

Theonomy

Theonomy, from *theos* (god) and *nomos* (law), is a hypothetical Christian form of government in which society is ruled by divine law.^[1] Theonomists hold that divine law, including the judicial laws of the Old Testament, should be observed by modern societies.^[2]

Theonomy is distinct from the "theonomous ethics" proposed by Paul Tillich.^[3]

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Origin

Thomas Aquinas, with regard to the Christian view of the Old Covenant, held that "if a sovereign were to order these judicial precepts to be observed in his kingdom, he would not sin."^[4] Although Aquinas believed the specifics of the Old Testament judicial laws were no longer binding, he taught that the judicial precepts contained universal principles of justice that reflected natural law, a view on government known as "General Equity Theonomy".^[5]

In the later terminology of Christian Reconstructionism, theonomy is the idea that, in the Bible, God provides the basis of both personal and social ethics. In that context, the term is always used in antithesis to autonomy, which is the idea that the Self provides the basis of ethics. Theonomic ethics asserts that the Bible has been given as the abiding standard for all human government – individual, family, church, and civil – and that Biblical Law must be incorporated into a Christian theory of Biblical ethics.

Theonomic ethics, to put it simply, represents a commitment to the necessity, sufficiency, and unity of Scripture. For an adequate and genuinely Christian ethic, we must have God's word, only God's word, and all of God's word. Nearly every critic of theonomic ethics will be found denying, in some way, one or more of these premises.

— The Theonomic Antithesis to Other Law-Attitudes^[6]

Some critics see theonomy as a significant form of Dominion theology, which they define as a type of theocracy. Theonomy posits that the Biblical Law is applicable to civil law, and theonomists propose Biblical law as the standard by which the laws of nations may be measured, and to which they ought to be conformed.

Goals

Various theonomic authors have stated such goals as "the universal development of Biblical theocratic republics,"^[7] exclusion of non-Christians from voting and citizenship,^[8] and the application of Biblical law by the state.^[9] Under such a system of Biblical law, homosexual acts,^[10] adultery, witchcraft, and blasphemy^[11] would be punishable by death. Propagation of idolatry or "false religions" would be illegal^[12] and could also be punished by the death penalty.^{[13][14]} More recent theonomic writers such as Joel McDurmon, President of American Vision, have moved away from this position, stating that these death penalties are no longer binding in the new covenant.^[15] Polemicist and theonomy critic, JD Hall, who debated McDurmon in 2015,^[16] has argued that abandoning Mosaic penologies such as the death penalty means that McDurmon and others who hold similar positions cannot be said to hold to theonomy in any meaningful way.^[17]

According to theonomist Greg Bahnsen, the laws of God are the standard which Christian voters and officials ought to pursue. Civil officials are also not constrained to literally enforce every Biblical law, such as one-time localized imperatives, certain administrative details, typological foreshadows, or those against envy and unbelief. "Rulers should enforce only those laws for which God revealed social sanctions to be imposed."^[18]

Relation to Reformed theology

Some in the modern Reformed churches are critical of any relationship between the historical Reformed faith and theonomy,^[19] while other Calvinists affirm that Theonomy is consistent with historic Reformed confessions.^[20]

See also

- Biblical law in Christianity
- Calvinism
- Christian anarchism
- Dominion theology
- Islamism
- Kahanism
- Law and Gospel
- Neo-Calvinism
- Postmillennialism
- Sharia
- Theocracy

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External links

- [Position Papers on Theonomy \(http://www.pcahistory.org/pca/2-555.html\)](http://www.pcahistory.org/pca/2-555.html) from the [Presbyterian Church in America](#)
 - [What is Theonomy? \(https://chalcedon.edu/resources/videos/what-is-theonomy\)](https://chalcedon.edu/resources/videos/what-is-theonomy) by [Chalcedon Foundation](#)
 - [\[1\] \(https://theonomous.org\)](https://theonomous.org)
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Dominion theology

Dominion theology (also known as **dominionism**) is a group of Christian political ideologies that seek to institute a nation governed by Christians based on their personal understandings of biblical law. Extents of rule and ways of achieving governing authority are varied. For example, dominion theology can include theonomy, but does not necessarily involve advocating Mosaic law as the basis of government. The label is applied primarily toward groups of Christians in the United States.

Prominent adherents of these ideologies are otherwise theologically diverse, including Calvinist Christian reconstructionism, Roman Catholic Integralism, Charismatic/Pentecostal Kingdom Now theology, New Apostolic Reformation, and others. Most of the contemporary movements labeled dominion theology arose in the 1970s from religious movements asserting aspects of Christian nationalism.

Some have applied the term *dominionist* more broadly to the whole Christian right. This usage is controversial. There are concerns from members of these communities that this is a label being used to marginalize Christians from public discourse. Others argue this allegation can be difficult to sympathize with considering the political power already held by these groups and on account of the often verbally blatant intention of these groups to influence the political, social, financial, and cultural spectrums of society for a specific religion, often at the expense of other marginalized groups.

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Etymology

Dominion theology is a reference to the King James Bible's rendering of Genesis 1:28, the passage in which God grants humanity "dominion" over the Earth.

And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In the late 1980s, several prominent evangelical authors^{[1][2][3][4]} used the phrase *dominion theology* (and other terms such as *dominionism*) to label a loose grouping of theological movements that made direct appeals to this passage in Genesis.^[5] Christians typically interpret this passage as meaning that God gave mankind responsibility over the Earth, but one of the distinctive aspects of Dominion Theology is that it is interpreted as a mandate for Christian stewardship in civil affairs, no less than in other human matters.^[6]

Types

Christian reconstructionism

An example of dominionism in reformed theology is Christian reconstructionism, which originated with the teachings of R. J. Rushdoony in the 1960s and 1970s.^[7] Rushdoony's theology focuses on theonomy (the rule of the Law of God), a belief that all of society should be ordered according to the laws that governed the Israelites in the Old Testament. His system is strongly Calvinistic, emphasizing the sovereignty of God over human freedom and action, and denying the operation of charismatic gifts in the present day (cessationism); both of these aspects are in direct opposition to Kingdom Now Theology.

Full adherents to reconstructionism are few and marginalized among most Christians.^{[8][9][10]} Dave Hunt,^[1] Albert James Dager^[2] Hal Lindsey,^[3] and Thomas Ice^[4] specifically criticize Christian reconstructionism from a Christian viewpoint, disagreeing on theological grounds with its theocratic elements as well as its Calvinism and postmillennialism. J. Ligon Duncan,^[11] Sherman Isbell,^[12] Vern Poythress,^[13] Robert Godfrey,^[14] and Sinclair Ferguson^[15] analyze reconstructionism as conservative Calvinists, primarily giving a theological critique of its theocratic elements. Michael J. McVicar has noted that many leading Christian reconstructionists are also leading writers in paleolibertarian circles.^[16]

Some social scientists have used the word *dominionism* to refer to adherence to Christian reconstructionism.^{[17][18][19]}

Integralism

Catholic Integralism has been characterized as a form of dominionist theology.^[20] Antonio Spadaro and Marcelo Figueroa have stated that Catholic Integralists have entered into a non-traditional ecumenical alliance with Protestant reconstructionists who share "the same desire for religious influence in the political sphere".^{[21][22]} Likewise, in the National Catholic Reporter, Joshua J. McElwee stated that Catholic Integralists, along with their Protestant counterparts, wish to achieve the goal of establishing a "theocratic type of state".^[23]

Kingdom Now theology

Kingdom Now theology is a branch of Dominion Theology which has had a following within Pentecostalism. It attracted attention in the late 1980s.^{[24][25]}

Kingdom Now theology states that although Satan has been in control of the world since the Fall, God is looking for people who will help him take back dominion. Those who yield themselves to the authority of God's apostles and prophets will take control of the kingdoms of this world, being defined as all social institutions, the "kingdom" of education, the "kingdom" of science, the "kingdom" of the arts, etc.^[26] C. Peter Wagner, the founder of the New Apostolic Reformation, writes: "The practical theology that best builds a foundation under social transformation is dominion theology, sometimes called 'Kingdom Now'. Its history can be traced back through R. J. Rushdoony and Abraham Kuyper to John Calvin."^[27]

Kingdom Now theology is influenced by the Latter Rain movement,^[28] and critics have connected it to the New Apostolic Reformation,^[29] "Spiritual Warfare Christianity,"^[28] and Fivefold ministry thinking.^[30]

Kingdom Now theology should not be confused with Kingdom theology, which is related to inaugurated eschatology.

