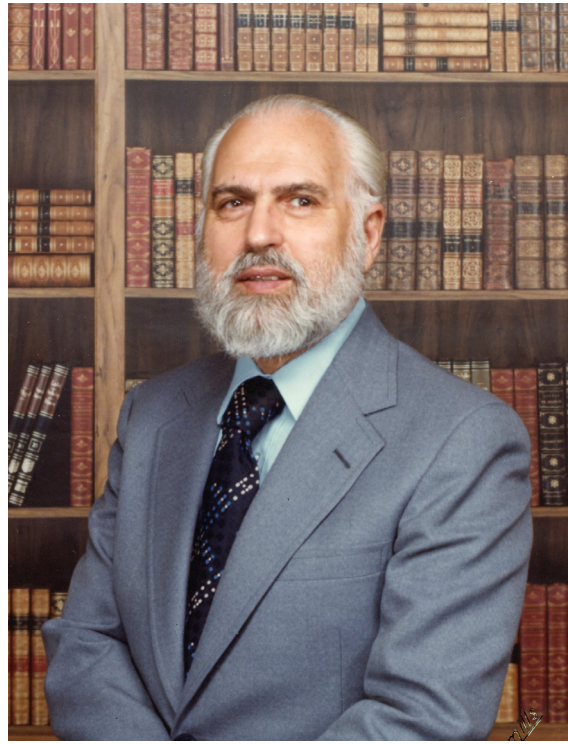


Transcripts of
**OBEDIENCE to GOD
or CAESAR?**

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>

Understanding Our Crisis, Who Shall We Obey; God or Caesar?

R.J. Rushdoony

Our subject this first session is ‘understanding our crisis, whom shall we obey; Christ or Caesar?’ About eighteen years ago, I spent a few days with the chairman of the board of a major oil company. He wanted me to go to work for him full-time trying to combat modernism in the churches and socialism as well. I refused, much to his disappointment, he was not used to being turned down, because I said I was not interested in documenting our downfall, but rather in going out and conquering in Christ’s name. He then proceeded to tell me that he felt there was no hope for anything, except to preserve a remnant against the far distant future. He said moreover that he expected to see the entire world go into a dark age by the end of this century, and that we would not emerge from it for at least two centuries. And he said “you have seen nothing yet in the way of regulation and control, what we now...,” this was early in the sixties, “...see is small compared to what will come ten, twenty, and thirty years from now.”

His weak prognosis is common to many scholars today, I do not share it, I do believe it is a possibility. I do believe this decade will decide whether or not we go down into a long darkness and slavery, or whether we again take over this country, and use it as a base to bring the whole world into captivity to Jesus Christ. This is the key decade. We are today in a world crisis, we are in the last days of humanistic statism. Man since about 1660, and in this country since about 1860, has believed in an alien plan of salvation; salvation by the state. Cradle-to-grave security and salvation from Big Brother. And candidates for presidents in the country, and candidates for high office elsewhere run as though they represented The Second Coming of Jesus Christ, as though everything depended upon them. But I think politics offers us a false hope. And increasingly we are seeing today, a worldwide cynicism with regard to this savior, the state.

As far as a dark age is concerned, I believe we are in it right now and we need to work our way out of it. At the beginning of the sixties Elliot, an English scholar, wrote ‘The Twentieth Century Book of the Dead.’ Although the century was only slightly more than half gone when he wrote that book, what he did was to document the number of deaths all over the world through war, revolution, famine, slave labor camps, mass executions, and the like. And he found that a higher percentage of mankind has been killed in the twentieth century than in any other era of all human history. We are in the dark ages right now, the question is “will we work our way out?”. And I believe there is no other way than through Jesus Christ, and through restoring this country to a relationship to Christ as Lord, again to be a covenant people.

Since Elliot wrote his book on The Twentieth Century Book of the Dead, the situation has become far worse. As a matter of fact, some of the worst mass murders have taken place since then. Steve and Marshall were with me in Washington, D.C. recently when I spoke to the round table, we had one speaker of a different sort, a young couple the Tangs from Cambodia. Since 1975 half, half! of the

population of Cambodia has systematically been eliminated, executed by the Khmer Rouge, the Communists. Any and all who belong in any one of six categories have been executed. These six categories are; connected with the old order, either having been a government official, an army man or related to someone who was, or a Christian, or educated – able to read and write, or having ever traveled outside the country, or having worked for a foreigner, or having lived even in a city, and thereby having had a taste of a different kind of life. One of the first things they did, the Tungs reported, was to order every person out of Phnom Penh, the capital, two million people. Why? Supposedly the Americans were going to drop nuclear weapons on Phnom Penh. It was an excuse to get them out and little by little to eliminate them. Much later the Tungs reported they didn't use excuses, they lined them up and came along from behind and one by one knocked out their brains.

