemed?"

The sad fact is the Christian community, so called, is largely on the side of the enemy. I was amused in a grim way the other day. I received a publication by the so called 'evangelical homosexuals.' They are a large group. At their last conference they had alumni and delegates from every major Reformed and Fundamental seminar in The United States. They singled out three men as their enemies and had a paragraph about them. Francis Schaeffer, John Whitehead, and R.J. Rushdoony. We do have the right kinds of enemies. But do you know whom they quoted in that statement, citing us as the great enemies and threat to Christianity? Carl F.H. Henry, an evangelical. And again, and again this is the case. They let the evangelical community do the hatchet-job for them. Interesting.

Recently a woman who is in her sixties, has been a faithful church goer all through the years, sits in the second row morning and evening and is always present in prayer meetings told me she had come to a conclusion; that the church was the enemy of God. Why? She said "I suddenly realized that, as I was going through my Bible again, that all the servants of God, all the prophets of God spoke out against the kings and I don't know when I have heard a preacher speak out against Washington or The State Capitol. And certainly God knows they are as evil in Washington and in The State House today as they were in the days of Elijah and Elisha and the other prophets. And the church is silent. Moreover, it ignores the basic doctrines of the faith, the doctrine of the covenant! This is basic to the Reformed faith.

No-one can call himself a Reformed believer who does not appreciate the significance of this doctrine. Because, what does this doctrine tell us? A covenant is a treaty of law. It is always, and without exception, a treaty of law. When it is contracted between a greater and a lesser party, it is at one and the same time a treaty of law and of grace. The greater gives his law to the lesser party and says; "if you live by my law I will extend to you my protection." God's treaty with us is a treaty of grace and of law at one and the same time. God in His grace gives us His law and says, "This is the way, walk ye in it. And if you are faithful to me my blessings will pursue you and overtake you and come upon you." Irresistible blessings for faithfulness.

One of the great Reformed preachers of about two and a half centuries ago was Jacques Saurin. Look up his name in some religious encyclopedia and you will be told what a great man he was in his day but what a bad man he is from our perspective. They don't like him now, and I am sure from having read a number of those articles none of the writers ever read Saurin. In his day in the early seventeenth hundreds Saurin began to encounter the kind of antinomianism and pietistic withdrawal from the world which marks the church today. In the seventh volume of his 'sermons on the covenant of God with the Israelites,' he says in part;

"Moses required the Israelites, in renewing their covenant with God, to consider what constituted its essence: which, according to the views of the Lawgiver, was the reciprocal engagement. Be attentive to this term reciprocal; it is the soul of my definition. What constitutes the essence of a covenant, is the reciprocal engagements of the contracting parties. This is obvious from the words of my text ; that thou shouldest (stipulate or) enter. Here we distinctly find mutual conditions; here we distinctly find that God engaged with the Israelites to be their God; and they engaged to be his people. We proved, at the commencement of this discourse, that the covenant of God with the Israelites, was in substance the same as that contracted with Christians. This being considered, what idea ought we to form of those Christians, (if we may give that name to men who can entertain such singular notions of Christianity,) who ventured to affirm, that the ideas of conditions, and reciprocal engagements, are dangerous expressions, when applied to the evangelical covenant; that what distinguishes the Jews from Christians is, that God then promised and required; whereas now he promises, but requires nothing. My brethren, had I devoted my studies to compose a history of the eccentricities of the human mind, I should have deemed it my duty to have bestowed several years in reading the books, in which those Systems are contained; that I might have marked to posterity the precise degrees to which men are capable of carrying such odious opinions. But having diverted them to other pursuits, little, it is confessed, have I read of this sort of work: and all I know of the subject may nearly be reduced to this, that there are persons in these provinces who both read and believe them.

Without attacking by a long course of causes and consequences, a system so destructive of itself, we will content ourselves with a single test. Let them produce a single passage from the Scriptures, in which God requires the acquisition of knowledge, and engages to bestow it, without the least fatigue of reading, study, and reflection. Let them produce a passage, in which God requires us to possess certain virtues, and engages to communicate them, without enjoining us to subdue our senses, our temperance, our passions, our inclination, in order that we may attain them. Let them produce one passage from the Scriptures to prove, that God requires us to be saved by the merits of Jesus Christ, and engages to do it, without the slightest sorrow for our past sins, —without the least reparation of our crimes, —without precautionary measures to avoid them, —without the qualifying dispositions to participate the fruits of his passion. What am I saying ! Let them produce a text which overturns the hundred, and the hundred more passages which we oppose to this gross Antinomian system, and with which we are ever ready to confront its advocates.