Dominionism and the Christian right

In the late 1980s sociologist [Sara Diamond](#)^{[31][32]} began writing about the intersection of dominion theology with the political activists of the [Christian right](#). Diamond argued that "the primary importance of the [Christian reconstructionist] ideology is its role as a catalyst for what is loosely called 'dominion theology'". According to Diamond, "Largely through the impact of Rushdoony's and North's writings, the concept that Christians are Biblically mandated to 'occupy' all secular institutions has become the *central unifying ideology* for the Christian Right"^{[31]:138} (emphasis in original) in the United States.

While acknowledging the small number of actual adherents, authors such as Diamond and Frederick Clarkson have argued that postmillennial Christian reconstructionism played a major role in pushing the primarily premillennial Christian right to adopt a more aggressive dominionist stance.^[33]

Misztal and Shupe concur that "Reconstructionists have many more sympathizers who fall somewhere within the dominionist framework, but who are not card-carrying members".^[34] According to Diamond, "Reconstructionism is the most intellectually grounded, though esoteric, brand of dominion theology".^[33]

Journalist [Frederick Clarkson](#)^{[35][36]} defined *dominionism* as a movement that, while including dominion theology and reconstructionism as subsets, is much broader in scope, extending to much of the Christian right in the United States.

In his 1992 study of dominion theology and its influence on the Christian right, Bruce Barron writes,

In the context of American evangelical efforts to penetrate and transform public life, the distinguishing mark of a dominionist is a commitment to defining and carrying out an approach to building society that is *self-consciously defined as exclusively Christian*, and dependent specifically on the work of Christians, rather than based on a broader consensus.^[37]

In 1995, Diamond called the influence of dominion theology "prevalent on the Christian Right".^[38]

Journalist [Chip Berlet](#) added in 1998 that, although they represent different theological and political ideas, dominionists assert a Christian duty to take "control of a sinful secular society".^[39]

In 2005, Clarkson enumerated the following characteristics shared by all forms of dominionism.^[40]

1. Dominionists celebrate Christian nationalism, in that they believe that the United States once was, and should once again be, a Christian nation. In this way, they deny the [Enlightenment](#) roots of American democracy.
2. Dominionists promote religious supremacy, insofar as they generally do not respect the equality of other religions, or even other versions of Christianity.
3. Dominionists endorse theocratic visions, insofar as they believe that the Ten Commandments, or "biblical law," should be the foundation of American law, and that the U.S. Constitution should be seen as a vehicle for implementing Biblical principles.^[40]

Essayist Katherine Yurica began using the term *dominionism* in her articles in 2004, beginning with "The Despoiling of America" (February 11, 2004),^{[41][42][43]} Authors who also use the term *dominionism* in the broader sense include journalist [Chris Hedges](#)^{[44][45][46]} [Marion Maddox](#),^[47] [James Rudin](#),^[48] [Michelle Goldberg](#),^{[49][50]} [Kevin Phillips](#),^[51] [Sam Harris](#),^[52] [Ryan Lizza](#),^[53] [Frank Schaeffer](#),^[54] and the group [TheocracyWatch](#).^[55] Some authors have applied the term to a broader spectrum of people than have Diamond, Clarkson, and Berlet.

Sarah Posner in *Salon* argues that there are various "iterations of dominionism that call on Christians to enter ... government, law, media and so forth ... so that they are controlled by Christians". According to Posner, "Christian right figures promoted dominionism ... and the GOP courted ... religious leaders for the votes of their followers". She added: "If people really understood

dominionism, they'd worry about it between election cycles."^[56]

Michelle Goldberg notes^[57] that George Grant wrote in his 1987 book *The Changing of the Guard: Biblical Principles for Political Action*:

Christians have an obligation, a mandate, a commission, a holy responsibility to reclaim the land for Jesus Christ—to have dominion in civil structures, just as in every other aspect of life and godliness. ... But it is dominion we are after. Not just a voice. ... Christian politics has as its primary intent the conquest of the land—of men, families, institutions, bureaucracies, courts, and governments for the Kingdom of Christ.

A spectrum of dominionism

Writers including Chip Berlet^[58] and Frederick Clarkson^[40] distinguish between what they term "hard" and "soft" dominionism. Such commentators define "soft" dominionism as the belief that "America is a Christian nation" and opposition to separation of church and state, while "hard" dominionism refers to dominion theology and Christian reconstructionism.

Michelle Goldberg uses the terms *Christian nationalism* and *dominionism* for the former view.^[49] According to Goldberg:

In many ways, Dominionism is more a political phenomenon than a theological one. It cuts across Christian denominations, from stern, austere sects to the signs-and-wonders culture of modern megachurches. Think of it like political Islamism, which shapes the activism of a number of antagonistic fundamentalist movements, from Sunni Wahabis in the Arab world to Shiite fundamentalists in Iran.^[59]

Berlet and Clarkson have agreed that "[s]oft Dominionists are Christian nationalists".^[58] Unlike "dominionism", the phrase "Christian nation" occurs commonly in the writings of leaders of the Christian right. Proponents of this idea (such as David Barton and D. James Kennedy) argue that the Founding Fathers of the United States were overwhelmingly Christian, that founding documents such as the Declaration of Independence and the Constitution are based on Christian principles, and that a Christian character is fundamental to American culture.^{[60][61][62]} They cite, for example, the U.S. Supreme Court's comment in 1892 that "this [the United States] is a Christian nation",^[63] after citing numerous historical and legal arguments in support of that statement.^{[64][65]}

Kennedy characterized his perspective on Christian political involvement as more akin to participatory democracy than to dominionism. In an interview with NPR's Terry Gross, Kennedy was asked whether he wanted all public office holders to be Christians. Kennedy answered, "We have people who are secular and humanist and unbelievers who are constantly supporting in every way possible other people who share those views. And I don't object to that. That's their privilege. And I think that Christians should be allowed the same privilege to vote for people whom they believe share their views about life and government. And that's all I'm talking about."^[66]

Criticism of the usage of the term *dominionism*

Those labelled dominionists rarely use the terms *dominionist* and *dominionism* for self-description, and some people have attacked the use of such words.^[5] Journalist and conservative comentator Anthony Williams, writing for Frontpage Magazine, charged that such usage aims "to smear the Republican Party as the party of domestic Theocracy, facts be damned".^[67] Journalist and conservative commentator Stanley Kurtz, writing for the National Review, labeled it "conspiratorial nonsense", "political paranoia", and "guilt by association",^[68] and decried Hedges' "vague characterizations" that allow him to "paint a highly questionable picture of a virtually faceless and nameless 'Dominionist' Christian mass".^[69] Kurtz also complained about a perceived link between average Christian evangelicals and extremism such as Christian reconstructionism:

The notion that conservative Christians want to reinstitute slavery and rule by genocide is not just crazy, it's downright dangerous. The most disturbing part of the *Harper's* cover story (the one by Chris Hedges) was the attempt to link Christian conservatives with Hitler and fascism. Once we acknowledge the similarity between conservative Christians and fascists, Hedges appears to suggest, we can confront Christian evil by setting aside 'the old polite rules of democracy.' So wild conspiracy theories and visions of genocide are really excuses for the Left to disregard the rules of democracy and defeat conservative Christians—by any means necessary.^[68]

Joe Carter of *First Things* writes:

[T]here is no "school of thought" known as "dominionism." The term was coined in the 1980s by Diamond and is never used outside liberal blogs and websites. No reputable scholars use the term for it is a meaningless neologism that Diamond concocted for her dissertation.^[70]

Diamond has denied that she coined the broader sense of the term *dominionism*,^[71] which appears in her dissertation and in *Roads to Dominion* solely to describe Dominion Theology. Nevertheless, Diamond did originate the idea that Dominion Theology is the "central unifying ideology for the Christian Right".^{[31]:138}

Jeremy Pierce of *First Things* coined the word *dominionismist* to describe those who promote the idea that there is a dominionist conspiracy, writing:

It strikes me as irresponsible to lump [Rushdoony] together with Francis Schaeffer and those influenced by him, especially given Schaeffer's many recorded instances of resisting exactly the kinds of views Rushdoony developed. Indeed, it strikes me as an error of the magnitude of some of Rushdoony's own historical nonsense to consider there to be such a view called Dominionism [sic] that Rushdoony, Schaeffer, James Dobson, and all the other people in the list somehow share and that it seeks to get Christians and only Christians into all the influential positions in secular society.^[72]

Lisa Miller of *Newsweek* writes that "'dominionism' is the paranoid *mot du jour*" and that "certain journalists use 'dominionist' the way some folks on Fox News use the word *sharia*. Its strangeness scares people. Without history or context, the word creates a siege mentality in which 'we' need to guard against 'them'."^[73] Ross Douthat of *The New York Times* noted that "many of the people that writers like Diamond and others describe as 'dominionists' would disavow the label, many definitions of dominionism conflate several very different Christian political theologies, and there's a lively debate about whether the term is even useful at all."^[74]

Other criticism has focused on the proper use of the term. Berlet wrote that "just because some critics of the Christian Right have stretched the term dominionism past its breaking point does not mean we should abandon the term",^[75] and argued that, rather than labeling conservatives as extremists, it would be better to "talk to these people" and "engage them".^[76] Sara Diamond wrote that "[l]iberals' writing about the Christian Right's take-over plans has generally taken the form of conspiracy theory", and argued that instead one should "analyze the subtle ways" that ideas like Dominionism "take hold within movements and why".^[38] Authors Robert Gagnon and Edith Humphrey argued strongly against the use of the term in reference to US presidential candidate Ted Cruz in a 2016 op-ed for *Christianity Today*.^[77]

See also

- Christ of Europe
- Christendom
- Christian democracy

- [Christian fundamentalism](#)
- [Christian Patriot movement](#)
- [Christian state](#)
- [Christian Identity](#)
- [Christian Zionism](#)
- [Christianism](#)
- [Christofascism](#)
- [Evangelical environmentalism](#)
- [First Amendment to the United States Constitution](#)
- [Islamism](#)
- [Jihadism](#)
- [Kahanism](#)
- [Liberation theology](#)
- [National Catholicism](#)
- [Neo-Calvinism](#)
- [Tenth Crusade \(CounterPunch\)](#)

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Postmillennialism

In Christian end-times theology ([eschatology](#)), **postmillennialism**, or **postmillenarism**, is an interpretation of chapter 20 of the [Book of Revelation](#) which sees [Christ's second coming](#) as occurring *after* (Latin *post*-) the "[Millennium](#)", a [Golden Age](#) in which [Christian ethics](#) prosper.^[1] The term subsumes several similar views of the end times, and it stands in contrast to [premillennialism](#) and, to a lesser extent, [amillennialism](#) (see [Summary of Christian eschatological differences](#)). For the most Christians this question was solved by the [Council of Ephesus](#).

Postmillennialism holds that Jesus Christ establishes his kingdom on earth through his preaching and redemptive work in the first century and that he equips his church with the gospel, empowers her by the Spirit, and charges her with the Great Commission (Matt 28:19) to disciple all nations. Postmillennialism expects that eventually the vast majority of people living will be saved. Increasing gospel success will gradually produce a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of men and of nations. After an extensive era of such conditions Jesus Christ will return visibly, bodily, and gloriously, to end history with the general resurrection and the final judgment after which the eternal order follows.

Postmillennialism was a dominant theological belief among American Protestants who promoted reform movements in the 19th and 20th century such as abolitionism^[2] and the [Social Gospel](#).^[3] Postmillennialism has become one of the key tenets of a movement known as [Christian Reconstructionism](#). It has been criticized by 20th century religious conservatives as an attempt to [immanentize the eschaton](#).

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Background

The [Savoy Declaration](#) of 1658 contains one of the earliest creedal statements of a postmillennial eschatology:

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the Jews called, and the adversaries of the kingdom of his dear

Son broken, the churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed.^[4]

John Jefferson Davis notes that the postmillennial outlook was articulated by men like John Owen in the 17th century, Jonathan Edwards in the 18th century, and Charles Hodge in the 19th century. Davis argues that it was the dominant view in the nineteenth century, but was eclipsed by the other millennial positions by the end of World War I due to the "pessimism and disillusionment engendered by wartime conditions."^[5]

Reforms

George M. Fredrickson argues, "The belief that a religious revival and the resulting improvement in human faith and morals would eventually usher in a thousand years of peace and justice antecedent to the Second Coming of Christ was an impetus to the promotion of Progressive reforms, as historians have frequently pointed out." ^[6] During the Second Great Awakening of the 1830s, some divines expected the millennium to arrive in a few years. By the 1840s, however, the great day had receded to the distant future, and post-millennialism became the religious dimension of the broader American middle-class ideology of steady moral and material progress.^[7]

Key ideas

Although some postmillennialists hold to a literal millennium of 1,000 years, other postmillennialists see the thousand years more as a figurative term for a long period of time (similar in that respect to amillennialism). Among those holding to a non-literal "millennium" it is usually understood to have already begun, which implies a less obvious and less dramatic kind of millennium than that typically envisioned by premillennialists, as well as a more unexpected return of Christ.

Postmillennialism also teaches that the forces of Satan will gradually be defeated by the expansion of the Kingdom of God throughout history up until the second coming of Christ. This belief that good will gradually triumph over evil has led proponents of postmillennialism to label themselves "optimillennialists" in contrast to "pessimillennial" premillennialists and amillennialists.

Many postmillennialists also adopt some form of preterism, which holds that many of the end times prophecies in the Bible have already been fulfilled. Several key postmillennialists, however, did not adopt preterism with respect to the Book of Revelation, among them B. B. Warfield and [Francis Nigel Lee].

Other postmillennialists hold to the (idealist) position of Revelation. The book titled *An A-to-Z Guide to Biblical Prophecy and the End Times* defines Idealism as "A symbolic description of the on going battle between God and evil." Those who hold to this view include: R. J. Rushdooney, P. Andrew Sandlin, and Martin Selbrede.

Types

Difference in extent

Postmillennialists diverge on the extent of the gospel's conquest. The majority of postmillennialists do not believe in an apostasy, and like B. B. Warfield, believe the apostasy refers to the Jewish people's rejection of Christianity either during the first century or possibly until the return of Christ at the end of the millennium. This postmillennial perspective essentially dovetails with the thinking of amillennial and premillennial schools of eschatology.

There is a minority of postmillennial scholars, however, who discount the idea of a final apostasy, regarding the gospel conquest ignited by the Great Commission to be total and absolute, such that no unsaved individuals will remain after the Spirit has been fully poured out on all flesh. This minority school, promoted by B. B. Warfield and supported by exegetical work of H.A.W. Meyer,^[8] has started to gain more ground, even altering the thinking of some postmillennialists previously in the majority camp, such as Loraine Boettner^[9] and R. J. Rushdoony.^[10]