The dark age? Well it's very possible. There are people who say it can't happen now, with the advanced civilization we have. But other civilizations have had remarkable advancements. We're just beginning to discover some facets of it. For example, one very obvious one is the Minoan civilization in ancient Crete, in the days long before the Greeks. They had hot and cold running water, they had flush toilets, they had all the amenities of civilization, but they're gone! And civilization went back to barbarism; when Rome fell, and, by the way it fell, with millions in population against a few tens of thousands of barbarians, who just wandered through. What with the high taxes and the over-regulations, no-one in Rome felt the country was worth fighting for. As a matter of fact many families went out to meet the Barbarians as they moved in, and their attitude was "Well our woman folk will be raped once, and we will be robbed once and maybe after that it will be freedom again." And so they greeted the barbarians. I recall reading almost twenty and thirty years after the fall of Rome the account of the group of prominent citizens, coming together in their villas for their social affairs, and going fox hunting, and telling themselves "all this trouble will be over, civilization will re-assert itself!" But in the few years, they were gone and Rome finally diminished to the point that a city of millions, had a population of five hundred living among the ruins.

We are in a world crisis, we are in an American crisis. Steve mentioned that I have been involved in the Christian school movement, in the past two years especially I've been involved in trials, trials of churches, trials of Christian schools, trials of parents. Let me tell you what's happening. In California we have sixty-one churches who had their tax exemption revoked. They were taxed, they refused to pay the taxes. The county sold their properties to the state and in due time the state will auction off those churches for non-payment of taxes. Now, lest you think that's unusual, like everything else in California, let me tell you that there's federal pressure behind that, and federal policy, and we're getting a trial run in California. And the same form 199-B that was used there I ran across about six weeks ago in South Carolina, and there was only one minister in the state who was aware of what was happening, and alerted to the danger of that, and no-one else would listen to him.

What happened to these churches? Why they became political, and therefore they were clobbered. How did they become political? There was a ballot measure on gay rights and they took a stand against homosexuality. In fact, the first church to get hit had a little ad in their local small city paper, "what the Bible says about homosexuality," that made them political. If you have an opinion on abortion, you're political, and you can be wiped out, and you better believe that they intend to do it. But, of course, not one paper in the state has had a story about that case. Or the fact that parents who spank their children, Christian parents, are arrested for child abuse. Did you know there was a case in Dallas, where a seminary student who needed an eight hundred dollar loan sent his wife to a bank to get it and a little boy, about four years old, was reaching onto the loan officer's desk and grabbing things, and she said "You do that one more time and I'm going to slap you." He did, and she reached out and slapped his hand. Two women promptly called the welfare department, and reported a case of child abuse. Before she got to her car she was under arrest and her child was taken from her.

I could spend an hour telling you of like cases across the country. Parents who are arrested for no more reason than putting their child in a Christian school. In fact, Jim Olen, a farmer in Ohio, put his children in the school next door to his farm, an Amish school, and he was promptly arrested for contributing to the delinquency of his minor child. The trial was held fourteen months later, the testimony indicated that Jennifer, having completed grade one, tested between high third and low fifth grade. Obviously the school was a good one, but he was still convicted.

Earlier this year, one of the trials I was at, I'm going to be in two trials next month, was a trial of some Mennonite children in Nebraska, all arrested because they were going to a Mennonite school in a state that decided to either make it to submit to the state board or shut it down; so all the children were arrested as juvenile delinquents, on the grounds of truancy. The defense attorney got up and he read the state criminal code and he said "your honor, I move for a dismissal because the code defines delinquency as lawlessness in home, school, or society, and these kids are, by no stretch of the imagination, lawless. And it defines truancy as; 'absence from home or school,' and it does not define the school as a state-approved one, or a public school." The judge ruled that was a narrow reading of the state code. I testified for some time, but I don't know whether my, (since the decision has not been rendered), my testimony was allowed. The judge, after a long argument in the courtroom and in chambers, of about an hour or so, said I could testify, but he reserved the right to drop it from the record before rendering a verdict. Why? Because my testimony had to do with The First Amendment and the state attorney had said in his objection against my testifying, (and this was not the first time I've heard this), The First Amendment is of historical interest only. In some instances we have had state attorneys go back for legal precedence to Henry VIII and Henry II, tyrants who persecuted the church, and cite six hundred years of precedence in English law, and never mention The First Amendment, and the court buys the argument, because it wants it.

We are increasingly told that the church is a charitable trust, in some states, and across country this will be done. The IRS is behind this, the church is quietly being reclassified as a charitable trust. Now that doesn't affect your tax exemption so, most places where this happens, if they even know of it, the churches are not concerned. They're still tax exempt. But what does it mean? Why, a charitable trust, like United Way, is totally, totally accountable to the state and/or The Federal Government for all use of funds, assets, and properties which must be used without regard to race, color, or creed. And that last is a tip off, what they intend to do is to say, that, in due time, when they're ready, that a church must give equal time to Buddhism, and Mohammedanism, and Humanism, and every other faith. And if you think I'm jumping to conclusions let me tell you, we have a key case in California where the state maintained precisely that, and won. And the U.S. Supreme Court refused to hear the argument, refused to hear the appeal.

We have the argument that 'tax exemption is a subsidy,' we have the argument coming from federal and state sources that 'the church is not entitled to tax exemption in terms of the first amendment because The Sixteenth Amendment makes no exception for the churches.' So that the church is now liable to an income tax, a property tax, and any other kind of tax. That all it has is a statutory exemption, not a constitutional one, and therefore at will that exemption can be revoked.