We have said, my brethren, that this system destroys itself. Hence it was less with a view to attack it, that we destined this article, than to apprise some among you of having adopted it, at the very moment you dream that you reject and abhor it. We often fall into the error of the ancient Israelites; frequently forming as erroneous notions of the covenant God has contracted with us, as they did of that he had contracted with them. This people had violated the stipulations in a manner the most notorious in the world. God did not fulfil his engagements with them, because they refused to fulfil their engagements to him." 1

And yet today, we have prominent pastors in this country such as one who has said that you can go forward and accept Christ, and after that you can even be an Atheist, but you cannot lose your salvation. Why? God has bound Himself to you once you say yes and go forward. But you are not bound

because grace is free of any obligation of reciprocity of faithfulness, of obedience. In fact this man goes on to say: “did you know that if you were a genius you could not figure out a way to go to hell? You can blaspheme, you can deny the Lord, you can commit any sin in the Bible plus all the others but there is just no way, once you have said “yes” to Jesus, he is bound to save you.” “By their fruits shall ye know them...” and “faith without works is dead.” But today Jesus Christ is hocked as if He were a fire and life insurance salesman. “Come to Jesus and get fire and life insurance and go your way!” Most of us have to think as to where our insurance policies are. Once we get them we don’t worry about them. If we have a problem we call the agent. Well, that’s The Gospel so-called with many. “Come and buy your life and fire insurance from ‘The J.C. Insurance Agency and then go your away and all your problems are cared for!” And yet there was a time when the most popular books in the Christian community were books with such titles as The Whole Duty of Man or Essays to Do Good and these were written by Reformed men. As Wilberforce, a century and a half ago said, a man who changed the face of England with his faith:

”Sin is considered in Scripture as rebellion against the sovereignty of God, and every different act of it equally violates the law, and, if persevered in, disclaims his supremacy.” 2

The Reformation began as an effort to reorder all of life in terms of the whole Word of God. After some years Luther, seeing what some were doing with the idea of reformation, wrote a tract against the antinomians. It’s a sad fact that we hear next to nothing about that little tract. Only about ten pages. Luther addressed it to a friend, a Dr. Caspar Güttel, and he began by saying:

“I assume that you received some time ago a copy of the disputations against the new spirits who have dared to expel the law of God or the Ten Commandments from the church and to assign them to city hall? I never expected that such false spirituality would occur to the mind of man, much less that anyone would support it.” 3

Luther went on to say that he had stood for justification by faith alone but he never said that sanctification did not require obedience. He never said that the law was just a state matter. The law comes from God and it is to be obeyed by the people of God in their private lives, their church lives, in state, vocation, everywhere. Moreover he said of this doctrine calling for obedience to the law:

“This doctrine is not mine, but St. Bernard’s. What am I saying? St. Bernard’s? It is the message of all of Christendom, of all the prophets and apostles.” 4

But none dared dispute it except those who were undermining the faith. Then he went on to say:

“...does anyone imagine that there can be sin where there is no law? Whoever abolishes the law must simultaneously abolish sin. If he permits sin to stand, he must most certainly permit the law to stand; for according to Romans 5 [:13], where there is no law there is no sin. And if there is no sin, then Christ is nothing.” 5

And so Luther said the Antinomians end up abolishing The Gospel, they leave only man. Luther went on to say that the devil works to further antinomianism, and wherever we find it, we must account it to be the work of the devil. But he said that in spite of all that the devil does, and in spite of all the work of the antinomians the law remains written upon the hearts of man. Man was created by God and every atom of his being, as Dr. Cornelius Van Til has said, is revelational of God. Hence The Psalmist can say:

“Though I flee to the uttermost parts of the morning behold thou art there. If I make my bed in hell behold thou art there.”

“The whole creation shows forth the glory of God...” and every atom of man’s being. “The heavens declare His glory...” and so, it is our nature. And so it is that the ungodly hold the truth, or hold down, the Greek literally means, suppress the truth, as Paul said in the first chapter of Romans, in unrighteousness, in injustice in their hatred of God.