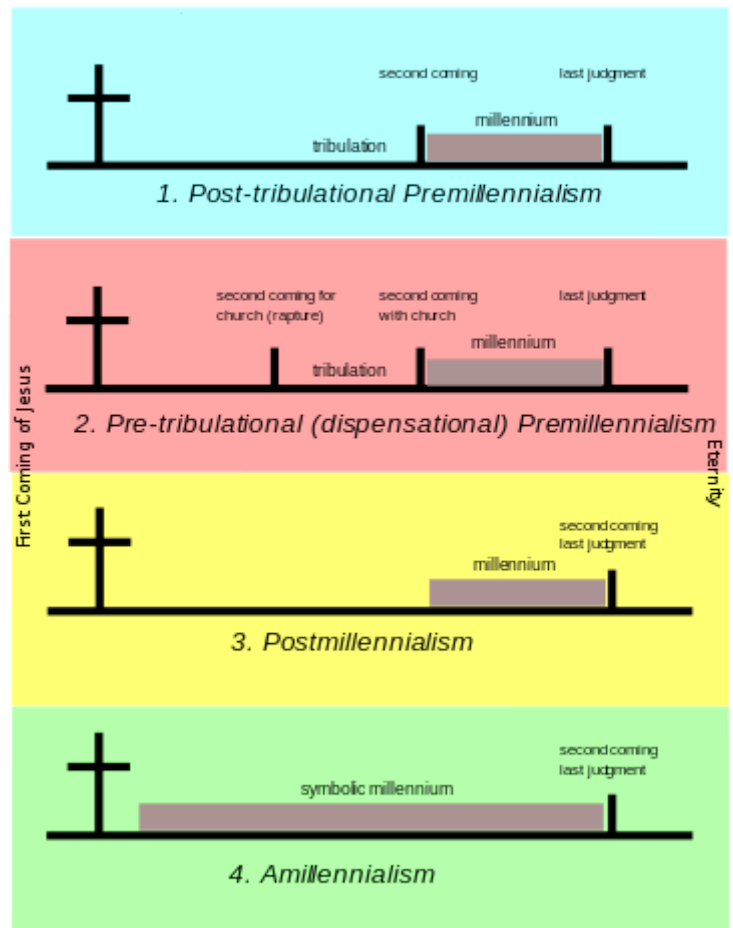
The appeal of the minority position, apart from its obvious gambit of taking key scriptures literally (John 12:32 (<https://www.biblica.com/bible/?osis=niv:John.12:32-12:32>); Romans 11:25-26 (<https://www.biblica.com/bible/?osis=niv:Romans.11:25-11:26>); Hebrews 10:13 (<https://www.biblica.com/bible/?osis=niv:Hebrews.10:13-10:13>); Isaiah 2:4 (<https://www.biblica.com/bible/?osis=niv:Isaiah.2:4-2:4>); 9:7 (<https://www.biblica.com/bible/?osis=niv:Isaiah.9:7-9:7>); etc.), was voiced by Boettner himself after his shift in position: the majority-form of postmillennialism lacks a capstone, which Warfield's version does not fail to provide. Warfield also linked his views to an unusual understanding of Matthew 5:18 (<https://www.biblica.com/bible/?osis=niv:Matthew.5:18-5:18>), premised on Meyer's exegesis of the same passage, which presupposed a global conquest of the gospel in order for the supposed prophecy in that verse to be realized,^[11] which inexorably leads to a literal fulfillment of the third petition of the Lord's Prayer: "Thy will be done on earth, as it is in heaven."

John Calvin's exposition of that part of the Lord's Prayer all but adopts the minority postmillennial position^[12] but Calvin, and later Charles Spurgeon, were remarkably inconsistent on eschatological matters. Spurgeon delivered a sermon on Psalm 72 explicitly defending the form of absolute postmillennialism held by the minority camp today, but on other occasions he defended premillennialism. Moreover, given the nature of Warfield's views,^[13] Warfield disdained the millennial labels, preferring the term "eschatological universalism" for the brand of postmillennialism now associated with his thinking.

Warfield, like those who follow in his footsteps, did not seek to support his doctrine of cosmic eschatology from Revelation 20 (<https://www.biblica.com/bible/?osis=niv:Revelation.20-20>), treating that passage (following Kliefoth, Duesterdieck,^[14] and Milligan^[15]) as descriptive of the intermediate state and the contrast between church militant and triumphant. This tactic represented an abandonment of the Augustinian approach to the passage,^[16] ostensibly justified by a perceived advance in taking the Book of Revelation's parallel passages to the little season of Satan more seriously (cf. Revelation 6:11 (<https://www.biblica.com/bible/?osis=niv:Revelation.6:11-6:11>) and 12:12 (<https://www.biblica.com/bible/?osis=niv:Revelation.12:12-12:12>)).

Difference in means

Comparison of Christian millennial teachings



Comparison of Christian millennial interpretations

Postmillennialists also diverge on the means of the gospel's conquest. Revivalist postmillennialism is a form of the doctrine held by the Puritans and some today that teaches that the millennium will come about not from Christians changing society from the top down (that is, through its political and legal institutions) but from the bottom up at the grass roots level (that is, through changing people's hearts and minds).

Reconstructionist postmillennialism, on the other hand, sees that along with grass roots preaching of the Gospel and explicitly Christian education, Christians should also set about changing society's legal and political institutions in accordance with Biblical, and also sometimes Theonomic, ethics (see Dominion theology). The revivalists deny that the same legal and political rules which applied to theocratic state of Ancient Israel should apply directly to modern societies which are no longer directly ruled by Israel's prophets, priests, and kings. In the United States, the most prominent and organized forms of postmillennialism are based on Christian Reconstructionism and hold to a reconstructionist form of postmillennialism advanced by R.J. Rushdoony, Gary North, Kenneth Gentry, and Greg Bahnsen.

See also

- Calvinism and Neo-Calvinism
- Adventist Church of Promise
- Christian eschatology
- Disciples of Christ (Campbell Movement)
- Progressive Christianity
- Summary of Christian eschatological differences

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Retrieved from "<https://en.wikipedia.org/w/index.php?title=Postmillennialism&oldid=903886807>"

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Christian reconstructionism

Christian reconstructionism is a fundamentalist^[1] Reformed theonomic movement that developed under the ideas of Rousas Rushdoony, Greg Bahnsen and Gary North;^[2] it has had an important influence on the Christian Right in the United States.^{[3][4]} In keeping with the cultural mandate, reconstructionists advocate theonomy and the restoration of certain biblical laws said to have continuing applicability.^[5] The movement declined in the 1990s and was declared dead in a 2008 *Church History* journal article,^[6] although Christian reconstructionist organizations such as the Chalcedon Foundation and American Vision are active today.^{[7][8][9]} Christian reconstructionists are usually postmillennialists and followers of the presuppositional apologetics of Cornelius Van Til.^[10]

A Christian denomination that advocates the view of Christian reconstructionism is the Reformed Presbyterian Church in the United States.^[11] Most Reformed Christians, however, disavow Christian reconstructionism and hold to classical covenant theology, the traditional Reformed view of the relationship between the Old Covenant and Christianity.^[12]

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Reconstructionist perspective

Theonomy

Christian reconstructionists advocate a theonomic government and libertarian economic principles. They maintain a distinction of spheres of authority between family, church, and state.^{[13][14]} For example, the enforcement of moral sanctions under theonomy is carried out by the family and church government, and sanctions for moral offenses are outside the authority of civil government (which is limited to criminal matters, courts and national defense). However, some believe these distinctions become blurred, as the application of theonomy implies an increase in the authority of the civil government. Reconstructionists argue, though, that under theonomy, the authority of the state is severely limited to a point where only the judicial branch exists (e.g., a criminal does not fear of a police force breaking in their house at night, since, under theonomy, there is no executive branch and therefore no police). Reconstructionists also say that the theocratic government is not an oligarchy or monarchy of man communicating with God, but rather, a national recognition of existing laws. Prominent advocates of Christian reconstructionism have written that

according to their understanding, God's law approves of the death penalty not only for murder, but also for propagators of all forms of idolatry,^{[15][16]} open homosexuals,^[17] adulterers, practitioners of witchcraft, blasphemers,^[18] and perhaps even recalcitrant youths^[19] (see the List of capital crimes in the Bible).