As a matter of fact, on one occasion, when I was having a long argument with a bureaucrat who had a briefcase full of federal directives that he was throwing at me. I kept hitting him with "what does The First Amendment mean to you?" And finally after about an hour he answered and he said, and these were his words "The First Amendment means the right of any priest, rabbi, or minister, to preach from the articles of his religion, and from the scriptures thereof from a given physical pulpit in a given physical building, but the right of that pulpit and of that building to exist is totally subject to government licensure, regulation, permit, and control." And I said "that's exactly the situation we have in the Soviet Union." And he did not answer.

We've had in a few states attempts to control church nurseries. The church nurseries that are for the working mothers in the church, because some of them have found that they cannot put them in a state nursery, some of them are giving elementary sex education, are giving humanistic training and what-not. But also we've had attempts to move in, well in two states there have been arrests and trials of women and of pastors because women's groups meeting during the week have had one of the young mother's take turns each time taking care of the children in the nursery. After all, if they're going to get the young mother's to the women's guild meetings, they've got to have someone look after the children in the nursery and that constitutes, we are told, a childcare facility that is unlicensed.

If you think that's far-fetched let me tell you that we have had a legal opinion that hinted at, and an oral opinion from one Attorney General's office, that the Christian school is not under the first amendment because it is educational, and that the same applies to the Sunday School, it's educational, and to the sermon, because the sermon is educational. What then has First Amendment immunity in a church service? Why simply the liturgy, the singing, but maybe they'll get that in due time. After all, in one court in The South it has been ruled that no one is entitled to any tax deduction for a gift to a church, if services have been rendered; the services can include schooling for their children, pastoral counseling, heating and air conditioning, lighting, carpeting, seats, well what is tax-deductible then? Now that's not yet gone to the U.S. Supreme Court, but you can see the direction of things.

Of course, the battle for control of the Christian schools is a major one. After all, we are tackling a ninety billion dollar a year industry, and it does not want to give up very readily. It's one of the biggest industries in the world. It's badly hurt by two things; first its own incompetence. By federal statistics there are thirty million graduates of the public schools who cannot read or write. They're illiterate. There are thirty-four million more who read so poorly they cannot follow directions, and they cannot figure out change when they're given change for a ten dollar or a twenty dollar bill. Sixty-four million out of two hundred and twenty who are uneducated, we've never had it worse as far as literacy is concerned. The second reason why the public schools are failing is because the Christian schools are giving a good education and a Christian education. And as a result, three or more new schools are established every day by Christians. By the time they reached the twelfth grade in Christian school on the whole, they are three to five years ahead of the public school students in their achievement.

Between twenty and thirty percent of the children of this country are in the Christian schools. An editorial in the February, 1980, 'Nation's Business' was titled 'Doomsday for Public Education?' And it did indicate by the end of this decade Public Education would be a minority item. They're not going to take that very readily, they are out fighting to destroy the Christian school movement, to control it; lock, stock, and barrel, to incorporate it into the state system by controls. In one trial, which we won, in Kentucky I believe it was, or North Carolina, I believe it was Kentucky, they actually were going to take it over so totally that it would be a part of the Public School system, with one exception, they would in the goodness of their heart allow fifteen minutes a day for Bible or worship, everything else had to be totally as it was in the Public Schools.

We have a fight on our hands, we are in a war and you had better know it! And the way to fight a war is to take the offensive. Sometime, within the next year or two we're going to have a measure on the, an initiative on the ballot in California, the Canfield-Hickey initiative to abolish the public schools permanently, by law, and I think we'll get it. And one of the things we think we'll get that scares the public educators half to death is most of the black vote, because they feel the public schools are turning their children into hoodlums that they themselves are afraid of.

But you know the worse fact in this whole picture is not what the enemy is doing, they are logical. They're fighting for their life, they recognize that if they don't destroy us soon, by the end of this

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century this is going to be a Christian republic, with practically every child brought up with a Christian education, in a Christian school and believing the Bible from cover to cover, and that scares them to death. I know, because they've told me. But do you know that in virtually trial I've been in some minister or Christian leader gets up and testifies for the state, against us? And that we have a whole legion of people out there who, if you tell them what's happening, they say "well they must have done something wrong to be on trial." In other words, it has to be the fault of the Christians, it can't be the fault of the bureaucracy, they're infallible apparently. And do you know that's not unique to this country? It's a cop-out, and in The Soviet Union if Ivan Ivanovich, who's in the apartment next to you, gets hauled away in the middle of the night, what do you say? Not "this is a horrible government we're living under" "Well Ivan Ivanovich must have done something wrong, after all he got arrested and I didn't!"

But perhaps the most deadliest strategy which is now in process of implementation by The IRS is its demand that churches and schools conform to public policy. Carter is emphatically in favor of it, last year, because of the tremendous flood of letters, Congress passed the Dornan and Ashbrook amendments to the Treasury appropriations bill handcuffing The IRS for the fiscal year. Carter asked that those handcuffs be dropped, although even with those handcuffs The IRS has been going after churches. They went to a church I know, a large Baptist church about twenty to thirty years old with a Christian school of six hundred or more, and demanded that they produce evidence and turn over their books to The IRS so that The IRS could determine whether they were a church. They demanded all these things and said; "answer within thirty days!" The pastor wrote back and said; "why are you asking us these questions? Answer within thirty days, p.s., under separate cover we are sending you a copy of our constitution, it is titled The Holy Bible." He got a stiff letter back saying that it was not a sufficient document.

