



Storming Fortresses

For the weapons of our warfare are not of the flesh,
but divinely powerful for the destruction of fortresses.

2 CORINTHIANS 10:4

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Triumphant

For to me, to live is Christ, and to die is gain." "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith."

"So then those who are of faith are blessed with Abraham, the believer."

"These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him *are the* called and chosen and faithful."

ROUSAS JOHN RUSHDOONY

A Tribute

By

Ian Hodge

It is with sadness, yet a spirit of hope that this tribute is written to acknowledge a great man, Rousas John Rushdoony. His greatness, however, will remain one of the best kept secrets of the twentieth and twenty-first centuries, except for a devoted and loyal following that Dr. Rushdoony accumulated in his lifetime.

"Rush", as he was fondly called by his friends, was a unique man. I did not have the opportunity to meet him more than half-a-dozen times during the past 10 years.

We corresponded intermittently over a period of 20 years and eventually meeting him and knowing him



more intimately, was a privilege, a very great honor, and a thoroughly pleasurable experience. To be in

Rush's company was one of the most enjoyable experiences one could have.

Rush's books tell the story of a man who was determined to provide an understanding of Christianity in a unique but important manner. He was not the usual abstract theologian. Most seminary graduates will study the creeds and councils of the early church, yet

Rush provided in one small book, *The Foundations of Social Order*, more understanding on these

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events than they would ever hear in all the seminaries combined. In making the faith practical, Rush also made it exciting. By showing what an idea meant in practice in the past, he showed how we might work out our faith in the future.

A man who believed in his work, that his calling was to redirect the Christian to the whole counsel of God in the Old and New Testaments, it was a surprise to me when, in 1979, he scribbled a short note on the back of one of the acknowledgement letters he sent to everyone that ordered books or supported his work. "Why don't you carry our books," the hand-written note inquired.

Since that time it has been a privilege and a blessing to promote Rush's books and other Chalcedon publications in Australia and maintain a constant supply of those to readers in this part of the world. In the mid 1980's, Rush granted me permission to supply his tapes, thus

making his work available more readily and a little more cheaply (thanks to declining exchange rates in the Australian dollar).

In 1991 I made the first of several visits to Chalcedon and the home of Dr. and Mrs. Rushdoony. What was significant was that in all his work he always had time for guests. He and his wife enjoyed company. And the many visitors that passed by were always made welcome. For those not brave enough to drive the Californian freeways, Rush's hospitality always extended to driving to the airport to pick up his guests.

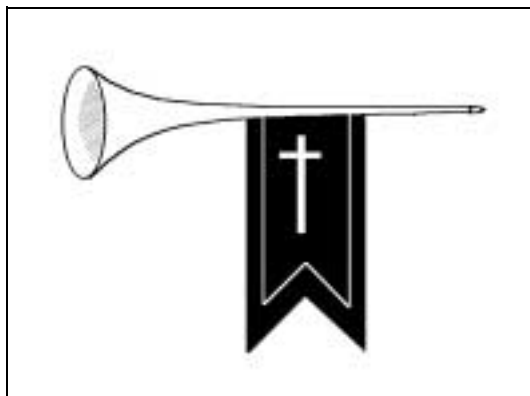
In his home, the hospitality was always friendly, warm, and intensely theological. Rush liked nothing better than to discuss life from a theological perspective. He was interested in the Australian economy and how it matched (or didn't match, as the case was more often) biblical ideals. When the opportunity came for me to bring Rush to Australia for a conference in 1992, it was with humor that I would welcome him to the land where "socialism worked" (or so most Australians falsely believe).

It was on that visit that I also learned a very practical lesson about book reading. The flight from San Francisco to Australia takes about 15 hours. With traveling time to and from airports plus transit time, the trip usually takes a good 24 hours. The plane arrives in Australia in the early hours of the morning, thus leaving the wearied traveller with a dilemma: sleep during the day and be awake at night, or somehow find a way to stay awake

for another 15 hours so the body can fall into the local seep patterns.

Well, Rush had a solution for this. "Take me to the second-hand book stores," he said on arrival. So, on his first day in Australia on that occasion (he had visited Australia in the 1980s as part of a defence team for a Christian school under legal proceedings for maintaining its church status against teacher union demands to intrude on its dealings with staff.) we managed to take in five bookstores.