But Francis Thomson in ‘The Hound of Heaven,’ echoing the Psalmist describes the impossibility of that. He declares;

I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;

But always pursuing he felt the presence of God. And the voice resounded in all things; “all things flee from thee, if thou dost flee from me.” Man cannot escape God. Nor can man escape the law of God.

Luther said the antinomians seek what he called a ‘sweet security.’ I’ve called it ‘pious gush.’ They want to revel in their pious gush. And so Luther said with all this sweetness and light, this sweet security they sink quietly and sweetly into hell. And so, Luther concluded therefore, that the law must be preached wherever Christ is preached.

I spoke earlier about the church pages on the sermon topics. God wants you to know inner peace. Every now and then, I see a series on prayer and I get letters asking why don’t you write something on prayer, and I say someday I am going to, but it is not going to be the kind of book you are used to reading. Why? Because I think a lot of the instructions on how to pray are rubbish. And the idea that there is some real virtue in praying is rubbish. Now, there are no points for me if I talk to my wife. I love her. Every night I am away I call her. I run up a phone bill because I have trouble getting off the phone. I want to share all of my life with her and consult with her on everything. Now what is the big deal in that? Did someone have to sit down and give me a course of instruction before I got married? “Now, this is the way you go about talking to a wife.” That is ridiculous! The whole idea stinks, that is the only way you can describe it.

Now, if Christ is my redeemer, if the triune God is my sovereign, my Lord, how are you going to keep me from talking to Him? How are you going to keep me from day by day, hour by hour, moment by moment conversing with Him in sentence-prayers and sharing things with Him? Because I know I cannot live without Him. Why do I need instructions in that, as though it were the big deal in Christian life? It is as natural as breathing if you are a Christian. No one gave me instructions on breathing! When I was born the doctor slapped my butt and I started breathing! When Jesus Christ redeemed me and made me a new creation He slapped my butt and I started praying. That is all there is to it. Why do we spend so much time on things that are the ABC’s of the Christian faith when we should be arming the soldiers of God for battle? If they can’t breathe, tell them they are dead! Because, if you are teaching people to pray that can’t breathe, you are teaching them to be hypocrites and we have too many in the church today. Prayer is as natural to breathing and we don’t have a breathing church. Some places we have a gasping church. We need a living church. And we are told by our Lord Himself, John 7:17 “if any man will do His will, he shall know of the doctrine.” An easy way to know, an easy way to grow is to obey God, do what He commands you, and you will grow. And you will become an effective soldier.

I said we were in a time of judgment, and a time of judgment is also a time of salvation. One of the great verses in Zechariah declares, as it speaks of the gathering gloom of judgment of the horror of man’s sin and what it is accomplishing. But then comes this sentence that rings out like the peal of a bell throughout all of Scripture; “at evening time it shall be light.” At evening time it shall be light. We see now the gathering gloom of judgment. The next decade will perhaps be the grimmest in all of

history. We have been living in the darkest age of all of history. Some of you have heard me describe the data, the statistics of that. A higher percentage of mankind, a higher percentage as well as more numerically, have died since 1900 as a result of mass murders, slave camps, famine, war, revolution, executions and so on than ever before in history. We are in the last days of humanistic statism. Of an evil world dedicated to the kingdom of man. To a world at war with God. It is dying around us and its death is a bloody one. We will either be a part of that death or the light that breaks at evening time. Our Lord said:

“I am the Light of the world.”

And he also said that we are called to be the salt, the preserving agent and the light of the world, that “faith without works is dead.” “By their fruit you shall know them; a good tree bears good fruit.” We need a living, a breathing working church, to go forth and conquer. Because “this is the victory which overcometh the world, even our faith.” Thank you.

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#### **ENDNOTES:**

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1. Rev. James Saurin. Sermons. Translated by Joseph Sutcliffe. Second American from the Fifth London Edition. Vol. VII-On Important Subjects. Schenectday: William J. M’Cartee, 1813, 273 f.
2. William Wilberforce. A Practical View Of The Prevailing Religious System Of Professed Christians, In The Higher And Middle Classes. Sixth Edition. Glasgow: William Collins, 1837, 301.
3. Martin Luther. The Christian in Society, IV. Philadelphia: Fortress Press, 1971, 107.
4. Martin Luther. The Christian in Society, IV. Philadelphia: Fortress Press, 1971, 110.
5. Martin Luther. The Christian in Society, IV. Philadelphia: Fortress Press, 1971, 110.