But, the idea of public policy means that anything that is decided by the state, the church must conform to. Now, the pretext used to impose this doctrine is segregation. Supposedly, Christian schools were segregated. The reality is, of course, they were not, perhaps there are a few here and there, I know of only one when Jerome Kurtz, commissioner of The IRS was on the stand in the house he was asked how many such schools he knew of, he could only cite one. Now in the name of one school, he was going to control every Christian school in the country. Friend of mine, Bill Kelly in San Diego, got up and testified against the regulations, I was there also as one of the people testifying. It was a pleasure by the way to stand before the top brass of The IRS and tell them what you thought of them, and document it. At any rate, Bill Kelly said "now we have a system of Christian schools in San Diego, we are going into the Mexican and the black areas and establishing Christian schools, we have a higher percentage than you require legally, except at one point, and in terms of that we would be called a segregationist school and shut down." And he said "We are below the required percentage of teachers" and I forget whether it was black or Mexican, "although we are way above it on everything else, but you would still shut us down in terms of your regulations?"

Well, this public policy position means that, if it is public policy to integrate, you do. Well the schools are already doing that, but what about public policy as far as abortion is concerned? Do you teach abortion in your school, and provide abortion counseling to your children? That's what the policy means. Any and every policy that the federal government adopts becomes public policy, and the church will be required, and the Christian school, to conform. Thus we have a problem, a very serious problem. A world crisis, an American Crisis, a war, a religious war, and we had better know they are shooting at us or we're finished.

But we have a theological crisis as well, and we had better wake up to that. What is the theological crisis? The whole issue is one of Lordship, or to use the more modern term, sovereignty. They're the same thing. Do you know that that U.S. constitution does not ever refer to sovereignty? They did not

use the word because they believed only in the sovereignty of God. On the fiftieth anniversary of The Constitution at the great celebration in New York City an ex-president, John Quincy Adams, was the speaker. He gave a magnificent address, it used to be, you know, in the readings for grade school children, but since the 1860's it has disappeared. What John Quincy Adams did was to attack the doctrine of state sovereignty and federal sovereignty. And he said "if the framers of the constitution were here they would witness to us that sovereignty is not in us, not in man, not in the government, but it belongs to the Lord God of hosts and to him alone." As late as 1919 at the Versailles Treaty, Secretary of State Lansing objected to the use of the term 'sovereignty.' He said "it is not an American doctrine". Now it is. And we are told that the state, and the federal government have sovereign powers, it's the same thing as saying divine powers. After all, every modern political philosophy stems from Hegel, whose religion was this; that the state is God walking on earth.

I don't know how many of you have heard tapes of the talk I've given to groups that are facing court battle on 'Molech worship and the Lordship of Christ,' any of you? A couple of you, alright. Let me just go briefly into the matter. One of the central things in the scriptures condemned by God in the giving of the law is the worship of Molech, or Moloch. We also encounter the word as 'Melech,' 'Malick,' and 'Milcolm;' it's our English name 'Malcolm.' It's a good word, it means 'king.' Molech worship was the worship of the state, every parent was expected to go to the government center, where there would either be an image of the king, or his battle standard, or a flag, and there would be a low fire with a few coals and he would hold his child and pass his child over that fire and say "I dedicate my child to the state, to the king, to the sovereign, so that he is to live and die for our Lord the king, our lord the state." In the time of crisis that child could actually be sacrificed, one or two would be ritually sacrificed to the state. It meant that you and your children belonged to the state, and God pronounced this as one of the greatest of all abominations!

This was the same thing required of The Early Church in Caesar worship. Rome wanted Christianity to apply for a license and be a legalized religion. It begged the church to come forward, and they said "we'll waive most of the regulations for you; we just want you to be legalized." In fact one emperor went so far as to have an image made of Jesus, and put in his private chapel, and let the word be passed around that he thought the world of their Jesus, in fact, he often prayed to Him. "So what's the trouble with you Christians, why don't you come and get a license? Have our Roman IRS make you a church and put up our certificate" they actually gave them a certificate, "in your place of worship. That's all! Except when you do, you just go to the battle standard and say "Caesar is Lord"" What did these Christians do? Paul said that the confession of the Christian, Philippians 2:9-11 is this "Jesus Christ is Lord" and the early church required every convert to stand before the congregation and make that testimony, which meant putting his life on the line with the Roman government to say in either three or four words "Jesus Christ is Lord" or "Jesus is Lord". And they said to the Roman authorities "Caesar is not Lord over Christ, Christ is Lord over Caesar". And for this they were executed, they believed in the Lordship of Jesus Christ.

Now it's the same battle today; in Texas, in California, in North Carolina, Florida, Nebraska, North Dakota, all over the country. We are at war, the humanists are determined to root every vestige of Christianity from this country, and step by step to make it a humanistic country. They will never admit to being at war with Christianity, they're doing it in the name of a number of regulations. And do you know in the Soviet Union they have never officially said they are at war against Christianity? They're at war with abuses, they want everything controlled, they believe in freedom of religion. In fact, they have a longer statement in their constitution guaranteeing freedom of religion. And yet, I've been in two trials in two different states where old state statutes that required that The Ten Commandments be posted in a school building or in a courtroom be declared unconstitutional. I guess they're afraid that some child seeing "Thou shalt not steal" will have a trauma or something. We mustn't have such a thing hanging on the wall where the dear little children can read it.