Conversely, Christian reconstructionism's founder, Rousas Rushdoony, wrote in *The Institutes of Biblical Law* (the founding document of reconstructionism) that Old Testament law should be applied to modern society, and he advocates the reinstatement of the Mosaic law's penal sanctions. Under such a system, the list of civil crimes which carried a death sentence would include murder, homosexuality, adultery, incest, lying about one's virginity, bestiality, witchcraft, idolatry or apostasy, public blasphemy, false prophesying, kidnapping, rape, and bearing false witness in a capital case.^[20]

Kayser points out that the Bible advocates justice, and that biblical punishments prescribed for crimes are the *maximum* allowable to maintain justice and not the only available option, because lesser punishments are authorized as well.^[21]

Views on pluralism

Rousas Rushdoony wrote in his *magnum opus*, *The Institutes of Biblical Law*: "The heresy of democracy has since [the days of colonial New England] worked havoc in church and state"^[22] and: "Christianity and democracy are inevitably enemies", and he said elsewhere that "Christianity is completely and radically anti-democratic; it is *committed to spiritual aristocracy*," and characterized democracy as "the great love of the failures and cowards of life".^[23] He nevertheless repeatedly expressed his opposition to any sort of violent revolution and advocated instead the gradual reformation (often termed "regeneration" in his writings) of society from the bottom up, beginning with the individual and the family and from there gradually reforming other spheres of authority, including the church and the state.^[24]

Rushdoony believed that a republic is a better form of civil government than a democracy. According to Rushdoony, a republic avoided mob rule and the rule of the "51%" of society; in other words "might does not make right" in a republic.^[25] Rushdoony wrote that America's separation of powers between 3 branches of government is a far more neutral and better method of civil government than a direct democracy, stating "[t]he [American] Constitution was designed to perpetuate a Christian order". Rushdoony argues that the Constitution's purpose was to protect religion from the federal government and to preserve "states' rights".^[26]

Douglas W. Kennard, a Professor Theology and Philosophy at the Houston Graduate School of Theology, wrote with regard to Christian reconstructionism, that Christians of non-Reformed traditions, such as some "Baptist, Methodist, Catholic, [and] Orthodox", would be "under threat of capital punishment as fostered by the extreme Theonomist."^[27] On the other hand, Ligon Duncan has stated that "Roman Catholics to Episcopalians to Presbyterians to Pentecostals", as well as "Arminian and Calvinist, charismatic and non-charismatic, high Church and low Church traditions are all represented in the broader umbrella of Reconstructionism (often in the form of the "Christian America" movement)."^[28]

Influence on the Christian right in general

Although relatively small in terms of the number of self-described adherents, Christian reconstructionism has played a role in promoting the trend toward explicitly Christian politics in the larger American Christian right.^[29] This is the wider trend to which some critics refer, generally, as dominionism. They also allegedly have influence disproportionate to their numbers among advocates of the growth of the Christian homeschooling and other Christian education movements that seek independence from the direct oversight or support of the civil government. Because their numbers are so small compared to their influence, they are sometimes accused of being secretive and conspiratorial.^{[30][31][32][33]}

In Matthew 28:18 (<https://www.biblegateway.com/passage/?search=matthew+28%3A18&version=KJV>), Jesus says, "All power is given unto me in heaven and in earth." This verse is seen as an announcement by Jesus that he has assumed authority over all earthly authority. In that light, some theologians interpret the Great Commission as a command to exercise that authority in his

name, bringing all things (including societies and cultures) into subjection under his commands. Rousas Rushdoony, for example, interpreted the Great Commission as a republication of the "creation mandate",^[34] referring to Genesis 1:28 (<https://www.biblegateway.com/passage/?search=genesis+1%3A28&version=KJV>)

Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing...

For Rushdoony, the idea of dominion implied a form of Christian theocracy or, more accurately, a theonomy. For example, he wrote that:

The purpose of Christ's coming was in terms of the creation mandate... The redeemed are called to the original purpose of man, to exercise dominion under God, to be covenant-keepers, and to fulfil "the righteousness of the law" (Rom. 8:4)... Man is summoned to create the society God requires.^[35]

Elsewhere he wrote:

The man who is being progressively sanctified will inescapably sanctify his home, school, politics, economics, science, and all things else by understanding and interpreting all things in terms of the word of God.^[36]

According to sociologist and professor of religion William Martin, author of *With God on Our Side*:

It is difficult to assess the influence of Reconstructionist thought with any accuracy. Because it is so genuinely radical, most leaders of the Religious Right are careful to distance themselves from it. At the same time, it clearly holds some appeal for many of them. One undoubtedly spoke for others when he confessed, 'Though we hide their books under the bed, we read them just the same.' In addition, several key leaders have acknowledged an intellectual debt to the theonomists. Jerry Falwell and D. James Kennedy have endorsed Reconstructionist books. Rushdoony has appeared on Kennedy's television program and the 700 Club several times. Pat Robertson makes frequent use of 'dominion' language; his book, *The Secret Kingdom*, has often been cited for its theonomy elements; and pluralists were made uncomfortable when, during his presidential campaign, he said he 'would only bring Christians and Jews into the government,' as well as when he later wrote, 'There will never be world peace until God's house and God's people are given their rightful place of leadership at the top of the world.' And Jay Grimstead, who leads the Coalition on Revival, which brings Reconstructionists together with more mainstream evangelicals, has said, 'I don't call myself [a Reconstructionist],' but 'A lot of us are coming to realize that the Bible is God's standard of morality ... in all points of history ... and for all societies, Christian and non-Christian alike... It so happens that Rushdoony, Bahnsen, and North understood that sooner.' He added, 'There are a lot of us floating around in Christian leadership—James Kennedy is one of them—who don't go all the way with the theonomy thing, but who want to rebuild America based on the Bible.'^[37]

Christian critics

Michael Horton of Westminster Seminary California has warned against the seductiveness of power-religion. The Christian rhetoric of the movement is weak, he argues, against the logic of its authoritarian and legalistic program, which will always drive reconstructionism toward sub-Christian ideas about sin, and the perfectibility of human nature (such as to imagine that, if Christians are in power, they won't be inclined to do evil). On the contrary, Horton and others maintain, God's Law can, often has

been, and will be put to evil uses by Christians and others, in the state, in churches, in the marketplace, and in families; and these crimes are aggravated, because to oppose a wrong committed through abuse of God's law, a critic must bear being labeled an enemy of God's law.^[38]

J. Ligon Duncan of the Department of Systematic Theology of Reformed Theological Seminary in Jackson, Mississippi, warns that "Theonomy, in gross violation of biblical patterns and common sense, ignores the context of the giving of the law to the redemptive community of the Old Testament. This constitutes an approach to the nature of the civil law very different from Calvin and the rest of the Reformed tradition, which sees the civil law as God's application of his eternal standards to the particular exigencies of his people." Duncan rejects the reconstructionist's insistence that "the Old Testament civil case law is normative for the civil magistrate and government in the New Covenant era". He views their denial of the threefold distinction between moral, civil, and ceremonial law as representing one of the severe flaws in the reconstructionist hermeneutic.^[39]

Professor Meredith Kline, whose own theology has influenced the method of several reconstructionist theologians, has adamantly maintained that reconstructionism makes the mistake of failing to understand the special prophetic role of biblical Israel, including the laws and sanctions, calling it "a delusive and grotesque perversion of the teachings of scripture."^[40] Kline's student, Lee Irons, furthers the critique:

According to the Reformed theocrats apparently... the only satisfactory goal is that America become a Christian nation.

Ironically... it is the wholesale rejection (not revival) of theocratic principles that is desperately needed today if the church is to be faithful to the task of gospel witness entrusted to her in the present age... It is only as the church... puts aside the lust for worldly influence and power – that she will be a positive presence in society.^[41]

Rodney Clapp wrote that reconstructionism is an anti-democratic movement.^{[42][43]}

In an April 2009 article in Christianity Today about theologian and writer Douglas Wilson, the magazine described reconstructionism as outside the 'mainstream' views of evangelical Christians. It also stated that it "borders on a call for outright theocracy".^[44]

George M. Marsden, a professor of history at the University of Notre Dame, has remarked in Christianity Today that "Reconstructionism in its pure form is a radical movement". He also wrote, "[t]he positive proposals of Reconstructionists are so far out of line with American evangelical commitments to American republican ideals such as religious freedom that the number of true believers in the movement is small."^[45]

Popular religious author, feminist, and former Roman Catholic nun, Karen Armstrong sees a potential for "fascism" in Christian reconstructionism, and sees the eventual Dominion envisioned by theologians R. J. Rushdoony and Gary North as: "totalitarian. There is no room for any other view or policy, no democratic tolerance for rival parties, no individual freedom."^[46]

Traditional Reformed Christians have argued that Christian reconstructionists have "significantly misunderstood the positions of Calvin, other Reformed teachers and the Westminster Confession concerning the relationship between the Sinai covenant's ethical stipulations and the Christian obligation to the Mosaic judicial laws today."^[12]

Relation to dominionism

Some sociologists and critics refer to reconstructionism as a type of dominionism. These critics claim that the frequent use of the word *dominion* by reconstructionist writers, strongly associates the critical term *dominionism* with this movement. As an ideological form of *dominionism*, reconstructionism is sometimes held up as the most typical form of dominion theology.^{[29][30][31][32][33][47]}

The Protestant theologian Francis Schaeffer is linked with the movement by some critics, but some reconstructionist thinkers are highly critical of Schaeffer's positions and he himself disavowed any connection or affiliation with reconstructionism, though he did cordially correspond with Rushdoony on occasion.^[48] Authors Sara Diamond and Fred Clarkson suggest that Schaeffer shared with reconstructionism the tendency toward dominionism.^{[30][31]}

Christian reconstructionists object to the *dominionism* and the *dominion theology* labels, which they say misrepresent their views. Some separate Christian cultural and political movements object to being described with the label *dominionism*, because in their mind the word implies attachment to reconstructionism. In reconstructionism the idea of *godly* dominion, subject to God, is contrasted with the *autonomous* dominion of mankind in rebellion against God.