# Christian Reconstruction, II

R.J. Rushdoony

A few years ago I was involved in a case in the state of Kentucky. A number of states in the country had laws mandating the posting of the Ten Commandments, in some instances in the court houses, in other instances in the public schools. In Kentucky the law required that the Ten Commandments be posted in the public schools. This was challenged in the courts. The state of Kentucky asked me to be a witness in the defense of the Ten Commandments. I called attention to the fact in the hearing that every system of laws is an establishment of religion, that laws are inescapably religious. Every law says 'thou shalt not do certain things,' and all law assumes moral assumptions and morality is an aspect of religion, thus, every legal system represents an establishment of religion. I dealt with the historical aspects of the founding of this country. The nature of its legal system. Its roots in Biblical law. The fact that in one time Biblical law prevailed, generally, in the courtrooms.

The Supreme Court in The State of Kentucky sustained the use of the Ten Commandments. However the US Supreme Court declared the use of the Ten Commandments in class rooms unconstitutional, and ordered the posted commandments removed from every classroom. The court stated its fundamental reason that led to its ruling. Let me quote:

"If the posted copies of the Ten Commandments are to have any effect at all it will be to induce the school children to read, meditate upon, perhaps to venerate and obey the Commandments." We certainly cannot have the children obeying "Thou shalt not steal" or "Honour thy father and mother." What would the United States come to if they read subversive material like that and believe it should be put into practice? And out of fear, the children might possibly venerate and obey the Ten Commandments, to use their language, the Ten Commandments had to be removed from the classrooms of Kentucky.

Of course what you have in the classrooms is an establishment of religion, Humanism. I have testified again and again in courtrooms as to the fact that we do have an established religion in these United States and its name is 'Humanism.' I have gone into the classroom with textbooks from teacher training courses, one entitled 'Sourcebook in Humanism for Teachers.' This kind of thing, of course, does not trouble our Supreme Court. It is all well and good to teach religion in the classrooms, provided it is not Christianity, and provided it is Humanism. We are being reconstructed by humanism. What we need is Christian reconstruction. Reconstruction is manageable. All of God's demands for us are within our reach. God does not ask anything of us that we cannot do. We are told in Genesis 1:26 following that in the beginning when God created the heavens and the earth He made man. "In His own image created He him. Male and female created He them." Now this tells us something about man and about education. It tells us that only Christian education can succeed. Because only that education which is established upon The Word of God is going to be true to the nature and character of man's being. It tells us that basic to our faith is the centrality in the religious life of the person. It is man, not church nor state nor school which is made in the image of God. It is man therefore who is going to provide the obedience, the faithfulness. And, if man does not provide it, neither state nor school nor church can do so. It must begin with man. And, man must live by the every word of God. Modern education has been a disaster area.

I can recall very vividly one night in the nineteen-fifties. It was at a summer conference. And, after the



meeting ended we all went outside and someone said in a few minutes Sputnik would be over. And sure enough and at the appointed time the first space satellite launched by the Soviet Union flew overhead. There was a great deal of hue and cry across the length and breadth of the United States that the Soviets had beat us in the race into space. As a result attention was called to the decline of mathematics and the sciences in our public schools as well as in reading abilities. And a very strong point was made for overhauling our public schools, and so a process of revision and of building up the curriculum was launched. In the seventies the decline continued. By the seventies, the public schools and universities were a disaster area. And so again there was a feeling that something had to be done to strengthen public education. By 1980 the schools had declined another four years, so that the college freshman was performing in 1980 on the 1970 high school freshman level.

Earlier this year we had a report released by the department of education on the disaster that American education, statist education, had become. The report gave, in watered down form, data collected by a Senate Committee. At that meeting Senator McGovern, still in the senate at the time, had said that the American public schools were good at only one thing. Separating the taxpayer from his money. The report stated that there were twenty seven million illiterates in the United States, the highest percentage in our history, but that report understated all the data from the Senate Committee report and its one solution was we need to pour more money into the public schools in order to strengthen them. Of course, we know what will happen. It has happened again and again. If you begin with a false premise, the harder you work at that false premise, the deadlier the results, and the more futile the operation.