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In one state we won, and it's on appeal, and the other state we have lost. But it's something as insignificant as that. Just The Ten Commandments posted somewhere in the building on the wall. Every vestige of the Christian faith they want to uproot. We are at war, it's time, isn't it, that we started fighting? I believe that we can and must win this war; I believe this is the critical decade. Four years ago I was (and with this I will finish) speaking at a legal seminar at The University of Notre Dame Law School. It was on the fiftieth anniversary of Pierce versus Society of Sisters, a very famous trial.

The whole of the legal seminar was on the Christian school issue, they asked a Supreme Court Justice to give the summarizing and concluding address. He was ready to come until he found out what the subject was, and he refused and every other federal judge refused also. And their answer was the same "we expect" they said "that in the next decade the major type of case facing the courts will have to do with the Christian schools, and religion." They could see where the battle is, will you and your churches see it as clearly? Your life and your faith is at stake. Thank you.

What Identifies America as a Christian Nation?

R.J. Rushdoony

Our subject in this session is; 'What Identifies America as a Christian nation.' There's so much to be said here that all that can be done is to touch upon a few points, and that very briefly. You are all familiar with the Puritan origins of this country, but we tend to think of Puritanism as confined to New England. This is a serious error I believe. The influence of Puritanism emanated from New England throughout the whole of the colonies. As a matter of fact, by the time of the War of Independence, Puritanism was waning in New England. Its influence had become somewhat tempered by pre-Deist, and semi-humanist forces. Humanism was infiltrating the culture of New England, but Puritanism was moving south. The great center of Puritanism in 1776 was New Jersey, and especially Virginia. We do not ordinarily think of the Virginians of the day as Puritans, but one of them, for example, Patrick Henry, was a man of particularly intense faith. He reprinted old Christian classics at his own expense, carried them in his saddle bags from place to place as he practiced law, gave them to the other attorneys, to the Judge and to jurymen. He witnessed to his friend, a doctor, when he was dying. In his will he told his children that the best inheritance he was leaving them was the Christian faith, and he left as the inheritance to the United States by his own statement "The Word of God as its foundation."

It would be possible to spend a great deal of time going into various figures of the time and their faith. We're not given this side of these men, in fact we are often told that some of the figures were not Christian. We're commonly told that George Washington was a Deist, and yet Washington not only fasted on the Lord's Day regularly, but unless it were a serious matter refused to receive visitors, it was a day for worship and for rest. If Washington were around today he would be kicked out of the army, court-martialed, because he believed that it was necessary at all times to have the grace of Almighty God, and how could Almighty God bless an army that took His name in vain? From the days of the French and Indian war through the War of Independence it was a standing order with Him that anyone who took the name of the Lord in vain was to receive forty lashes. How far would that go in the army today? Now this is George Washington, the supposedly deistic or atheistic leader. We have been subjected to a vast amount of mythology, falsification, misrepresentation; all designed to de-Christianize our view of our history.

Our very language has changed. All of us use the word 'government,' and when we use it we are talking about Washington, or the state house. But that term; 'government,' has been subverted. What it meant to the men at the time of the colonies and right through the founding fathers was something radically different. When they talked about 'government,' they meant, first of all, the self-government of the Christian man. For them, that was the basic government. Then you had, as other forms of government, the family, then you had the church, then you had the school, then you had your vocation because the work you do governs you, then society because you are affected and governed by the beliefs and standards and requirements of people around you, and finally, civil government. They never spoke of the state except as 'civil government;' one kind of government among many. Whereas today, when we speak of government, we do not think of the self-government of the Christian man, which is the basic fact. Now, where did they get that? Why? from the Bible!

In the Bible the basic government is God's government through His covenant man. Now, a fact that we have forgotten is that, in the Bible, the only tax allowed to the civil government was the head, or poll tax, which was the same amount for every male twenty years old, and older. This was originally the only tax in this country, the poll tax. It survived as a relic until a few years ago, when it was abolished in the remaining states by federal law. But that was originally the tax, the only tax of civil government to provide for the courts, and police-protection, and national defense. Everything else, everything else was taken care of by God's tax, the tithe. Very literally; health, education, welfare, everything else was taken care of through the tithe. That was what scripture required and that's the way they did it. They did it at least through the 1820's and '30's and into the '40's, and no-one thought that was unusual, that was true government. It began with self-government. By the way, do you know when the first continental met, they asked Canada to join them? And one of the reasons they gave, they said "those people back in England are so crazy one of these days they'll be taxing property." Well, they never dreamed that we reached the point where we would.

Now, when de Tocqueville visited America, a French nobleman, and wrote his book; Democracy in America, he commented on the fact that this country was really governed by private associations. That the federal, state, county, and city governments were practically nothing. That self-government through private association was the basic government of the United States. Now De Tocqueville caught that fact, but what he did not realize, because it was somewhat foreign to him, was that these private associations were tithe agencies.