See also

- Christian democracy
- Christian libertarianism
- Christian state
- Christianism
- Haredi Judaism
- Islamism
- Neo-Calvinism
- Salafi movement
- Sabbatarianism
- Summary of Christian eschatological differences
- TheocracyWatch

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Integralism

Integralism or **integrism** (French: *Intégrisme*) as a political term designates theoretical concepts and practical policies that advocate a fully integrated social and political order, based on converging patrimonial (inherited) political, cultural, religious and national traditions of a particular state, or some other political entity. Some forms of integralism are focused on achieving political and social integration, and also national or ethnic unity, while others were more focused on achieving religious and cultural uniformity. In the political and social history of the 19th and 20th centuries, integralism was often related to traditionalist conservatism and similar political movements on the right wing of a political spectrum, but it was also adopted by various centrist movements as a tool of political, national and cultural integration.^[1]

As a traditionalist political movement, integralism emerged during the 19th and early 20th century polemics within the Catholic Church, especially in France. The term was used as an epithet to describe those who opposed the "modernists", who had sought to create a synthesis between Christian theology and the liberal philosophy of secular modernity. Proponents of Catholic political integralism taught that all social and political action ought to be based on the Catholic faith. They rejected the separation of church and state, arguing that Catholicism should be the proclaimed religion of the state.^[2]

Contemporary discussions of integralism were renewed in 2014, with critiques of capitalism and liberalism.^{[3][4]} The term has also been used to describe non-Catholic religious movements, such as Protestant fundamentalism or Islamism.



King Louis IX of France meeting with Pope Innocent IV

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Catholic integralism

Catholic integralism (also called integrism) is an "anti-pluralist" trend in Catholicism; the Catholic integralism born in 19th-century Portugal, Spain, France, Italy and Romania was a movement that sought to assert a Catholic underpinning to all social and political action, and to minimize or eliminate any competing ideological actors, such as secular humanism and liberalism.^[5]

Catholic integralism does not support the creation of an autonomous "Catholic" state church, or Erastianism (Gallicanism in French context). Rather, it supports subordinating the state to the moral principles of Catholicism. Thus it rejects separating morality from the state, and favours Catholicism as the proclaimed religion of the state.^[6]

Catholic integralism appeals to the teaching on the necessity of the subordination of the state, and on the subordination of temporal to spiritual power, of medieval popes such as Pope Gregory VII and Pope Boniface VIII. However, Catholic integralism in the strict sense came about as a reaction against the political and cultural changes that followed the Enlightenment and the French Revolution.^[7] The 19th-century papacy challenged the growth of liberalism (with its doctrine of popular sovereignty) as well as new scientific and historical methods and theories (which were thought to threaten the special status of the Christian revelation). Pope Pius IX condemned a list of liberal and Enlightenment ideas in his *Syllabus of Errors*. The term *integralism* was applied to a Spanish political party founded about 1890, which based its programme on the "Syllabus". Catholic integralism reached its "classical" form in the reaction against modernism. The term did not, however, become popular till the time of Pope Pius X, whose papacy lasted from 1903 to 1914. After the papal condemnation of modernism in 1907, "*integral Catholics*" (French: *Catholiques intégraux*, from which the words *intégrisme* (integrism) and *intégralisme* (integralism) were derived.^[8] Encouraged by Pope Pius X, they sought out and exposed any co-religionist whom they suspected of modernism or liberalism. An important integralist organization was the Sodalitium Pianum, known in France as *La Sapinière* (fir plantation), which was founded in 1909 by Umberto Benigni.^[9]

Catholic integralism suffered a decline after the Second Vatican Council, due to a lack of support from the Catholic hierarchy; during that time, other ideas had been proposed about the relation between the church and state. However, even the Second Vatican Council finally sided with the integralist understanding in some ways, stating in *Dignitatis humanae* that the council "leaves intact the traditional teaching of the duty which the state owes to the Church", namely, recognition of the church as the state religion, unless it would be a detriment to the common good. However, the document also affirmed personal freedom of conscience and freedom from coercion, and in the heyday after the council this became the focus of theological discourse, to the exclusion of the traditional teaching on church–state relations. In the post-conciliar period, Catholic integralism came to be supported mainly by traditionalist Catholics such as those associated with the Society of St. Pius X and various lay Catholic organizations, though some clergy still supported it in theory, if not vociferously.

In recent years, however, a "revived Catholic integralism" has been noted among the younger generation of Catholics writing for websites such as *The Josias*.^[10] Integralism could be said to merely be the modern continuation of the traditional Catholic conception of church–state relations elucidated by Pope Gelasius I and expounded upon throughout the centuries up to the *Syllabus of Errors*, which definitively condemned the idea that the separation of church and state is a moral good.

Scholars have drawn parallels between Catholic integralism and a view held by a minority in the Reformed churches, Christian reconstructionism.^{[11][12]} In the *National Catholic Reporter*, Joshua J. McElwee stated that both Catholic integralists and Reformed Christian reconstructionists have created a non-traditional ecumenical alliance to achieve the goal of establishing a "theocratic type of state".^{[13][14]}

French integralism

The term "integrism" is largely used in French philosophical and sociopolitical parlance, particularly to label any religious extremism. Integralism is particularly associated with the French Action Française movement founded by Charles Maurras.

Portuguese integralism

Integralismo Lusitano (Lusitanian Integralism) was the integralist movement of Portugal, founded in 1914. Portuguese integralism was traditionalist, but not conservative. It was against parliamentarism and, instead, it favored decentralization, national syndicalism, Catholicism and the monarchy.^[15]

Brazilian integralism

Somewhat rooted in the Portuguese integralist tradition, the Brazilian integralist movement led by Plínio Salgado – Ação Integralista Brasileira – was for some time the largest political party ever founded in Brazil, with over a million members, even though it lasted less than six years as a legally recognized organization.

Spanish integralism

The political implications of Catholic integralism are apparent in the Basque-Navarrese context of Spain, where that Integrism or Traditionalist Catholicism refers to a 19th- and 20th-century anti-Liberal movement advocating for the re-establishment of not only clerical but also native institutions lost in the context of the First Carlist War (1839, 1841). One of its branches evolved by the turn of the 20th century into Basque nationalism.

The term may also refer to the Spanish formation (1888-1932) led by Ramon Nocedal and Juan Olazábal.

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The Southern Poverty Law Center uses the term "integrism" to refer to "radical traditional Catholics" who reject the Second Vatican Council. SPLC describes them as antisemitic, sedevacantist, and "extremely conservative" regarding women.^[16]

Association with fascism

Critics and opponents of integralism argue that the movement can be associated with fascism (especially in South America), although there exist deep points of disagreement: integralism stresses trade unionism and localism while fascism defends a centralist state; the traditionalist and Catholic foundation of integralist ideas against the often secular and anti-clerical, and modernist philosophical basis of fascism.^[17]

Religious liberty issues

John Zmirak criticizes contemporary Catholic integralists as enemies of "religious liberty".^[18]



Gustavo Barroso, prominent leader of Brazilian integralism, wearing a integralist uniform (1933)

See also

- [Acción Española](#)
- [Brazilian Integralism](#)
- [Catholic Worker Movement](#)
- [Christian democracy](#)
- [Christian Socialism](#)
- [Christianity and politics](#)
- [Dominion theology](#)
- [Christian identity](#)
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- [Fundamentalism](#)
- [Integralismo Lusitano](#)
- [Integrism \(Spain\)](#)
- [Liberation theology](#)
- [Temporal power \(papal\)](#)
- [Third way](#)

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New Apostolic Reformation

The **New Apostolic Reformation (NAR)** is a movement which seeks to establish a fifth branch within Christendom, distinct from Catholicism, Protestantism, Oriental Orthodoxy, and Eastern Orthodoxy. The movement is largely associated with the Pentecostal and the Charismatic movements and advocates the restoration of the lost offices of church governance, namely the offices of prophet and apostle.^[1] Inspired by the G12 movement, it grows by recruiting pastors of independent congregations and nondenominational churches, by assimilating members from other churches through cell group meetings, and by frequent Church planting and rapid expansion, including foreign missions around the globe.