During the nineteen-forties, I was on an Indian reservation. I saw people who were dying of cancer and other deadly diseases being treated by medicine men with rattles and drums. They did nothing for the patient, except to disturb him. Because their premise was false, the results were also bad. This is the problem with secular humanism and its educational system. This too is the problem with secular humanism and its politics, so that we must say that our education, our politics, our economics and every church built on humanism to any degree will represent as it already has, a disaster area. "Except the Lord build the house they labor in vain that build it." We have a task of Christian reconstruction. And God says that it is manageable because He commands it and He has made us in His image with knowledge, righteousness or justice, holiness and dominion and told us to "go unto all the earth and make disciples of all nations." The family and the individual; these are the basic units in that task in Christian reconstruction and the basic and most powerful units in society.

I have called attention in a number of my talks here and there and many of you are probably familiar with them. Let me review just briefly the fact that God has given all the basic powers in society, save one, to the family, the death penalty. That alone is reserved withheld from the family. Control of children, which is control of the future, God gives to the family. Control of property, God gives to the family. Control of inheritance, God gives to the family. Control of welfare, again, God places in the hands of the family. Control of education is again a God-given power of the family. In all these areas now, by the fault of the Christian community, these powers have moved into the hands of the state, and they must be reclaimed.

Again God has commanded something of us that gives us the power to reorder all of society, the tithe. The tithe is to the Lord. It is to be given to every cause that serves the kingdom of God, the church, the Christian school, Christian colleges and universities, Christian missions, Christian foundations, Christian legal funds. Everything that works to further God's kingdom. When we study the history of the church we find that whenever and wherever the church became corrupt, the people of God withheld their tithes and created new agencies and that compelled the church to reform. When the medieval church mandated that the tithe had to go to the parish church it ended reform, it required The Reformation.

Now again we see in many segments of Protestantism the teaching that the local church must get all of the tithe, which again will stifle the possibility of reform, and necessitate over throwing the chains which bind the Christian community.

Now as we look at the pattern God has established in His Word, we find that the pattern from Old Testament times to the early church and in some churches to the present, was that given by God through Jethro to Moses and then again directly to Moses. Moses refers to it for, example, in Deuteronomy 1 that captains or elders or presbyters were to be chosen; one out of every ten families. And then elders or captains over fifties, hundreds and thousands up to the final seventy elders of Israel. This was the pattern of government; both in the church and in the state, by elders. In fact, we know that there were elders to govern within the city and elders to govern family cases and elders to govern civil cases. Every man was trained by the synagogue and then by the early church to be an elder unto God, trained in the law of God, to minister God's righteousness in his own family, in the church, and in the community, whatever his station. As a result a pattern was developed which was, for centuries, provided government, even when civil governments collapsed. An interesting fact which is buried in the pages of history, that originally the College of Cardinals in Rome was made up of seventy laymen who were chosen for their knowledge of the law. That was very long ago.

Now, what this tells us is that God requires every man to be the central instrument together with his family and with his tithe in the work of reconstruction. All things are to be made anew and you are the instrument. How can this be done? We have a small group that meets weekly in our patio made up of our staff members and a few friends. The men are beginning to learn the responsibilities of being elders in Christ, to rule their own household, and to be responsible for the work of Christ in the community. One situation I'd like to cite recently, an example of what is happening, and we are only a handful of people.

I have never met the young woman. She has indicated that she is going to come by to thank our group. So I shall have an opportunity to meet her fairly soon. She was married to a man who was a drunkard, a wife beater, an adulterer and more. He came home one day and when she said something he took violent objection to it, beat her savagely so she was unable to go to work, broke the windows in the house, went out and systematically wrecked her car so it would not be drivable, including wrecking the windows. The men took care of the situation. One of our men happened to encounter her, learned of the situation, and to make a long story short the wreck was taken care of. A service man was found who would do the work freely and we paid for all the parts. It came to about \$600. She was put in touch with the pastor of an evangelical church, almost next door to where she lived, and she is now going there faithfully and has found the Lord. This is eldership at work. I did nothing in all of this. This is one of several instances like this that occurred.

In none of them have I had any part. The men have their deacon's fund. They administer it where the money is needed. They take care of the situations because they are God's chosen instruments of Christian reconstruction. What I have described is nothing unique. It is being done on a large scale across country by many groups. This past June, I asked my wife Dorothy to accompany me to a particular church, because I knew she would find it a very interesting experience. It was in a city. It was in a very poor area. It was a church pastored by two blacks, and the membership was one third black, one third Mexican and one third white. The city was trying to condemn their building. If it was occupied by anyone else but two black pastors and their congregation it would have been condemned long before. Long ago, before the city grew in that direction, and then declined it had been a labor camp. It had been idle for a long time. There they have a Christian school with one hundred and sixty plus students. There they have a mission to the entire area. They have a food distribution program. They go around to all the wholesalers and scrounge for all the damaged packages, and once a week

have a food distribution program. The members themselves are very, very poor. And yet, in their praise service, one after another got up and very joyfully praised God for all the blessings He bestowed upon them daily, and had made them rich in Christ. I looked over at Dorothy and I saw the tears pouring down her face. She said "To see the genuine gratitude of those people who have nothing is a profound experience."