Some few years ago I did a little bit of work on Salem, Massachusetts. In 1795, when the Republic was very young, Salem had two thousand five hundred people, it was a village. Fifty years later it had forty-five thousand. It had doubled and redoubled again and again. The people who had come in, and come from all kinds of countries in Europe, either without a Protestant background, or with no religious faith for the most part, and yet at the end of those fifty years it was still a good Puritan community, why? Well, the Christian people of Salem, like all of the United States in those days, governed themselves through the tithe. It provided health, education, welfare, everything. When the immigrant ships landed, the seamen were taken care of, there were housing facilities for them, boarding houses, with chapels. They took care of them, witnessed to them, and worked to convert them. The immigrants were met, they were helped in finding housing, they were helped as far as teaching them English was concerned. There were classes for the women on homemaking in the New World, how to learn to use some of the new types of foods that were unfamiliar to them. Men were given job-training; they were helped to find jobs. The children were taken into Christian schools. All this was done by tithe agencies, there was not a kind of need that was not met, the basic government was the tithe.

Now I'm going to insert a little plug. I have a book which I think would be of help to you here, and the title is Tithing and Dominion. I wrote it together with Ed Powell, one of our staff members. If you want to enquire about it why just drop us a note sometime. Now, tithing and dominion, you see; the two go together. It's God's tax for God's government. A few years ago I was in Alabama and I read an interesting account of two rural counties in Alabama which are predominately black, and there isn't one case of welfare among those peoples, not one. They're very poor, but they take care of their own. Why? because they still practice the old 'old-time religion.' Every child whose parents are dead are taken into another home. The elderly people who have no-one are taken into a home. They try not to report these deaths and tragedies because they don't want federal authorities and state authorities 'messin' in.' As good Christian people, they take care of their own. That was once the American pattern, self-government, Christian self-government.

Depending on where you live today, the county, and the state; between sixty and eighty percent of your tax money goes for education and welfare. Wipe out public education and public welfare, and you wiped out about two-thirds of big government. That's a tremendous fact, is it not? And that's very easy to do, right now we are in process of wiping out the public schools, by again having Christian

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schools. At the same time, we are seeing once again a sense of responsibility towards the homeless, the needy. All over the country I'm finding; first, Christian families, are not putting their elderly in nursing homes, they're bringing in the grandparents, taking care of them. They're setting up Christian homes for the senile, and for children who are delinquent. And you had better believe there is trouble because of that.

Some of you may have read about the Lucedale case recently in Mississippi, how many of you did? Well that shows how much press is given to this sort of thing. Well you certainly know about the Roloff case here in Texas. Dealing with homes that are doing a remarkable work with children, and the state moves in to try and control them. Incidentally, I've been through the Roloff homes, I've spoken in the chapel, I know what's going on, and I know why the state is upset about it. After all, after some years all the products of those homes, close to ninety-five percent, are still in the faith, and many in full-time Christian work. And the record of the state welfare child care facilities is almost one-hundred percent bad, they can't stand the competition.

But do you see; originally all this was done by Christians?! I'm old enough to remember when, in California, Christians had orphanages and homes for every kind of need, and the state outlawed them. They said those facilities were inadequate. Why in the 'Captain Dollar's Homes for Boys' they had sixty boys to a dormitory, with one couple to look after them and that was an inadequate ratio. There was never a single boy from the Captain Dollar's Homes who ever got into trouble. Those were boys from problem homes, and orphans. What they did get was not only a good education, a grounding in the faith, and when they graduated they were taken over to San Francisco from San Anselmo across the bay, trooped into Captain Dollar's steam ship offices, and he handed each of the boys a silver dollar and said "God bless you, son!" They went out into the world with one dollar, and every last one of them made their way, because they were prepared in the fashion that was once commonplace to this country, the Christian community governing.

You want to take back government from Washington? Why, start tithing, that's how they did it then, and you can create one tithe agency after another. Like 'Foundation for Christian Self-Government,' 'American Vision,' our group. We're a shoestring outfit, but we're having an influence in the halls of congress and in state legislatures, on judges across the country. I've been asked twice to speak to groups of congressmen, at The Capitol Hill Club. I've spoken to a state legislature, to state senates. Two judges, well one has put through changes in a state law to make restitution mandatory if the judge so requires it, instead of prison. And we've had a chief justice in another state now working on that same goal. What does this mean? Christian self-government, Christians taking back things and putting them under the Word of God. At one time we didn't have a prison system in this country, prison was only a place to keep people pending trial. Then they were sentenced in terms of restitution, or death if they were habitual criminals. We abolished that mandatory execution of habitual criminals when I was young. Then it was changed to life imprisonment, and now that has been abolished. That was how, in terms of scripture, you eliminated the vicious. You put iniquity out of the land, and that was once our system.

Now, the tithe was the basic government in this country for generations, for most of our history, so that we had very little government in the state house, or the county seat, or Washington. I can remember when you never had any contact with any branch of government, they were practically invisible. I have a picture at home that I really delight in. It's a picture from the White House in President's Taft's administration looking out towards the old state building. Now if you know Washington D.C., you know that today you cannot see that old state building from the White House, it's all built up in between. But then, in President Taft's day, which was in this century, there was nothing but an empty field and the Taft family cow grazing outside the White House. Now Taft was the last president who came to the White House with his family cow, Washington was a small town in those days.