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Beliefs

The New Apostolic Reformation is a title originally used by C. Peter Wagner to describe a movement within Pentecostal and charismatic churches. The title New Apostolic Reformation is descriptive of a theological movement and is not an organization and therefore does not have formal membership. Among those in the movement that inspired the title NAR, there is a wide range of variance on specific beliefs. Those within the movement hold to their denominational interpretations of the ongoing ministry of the Holy Spirit within each believer. Unlike some parts of Protestant Christianity, these include the direct revelation of Christ to each believer, prophecy, and the performance of miracles such as healing. This movement has also been given the descriptive title "Third Wave of the Holy Spirit".^[2]

Although the movement regards the church as the true body of saved believers, as does most of evangelical Protestantism, it differs from the broader Protestant tradition in its view on the nature of church leadership, specifically the doctrine of Five-Fold Ministry, which is based upon a non-traditional interpretation of Ephesians 4:11. C.

Wagner has listed the differences between the NAR and traditional Protestantism as follows:^[1]

- Apostolic governance – The Apostle Paul's assertion that Jesus appoints apostles within his church continues to this day.
- The office of the prophet – There is within the church a role and function for present-day prophets.
- Dominionism – "When Jesus came, He brought the kingdom of God and He expects His kingdom-minded people to take whatever action is needed to push back the long-standing kingdom of Satan and bring the peace and prosperity of His kingdom here on earth."^[2]
- Theocracy – Not to be confused with theocratic government but rather the goal to have "kingdom-minded people" in all areas of society. There are seven areas identified specifically: religion, family, education, government, media, arts & entertainment, and business.^[1]

- Extra-biblical revelation – There is available to all believers the ability to hear from God. "The one major rule governing any new revelation from God is that it cannot contradict what has already been written in the Bible. It may supplement it, however."
- Supernatural signs and wonders – Signs and wonders such as healing, demonic deliverance, and confirmed prophecies accompany the move of God.
- Relational structures – church governance has no formal structure but rather is by relational and voluntary alignment to apostles.^[3]

Peter Wagner wrote that most of the churches in this movement have active ministries of spiritual warfare.^[4] As an example of this warfare he claimed that God acted through him to end mad-cow disease in Germany. [cite needed] In an article responding to criticism of the NAR, Wagner noted that those who affiliate themselves with the movement believe the Apostles' Creed and all the orthodoxy of Christian doctrine.

History

The origins of the new apostolic reform are associated with the Pentecostal movement of the 1900s and with the Charismatic Christianity movements of the 1960s and 1980s.^[5]

In 1996, the American theologian C. Peter Wagner, organized a convention with 500 evangelical leaders, the National Symposium on the Postdenominational Church, including the organization of the church and evangelization, at the Fuller Theological Seminary of Pasadena in the United States.^[6] Since this convention, the term has been used more and more in churches.

Members

Though few, if any, organizations publicly espouse connection to the NAR, a movement known for dominion theology and a belief in the continuing ministries of apostles and prophets alongside those of evangelists, pastors, and teachers, there are several individuals often associated with this movement including:

- Lou Engle, founder of TheCall^[7]
- Bill Johnson, head pastor of Bethel Church. Critics believe Bethel to be instrumental in leading some Christians to embrace tenets of NAR. Pastor Johnson is regularly listed as an NAR leader. He believes in the apostolic and prophetic ministries, but says the church does not have any official ties to the NAR."^[8]
- Rick Joyner, founder of MorningStar Ministries -"there will likewise be a horde of false apostles released. Our team received two very specific dreams warning about false 'apostolic movements' that were built more on organization than relationship. The dreams indicated that these were trying to bring forth apostles that were really more like corporate CEOs, and the movement that they led had the potential to do great damage to the church. The enemy's intent with this false apostolic movement was to have the church develop a deep revulsion to anything that was called apostolic."^[9]
- John P. Kelly, founder of John P. Kelly Ministries and Convening Apostle
- Joseph Prince, current Senior Pastor of New Creation Church, Singapore^[10]
- C. Peter Wagner, founder of Global Harvest Ministries^[1] Wagner considers 2001 the beginning of the second apostolic age, for the movement holds that the lost offices of prophet and apostle were restored in that year.^[11]
- Ché Ahn, Harvest International Ministries^[12]
- Mike Bickle, founder of International House of Prayer (IHOP), Kansas City, Missouri^[12]
- Todd White, Lifestyle Christianity^[12]
- Randy Clark, Global Awakening^[12]
- Kenneth Copeland, Kenneth Copeland Ministries^{[13][14]}

Controversy

Forrest Wilder, an environmental-issues writer for the *Texas Observer*, describes the New Apostolic Reformation as having "taken Pentecostalism, with its emphasis on ecstatic worship and the supernatural, and given it an adrenaline shot."^[2] Wilder adds that beliefs of people associated with the movement "can tend toward the bizarre" and that it has "taken biblical literalism to an extreme."

Al Jazeera called the NAR "America's Own Taliban" in an article highlighting NAR's dominionism as bearing resemblance to Islamic extremism as seen in groups such as the Taliban because of the NAR's language concerning spiritual warfare.^[15]

National Public Radio brought the discussion about the political influence of the NAR to a national audience with a 2011 article. Lou Engle and Don Finto, who are considered to be leaders within the NAR, participated in a prayer event called "The Response" hosted by Texan governor Rick Perry, on August 6, 2011, in Houston, Texas. This event is cited as a sign of the influence of NAR beliefs on Rick Perry's political viewpoints.^{[2][16]} Other politicians that have been cited as supposedly having connections to the NAR are Sarah Palin, Michele Bachmann, Sam Brownback,^[2] and Ted Cruz.^[17]

See also

- Book of Revelation
- End time
- Third Wave of the Holy Spirit

Further reading

- *Churchquake: The Explosive Dynamics of the New Apostolic Revolution* ISBN 0-8307-1918-0
- *The New Apostolic Churches* ISBN 0-8307-2136-3
- *The Apostolic Revelation – The Reformation of the Church* ISBN 0-646-41849-1
- *God's Super-Apostles: Encountering the Worldwide Prophets and Apostles Movement* ISBN 1-941-33708-2
- *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* ISBN 1-941-33703-1

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External links

- The Call Official Website (<http://www.thecall.com/>)
- Wagner Leadership Institute (<http://www.wagnerleadership.org/>)
- International Coalition of Apostles (<http://www.coalitionofapostles.com/>)
- International Coalition of Apostolic Leaders (<http://icaleaders.com/>)
- European Coalition of Apostolic Leaders (<http://ecaleaders.eu/>)
- What does Mike Bickle and the International House of Prayer believe about NAR? (<http://www.ihopkc.org/press-center/faq/ihopkc-part-new-apostolic-reformation>)

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Christian nationalism

Christian nationalism is Christianity-affiliated religious nationalism. Christian nationalists focus primarily on internal politics, such as passing laws that reflect their view of Christianity and its role in political and social life. They are actively promoting religious (Christian) and nationalistic discourses in various fields of social life, from politics and history, to culture and science. In Europe and the United States, Christian nationalism ranges from conservative to far right-wing.