Of course, as I said, the city fathers were giving them trouble perpetually. I found a lawyer who volunteered his services, a very brilliant lawyer, and he was trying to help them. And he said "they are wonderful people but you know everything I tell them they say thank you and they go right on doing what they are." They had finally gotten enough money just before I arrived to take care of the building. To meet the requirements of the code and the threat of being shut down. But they had seen an opportunity. There was an old hotel downtown that was being condemned and they bought it. And they promptly opened it up to take care of all the street people who had no place to sleep at night, to house them and to feed them in the name of Jesus Christ. That is Christian reconstruction by people who believe in it and it is working. I look forward to regularly also to a call to another person engaged in Christian reconstruction. She is an elderly black woman, a widow, who started a Christian school that the city fathers have fought tooth and nail, and are doing everything to kill. She has a few hundred students. She called me from her sick bed a few days back, to tell me how happy she was because the apartment next to their school was now vacant. She said "praise the Lord we have room to grow in now. We are praying for the money. Will you pray with us?" She is involved in Christian reconstruction. Incidentally every teacher there on her staff gets a copy of our Journal of Christian Reconstruction. They mean business!

Or consider what is happening, and there is a great revival underway in the black community beginning in California. In Watts, Dr. E.V. Hill who was, some years ago, as a young man a socialist, a modernist and associate with Martin Luther King has now a tremendous ministry with a Christian school with an adult training school to train every member to go out and convert everyone on his block for Jesus Christ. And they told one blind convert that she had a duty to do the same. She won one hundred and sixty one out of one hundred and sixty two people on her block. She did it by reaching a few women, training them, holding regular prayer meetings for all the others. The one hundred and sixty second person moved elsewhere. They sent word to the block to where he was coming to meet him in the name of Jesus. I could go on and tell you of others like that who are out to win the black communities of this country for Jesus Christ. And they are battling the city fathers, every one of them. They are battling the Negro leaders who are federal officials, and hate everything Christianity represents. But they are working, and they mean business! What they plan to do is to make of the black communities in this country a new Puritan army and to command this country for Jesus Christ.

We need to be working also. We see this reconstruction going out in the homeschool movement as well as the Christian school movement. The homeschool movement in California alone commands one hundred thousand families. Nationwide it is a powerful movement and it is a witness to the fact that men and women are assuming their responsibilities under God to govern their families and to teach them. One woman alone, whom I know, is concerned with the anti-Christian legislation in California. She has two small children and cannot go out and engage in political activities but she follows the legislation in Sacramento and if anything anti-Christian is proposed she is on the phone up and down the state to alert pastors to tell them to "get busy!" She writes letters, she calls the legislators, and, in fact, when the Congressman visited on Thursday, she was there at the meeting with her children, and the Congressman immediately recognized her by name because he had heard from her often enough to know that she meant business, and to his shock, every one there in the auditorium virtually represented something of the same perspective. This is Christian reconstruction.

One of our associates who will be at our arts and media conference as a speaker is R.E. McMaster, Jr. R.E. McMaster, Jr. was in Guatemala, spent two days there with former president Rios Montt, whom we helped overthrow. Rios Montt was on our mailing list, and a man interested in Christian reconstruction. And R.E. McMaster outlined for him a program of Christian economics. R.E. called me before he left and he said, "Rush' do you know I have been working on my presentation and I have taken more notes that I can use and I am going to be working on a book. And I said, "By all means do so." And he said, "Do you know that I have eighty pages of notes on the economic implications of debt?" Think about that! If the Christian community, or a small fraction of it, would say "debt is forbidden by God on any long term basis, more than six years." As a general principle we are told; "Owe no man anything, save but to love one another." If a significant fraction of the Christian practiced that it would end inflation. It would stop our current monetary and national policies in their tracks.