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A friend of mine was a rancher in California, went to Virginia city recently and his neighbor, an old man said; "Ted would you mind, when you're there, checking on my grandfather's grave and taking care of it? And just see what had happened to our old house, I was born there in Virginia City, my father built the house and he worked as a foreman in the mines, but when the silver mines shut down in early 1890's, there were so many vacant houses we didn't even try to sell it, we just walked away and left it, and I wonder what's happened to it." Well Ted went there, he took care of the grave and he located the house. It was a big two story old-fashioned Victorian house with a lot of gingerbread, and a new roof on it, it looked in good shape. He went to the county offices, Virginia City is a county seat, and he looked up the house and he found that it had sat vacant from the early 90's to 1940 when it was sold for back taxes plus costs. There was only one bidder and he refused to pay a penny more than over 45 years of taxes, plus costs. Do you know what that amount was? Six dollars and forty-six cents!

Now that was when we had small government because Christians did the governing. With their tithing, they created agencies of government, that's why in the Soviet Union you're not allowed to tithe. You're not allowed, supposing we were all living in a collective housing project in the Soviet Union, and I came down sick and you knew that by the time some Soviet agency gave me some relief, I'd be starving, but if you decided to take up an offering and help me out you'd all be arrested as counter-revolutionists. Why? the Soviet Union knows what you don't realize, that helping one another is a form of government, Christian government. And anytime you allow something like that to grow, you're destroying statist power. You see, God gave us a very simple tool there whereby we can turn this country around, we can create our own agencies of government. We still have the relics of it, the deacon's fund. Well, the deacon's fund is to take care of all the needs, the welfare, in the church and outside of the church, and that's what Christians once did. This country once had only the poll tax, and every other kind of governmental agency was handled by Christians, through the tithe.

Moreover, because we've lost the meaning of words, and they've been cheapened for us, we forget what it meant when, at the end of the constitution they prescribed an oath of office. That doesn't mean much to us today, but an oath of office, an oath, once only one thing to men in that day and it was a Biblical fact. It meant swearing by the covenant God that you would either be faithful to Him, in which case you would have His blessings, or you would, if unfaithful, be subject to His curses. Now if you want to know what that meant to them, open your Bible and read Deuteronomy 28. That used to be where the Bible was opened when the oath of office was taken; and it simply declares that if we obey God and His law word all these blessings shall come upon us and overtake us, irresistible blessings, and all these curses shall come upon us and overtake us if we disobey; irresistible curses. So what the oath of office meant for generations was that the President, and every other man swore to live and to govern by that word. Do you know that, through the 1850's, the law book of the United States was the Bible? The juries decided cases out of the Bible, and that's why the saying was; 'ignorance of the law was no excuse.' Everybody knew the Bible, that's how they decided cases. Some of you are aware of the fact that I've written a book, the second volume is now in the printer's hands, Institutes of Biblical Law. In the course of that I called attention to the fact that this was the case in the United States.

Now, a professor of law whom I know, has told me that he's researched that fact and he hopes to publish on it someday, and he said; "Do you know what I found Rush? That right up through the 1830's" he said; "I'm not past that yet, but all magistrates or judges in this country were called 'guardians of the covenant,' God's covenant. It was their function to protect this country in terms of scripture, to protect God's covenant and the covenant-Word. And their first duty was to protect God's family, the Christian family, and the second to protect the church." And he said; "and would you believe it? This is what they were teaching even in the Harvard Law School in the 1830's." The judges were guardians of God's covenant, you don't read about that nowadays, do you? But that was the fact.

Moreover the First Amendment was added to the Constitution at the demand of the clergy of this

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country. Why? because one of the main causes of the War of Independence, according to Carl Bridenbaugh, who is not a Christian, and most historians were very upset when he called attention to this, they don't like anything of our Christian past to be brought out. One of the main causes for the War of Independence was the fact that England was planning to impose bishops upon every one of the colonies, and they did not want that. Why? they knew that an established church was a state-controlled church. A state-controlled church is a silent church, and a statist controlled church is a corrupt church. That's what Jim Jones had by the way, his was a federal and state controlled church. He was delivering twenty-five thousand or more votes in every election to federal and state authorities. That's why he was a friend of Hubert Humphrey, and Rosalynn Carter, and Brown, and all of the other politicians, and of course they took care of him. He was a federal housing officer, and he was getting all kinds of federal funds. They were breaking up families in the church and putting this couple in charge of so many children, and the other parents who lived in the house as matrons and caretakers, and they were getting aid for the children, federal aid. That's what they were getting in Guyana for the children they had there, it was a nice racket, they were a state church.

Well the founding fathers wanted a clear cut prophetic voice for the church. They wanted no power by the federal government over the church so that at all times the church could be freely prophetically and say to them; "Thou art the man!" if they went astray. But since 1952 the I.R.S. has said "You're not a church unless we say so." Well that's exactly what is prohibited in the first amendment, the establishment of a church by the federal church. The I.R.S. now says; "we will establish you, and you're not a church, tax exempt or anything, unless we say so." But until then a church was a church because it was a church, and it belonged to Christ, and it was Christ that made it a church.