It was also on that occasion that I learned something else about Rush and his commitment to scholarship. As he was accumulating books to be shipped back to America, I tried a little humor on him. "Rush," I said, "you shouldn't buy more books until you've read all the ones you have already." I had been in his home and seen the some 35,000 books. Reading these would have been a monumental task.



In reply, Rush responded without a smile and in that slow Californian accent that Australians find so fascinating, "I may not have read all the books from cover to cover," he said, "but I know what is in every one of the books I have." To view his library and see his indexed notes in

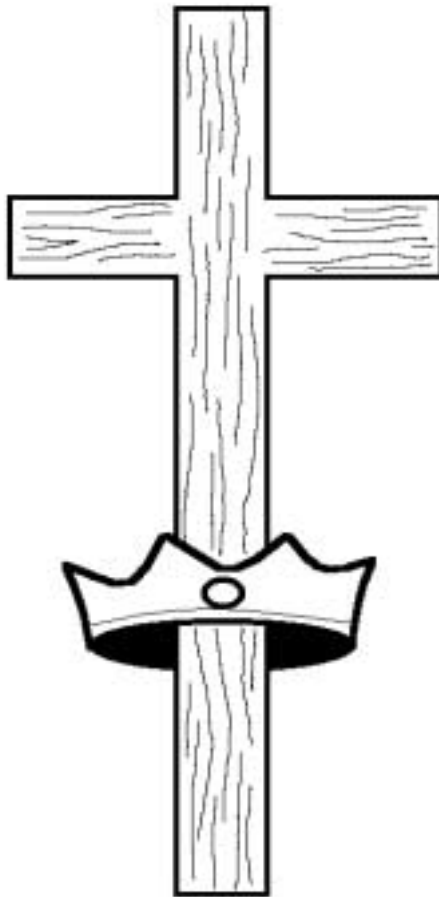
the books was evidence that this was no idle boast. But the point had been made, and my attempt at humor on this occasion was not such a great idea.

But Rush had a great sense of humor. He enjoyed a good story, and could tell a joke as well as listen to them. He read, with tears in his eyes from laughter, a story by an Australian writer that I had sent him as a way of saying “thank you” for his visit. “The Loaded Dog,” by A.B. (“Banjo”) Paterson, is the delightful story of a mongrel dog that liked to retrieve whatever was thrown. And when some miners threw dynamite sticks, the dog could not help himself but bring the sticks, with burning fuses attached, back to the miners. Mayhem resulted, and Paterson’s storytelling vigorously captured the events that led to the blowing-up of the local hotel by the “loaded dog.” Rush delighted in funny stories.

He was, after all, a very human person. Despite his great learning, his ability to think in a structured and logical way, he always had time for ordinary people. He had, moreover, the ability to communicate with them in down to earth language. I think this is one reason so many so-called academics despise his work. He wrote with clarity. It was not possible to misunderstand the point he was making. His style of communication is indicated by his followers. The academics of this world, with few exceptions, were not his reader-

ship. Ordinary men and women, those seeking real answers that made sense, were the people who bought and read his books. These are the people who have been the backbone of support for Rush over the years.

Rush was a man who knew the



sadness of being maligned by his enemies and misunderstood by those he sought to win to a better understanding of the Scriptures. Yet in this he never sought vindication for himself, for he knew that he was no more than the messenger of the great King and that it was not God’s role to vindicate his messengers but to vindicate Himself.

And I think that if we had asked Rush what his desire for each one of us would have been, his reply would be: “be faithful to the end in all things.”

Rush will be missed by all those who had the privilege of knowing him. There are many Australians who fall into this category, and I know many have been constant prayer and financial supporters of Rush’s ministry. He was like a father to us, offering words of wisdom and counsel, always encouraging. We loved him and miss him as one of our own. And we look forward eagerly to that day in the future when we will all be united under King Jesus and pain and death and suffering are no more.

Rush knew his share of difficulties in this life but they did not stop him from exercising his calling. He had a sense of destiny that is rare, and his family’s historical contribution to the faith played an important part in developing his own contribution to the ongoing reform of the world. His contribution to a new Reformation will remain indelibly in the history of Christianity.


Rousas John Rushdoony—truly a man of faith.

DOCTRINA ET VITA AD
GLORIAM DEI



THE DEFINITION OF CHALCEDON (451)

Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus himself taught us, and the creed of the Fathers has handed down to us. (Henry Bettenson.)



Westminster's Confession

The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man. (WCF 8:2)