R.E. McMaster said, "No one has begun to fathom the implications for an economy of a people who would observe the Biblical laws concerning the management of money. It would revolutionize society." But very few people are concerned. It is easier to live like slaves, which is what it means, Solomon tells us, to live in debt. The power of the Christian and the world of economics, of politics and of all things is enormous. We are commanded to care for our own. "He who does not care for his own is worse than an infidel." This applies first of all to families. It means caring for your parents. It isn't easy but then it wasn't easy for them to care for you when you were a baby and your diapers needed changing and you woke them up and two and three in the morning to be fed. But it is blessed, even though it is not easy.

Moreover to care for our own means to care for those within our fellowship, our fellow believers. I spoke once in a church with a few thousand members and a missions budget between a half a million and a million dollars. And I said there was a great need in the church to take care of one's own. The shut-ins, they needed someone to do the housekeeping. Those who were too old to drive a car needed someone to take them to the shopping center. And so on and on, I listed the practical steps whereby there could be a ministry to one's fellow members. I had been invited there two or three times to speak, but strangely I have not been invited back since then. It is easy to give money to missionaries to do something in Africa or India but not as easy for us to take time and minister to a fellow believer.

On one of my trips a couple of years back I visited with a very fine doctor, a good friend. And he told me that he had walked out of his church, a Presbyterian church. Because, he said, there is an elderly woman in her eighties who is a member, whose family goes back to The Colonial Period here in this community. She is the last member. It is a beautiful church. It was built in large part because of her family. The same glass windows commemorate members of her family and she is the last member thereof and her funds are so limited that she is barely able to eat. So he said I reported it to the session. I said we should take care of this woman. And he said "I offered to give a hundred dollars a month if the church could come up with enough for a living income." He said "I didn't hear anything from them until a few weeks later I happened to meet one of the elders on the street and I asked him about it, and he said Oh Doc' it's all taken care of! We got papers from the welfare department and helped her fill them out and she is now drawing welfare." And at that point the doctor walked out of the church. He said "those people are near to the Lord with their lips but far from him in their hearts."

But reconstruction is on the way. The late Lester Roloff set a pattern which at least one hundred other institutions are now copying. Ministries to juvenile delinquents. Lester Roloff's homes when the present construction is finished will there, at Corpus Christi, take care of 15,000 delinquents. Between ninety and ninety five percent of the young people who have left those homes ten or twenty years later are not only hardworking and honest citizen's but faithful to The Lord and many are on full time Christian service to use that unhappy phrase. They go there at the ages of eleven and twelve, the girls,

many of them working as street prostitutes. The boys as narcotic pushers, some of them with murder in their background.

What is happening is this; government is being taken away from the state step by step, by home schools, by Christian schools, by Christian agencies which minister to teenage drug users, and we have some such Christian agencies in California. To the homeless on the streets. To alcoholics, to every kind of need in the name of Jesus Christ and the state is concerned. In a number of states across the country measures are being made to wipe out rescue missions. The sad fact is that too few churches are coming to their rescue. These rescue missions are doing a remarkable work. In Santa Ana California when the city council moved to eliminate the rescue mission by rezoning and making it impossible to relocate anywhere in the city. Over three hundred men who had been street bums, but were now hard working workers or business men poured into the council chambers to say that rescue mission made the difference between us and a street bum, your welfare department did not. By the way that rescue mission is operated by Louis Whitehead, no relation to John, a black ex-marine who left the service a quarter century ago, saw the people including some ex-veterans, ex-soldiers sleeping under the bridges along the river and as a Christian he said the Lord makes me responsible for them.

I could spend another hour discussing the kinds of things that people led by Christ are doing. God lays a burden on all of us to do something in our families and in our homes with our lives and with our tithes. He has made reconstruction very easy, and it is now possible for us to take government back from the state simply by obeying God in these things. And that is why we have a problem with the state right now. That is why we have a persecution of churches, of Christian home schools and Christian schools, because government is slipping out of the hands of the state, into the hands of the people, where it belongs under God. People who are administering this new government in terms of Christian Reconstruction in the name of the Lord Jesus Christ, and according to His Word. "This is the victory that overcomes the world." This is why "...the heathen rage and take counsel together against the Lord and against His anointed." But "He that sits on the circle of the heavens laughs. He holds them in derision" and He says to the nations "...fall down at the feet of my Son. Kiss His feet lest He be angry and ye perish in your way." "Blessed are all they who trust in Him." Therefore "trust and obey, for there is no other way." Thank you.

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