Now of course, this Christian concept was challenged. Now let me say one thing by the way, what we have is a separation of church and state, and this is what the Founding Fathers demanded. But not a separation of Christianity and the state, you can never separate religion and the state. Because what are laws about? morality! A law says; "Thou shalt not do thus and so". That goes for traffic laws; they're designed to protect life and property; "thou shalt kill...", "....thou shalt not steal." And what is morality but an aspect of theology? Every system of laws is an establishment of religion. There's no such thing as a neutral law. A law is not neutral, for example, about murder or theft. A law can be just, but it cannot be neutral. Laws are either humanistic, or they're Christian, or they're Buddhist, or they're Islamic, or whatever. You can never separate religion and civil government, it's impossible. What they're trying to do is to disestablish Christianity as the religion of the United States in order to establish Humanism. What I'd like to see is someone go to court, and get some financing to do that, so that we can go to court and demand that state funds be withdrawn from all public schools because they are a religious establishment. They are, by their own professed statement they teach humanism and the U.S. Supreme Court has said that it is a religion.

As a matter of fact, we did get a statement in the early sixties from Bobby Kennedy when he was attorney general, admitting that the Public Schools are an establishment of religion, but in effect the statement was; "and what are you going to do about it?" You are financing religion in the public schools; humanism. But the whole purpose of the First Amendment, let me repeat, was to preserve the faith in its independence, so that it might have a prophetic voice.

Now this question of the establishment of religion came up in a series of cases which were extremely important in the history of our country. The first was the Reynolds case dealing with Mormon polygamy, and the last was the Trinity case in the 1890's. The Mormons went to court demanding the right to practice polygamy on the grounds that their freedom of religion had been violated. The court had to wrestle with that question, and in the decision, the Supreme Court laid down the framework that was developed in a series of later decisions as well. What they said was; "somewhere in the world, every kind of practice is practiced in the name of religion. You do have ritual prostitution in some religions,

you have ritual bestiality in some religions, you have ritual homosexuality, ritual use of drugs, you have ritual murder with some, and human sacrifice. No law would be possible in a society that granted absolute freedom of religion. You would have total anarchy, because any and every kind of practice man can think of as criminal has at some place in history or some place in the world today, been practiced religiously.” So they said; “all we can do is to recognize...,” this came later, part of this, “...that Christianity is the common law of the land, it provides us the foundations for our law, although we do not thereby establish any particular church.”

Now, that historically has been our position. But since 1952, as attorney John Whitehead who is associated with our foundation, has written in *The Separation Illusion*, the Supreme Court has decided that the churches are, to all practical intent, dead in the United States, and therefore it has proceeded to disestablish Christianity as the religion of the land, and to establish Humanism. We have to stand against that.

The turning point let me say, in this battle, and the starting point of the evils was 1860. Very often as I speak about this, and I refer to the war as ‘The War of Northern Aggression,’ people kind of laugh. But it was that really. One of our staff members is Otto Scott, who’s written a number of very important historical studies; the most recent is entitled *The Secret Six*. It’s practically out of print, it only came out last year and the New York Times press published it, but we have the last two hundred copies, we bought them out. It’s about John Brown of Harper’s Ferry. He was a professional hired gun; a killer. He was hired by a group of wealthy Unitarians, in New England, who were hostile to Christianity and were centralist, an older term of course, statist. They wanted Humanism, they wanted centralization. In particular they hated the South which was at that time the stronghold of Puritanism. They hired John Brown as a professional killer to do the professional killing, the massacres that he perpetrated in Kansas, and financed for the attack on Harper’s Ferry to start a war. And unfortunately the South did, they reacted, and it created extremism. Their interest was not in the blacks; their interest was in creating a humanistic, socialistic America.

Today you get the argument that we could not have solved the problem apart from war. But that’s ridiculous, as Otto Scott points out in the last century slavery was abolished in Latin America, and in Europe, and in many countries it had a higher percentage of slaves then we did, and it was done peaceably, peaceably everywhere in the world except here. Because we had a group of men who demanded war for their own reasons. And they figured that through war they could establish a new course for this country. I believe that Otto Scott is right, I believe that that represented a turning point. He’s working, incidentally, on the next step in that, *The Force of the Holy Fools of the Western World*; Woodrow Wilson. And we hope that that book can go to the press sometime next year. But the purpose of these men was the de-Christianization of America. And instead of the Bible as the law of the land after The War we wound up with centralism; state law, statute law. And we wound up with statist education rammed down the throats of the South and all of the country. Federal power running things, and, of course, the property tax, which was unknown to almost all of the South, became required by reconstruction.

We’re in the last days of reconstruction, in case you didn’t know it. We are to be reconstructed into a totally humanistic country; to forget entirely that we have any Christian background or that we were once a Christian country in which virtually all the government was Christian self-government through tithe agencies. How are we going to restore that country? By faith, and by tithing. You had better realize what Washington himself recognized, that people must put their money where their mouth was. Now, he didn’t put it in those words, he recognized the threat when the tithe was not observed. The future thus is not in Washington’s hands, it’s in yours. Now Marshall Foster heads the foundation for Christian self-government, that’s what it’s all about. Don’t wail about Washington and what it’s doing, when you are not doing what God requires of you. And he’s given you the weapons in His Word.

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