Christian nationalistic movements often have complex leadership structure, depending on the nature of their relationship with local Church institutions. Some movements are more lay oriented, with symbolic clerical participation and indirect support of the local Church structures, and others are actually led or strongly influenced by local clergy. Involvement of clergy in various Christian nationalistic movements since the 19th century led to the development of particular form of Christian nationalism known as *clerical nationalism* (also known as clero-nationalism or clerico-nationalism). Some distinctive radicalized forms of clerical nationalism even led to the rise of clerical fascism on the far-right of the political spectrum in various European countries specially during the interwar period in the first half of 20th century.^[1]

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Brazil

In recent years there has been a growing sentiment of nationalism between both Catholics and Protestants in Brazil. Politicians like Magno Malta and Jair Bolsonaro, and political parties like Patriota promote ultraconservative ideas, like rejection of LGBT rights, opposition to abortion, and anti-secularism. Most Christian nationalists in Brazil are in favor of ecumenism, while attacking and rejecting contact with non-Christians, more specifically Muslims and atheists.^[2]

Canada

Croatia

Germany

In the background of World War I, German Christian nationalism was reflected by Lutheranism, romanticism, idealism, and Immanence.^[3]

Great Britain

In the background of World War I, British Christian nationalism was reflected by empiricism, realism, and individualism.^[3]

Lebanon

The Lebanese Front was a coalition of mainly Christian parties in the Lebanese Civil War. In the 1980s, Christian nationalism was pursued by the Maronite community. The Maronites sought to create a Christian mini-state.^[4] Christian nationalist Michel Aoun revolted against the Syrian Lebanese regime in 1990, but was defeated with Syrian Army support; all militias except pro-Syrian Hezbollah were disarmed by 1991.^[5] The only party in Lebanon representing Christian nationalism is the Lebanese Forces Party.

Poland

In Poland, nationalism was always characterized by loyalty to the Roman Catholic Church. Groups like the National Revival of Poland use slogans like *Wielka Polska Katolicka* (Great Catholic Poland) and protest vigorously against legalization of gay marriage and abortion.^[6] Conservative religious groups connected with Radio Maryja are often accused of harboring nationalist and antisemitic attitudes.^[7]

Romania

Russia

Religious nationalism characterized by communal adherence to Eastern Orthodoxy and national Orthodox Churches is found in many states of Eastern Europe and in the Russian Federation. Many Russian Neo-Fascist and Neo-Nazi groups, such as the Russian National Unity, call for an increased role for the Russian Orthodox Church.

Spain

United States

Christian nationalism in the United States manifests itself through the promotion of religious art and symbolism in the public square, such as the displaying of the Ten Commandments and the national motto "In God We Trust".^[8] The Foundation for Moral Law, for example, was founded for this purpose.^[9] The ideology also advocates for public policy to be supported by religious



The coronation of British monarchs, who are styled as the *Defender of the Faith*, takes place in Westminster Abbey, a cathedral of the Church of England, which is the established church of that nation.

beliefs, such as enshrining the sanctity of life in law through the buttressing of the pro-life movement.^[8] Christian nationalists support Sunday blue laws in keeping with traditional first-day Sabbatarian principles; the Lord's Day Alliance (LDA) was organized by representatives of various Christian denominations to this end.^[10] In 2018, the Congressional Prayer Caucus Foundation began Project Blitz to achieve these goals.^[8]

The National Reform Association is an organization, founded in 1864 and active today, that seeks to introduce a Christian amendment to the Constitution of the United States.^[11] Advocacy groups, such as the Alliance Defending Freedom and First Liberty Institute, work to defend their view of the free exercise clause of the First Amendment.^[12]

Yugoslavia

The Yugoslav National Movement (1935–45) has been described as Christian nationalist.^{[13][14]}

See also

- Dominion theology
- Christian democracy
- Christian reconstructionism
- Christian state
- National church
- Political Catholicism
- Political religion
- Political science of religion
- Theocracy
- Theonomy

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A monument of the Ten Commandments at the Texas State Capitol

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Clerical fascism

Clerical fascism (also **clero-fascism** or **clerico-fascism**) is an ideology that combines the political and economic doctrines of fascism with clericalism. The term has been used to describe organizations and movements that combine religious elements with fascism, support by religious organizations for fascism, or fascist regimes in which clergy play a leading role.

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History

The term *clerical fascism* (clero-fascism or clerico-fascism) emerged in the early 1920s in the Kingdom of Italy, referring to the faction of the Catholic Partito Popolare Italiano which supported Benito Mussolini and his régime; it was supposedly coined by Don Luigi Sturzo, a priest and Christian democrat leader who opposed Mussolini and went into exile in 1924,^[1] although the term had also been used before Mussolini's March on Rome in 1922 to refer to Catholics in Northern Italy who advocated a synthesis of Catholicism and fascism.^[2]

Sturzo made a distinction between the "filofascists", who left the Catholic PPI in 1921 and 1922, and the "clerical fascists" who stayed in the party after the March on Rome, advocating collaboration with the fascist government.^[3] Eventually, the latter group converged with Mussolini, abandoning the PPI in 1923 and creating the Centro Nazionale Italiano. The PPI was disbanded by the Fascist régime in 1926.^[4]

The term has since been used by scholars seeking to contrast authoritarian-conservative clerical fascism with more radical variants.^[5] Christian fascists focus on internal religious politics, such as passing laws and regulations that reflect their view of Christianity. Radicalized forms of Christian fascism or *clerical fascism* (clero-fascism or clerico-fascism) were emerging on the far-right of the political spectrum in some European countries during the interwar period in the first half of the 20th century.^[6]

Clerical fascism in Fascist Italy

In 1870 the newly formed Kingdom of Italy annexed the remaining Papal States, depriving the Pope of his temporal power. However, Papal rule in Italy was later restored by the Italian Fascist régime^[7] (albeit on a greatly diminished scale) in 1929 as head of the Vatican City state;^[7] under Mussolini's dictatorship, Roman Catholicism became the state religion of Fascist Italy.^{[7][8]}

In March 1929, a nationwide plebiscite was held to publicly endorse the Treaty. Opponents were intimidated by the Fascist regime: the Catholic Action (*Azione Cattolica*) and Mussolini claimed that "no" votes were of those "few ill-advised anti-clericals who refuse to accept the Lateran Pacts".^[9] Nearly 9 million Italians voted or 90 per cent of the registered electorate and only 136,000 voted "no".^[10]

Almost immediately after the signing of the Treaty relations between Mussolini and the Church soured again. Mussolini "referred to Catholicism as, in origin, a minor sect that had spread beyond Palestine only because grafted onto the organization of the Roman empire."^[11] After the concordat, "he confiscated more issues of Catholic newspapers in the next three months than in the previous seven years."^[11] Mussolini reportedly came close to being excommunicated from the Catholic Church around this time.^[11]



Mussolini (far right) signing the Lateran Treaty (Vatican City, 11 February 1929)

In 1938, the Italian Racial Laws and *Manifesto of Race* were promulgated by the Fascist regime, enforced to both outlaw and persecute Italian Jews^[12] and Protestant Christians,^{[8][13][14][15]} especially Evangelicals and Pentecostals.^{[13][14][15]} Thousands of Italian Jews and a small number of Protestants died in the Nazi concentration camps.^{[12][15]}

Despite Mussolini's close alliance with Hitler's Germany, Italy did not adopt Nazism's genocidal ideology towards the Jews. The Nazis were frustrated by the Italian authorities' refusal to co-operate in the round-ups of Jews, and no Jews were deported from Italy prior to the Nazi occupation of the country following the Italian capitulation in 1943.^[16] In Italian occupied Croatia, Nazi envoy Siegfried Kasche advised Berlin that Italian forces had "apparently been influenced" by Vatican opposition to German anti-Semitism.^[17] As anti-Axis feeling grew in Italy, the use of Vatican Radio to broadcast papal disapproval of race murder and anti-Semitism angered the Nazis.^[18] Mussolini was overthrown in July 1943, and the Nazis moved to occupy Italy, and commenced a round-up of Jews.

Around 4% of Resistance forces were formally Catholic organisations, but Catholics dominated other "independent groups" such as the Fiamme Verdi and Osoppo partisans, and there were also Catholic militants in the Garibaldi Brigades, such as Benigno Zaccagnini, who later served as a prominent Christian Democrat politician.^[19] In Northern Italy, tensions between Catholics and Communists in the movement led Catholics to form the Fiamme Verdi as a separate brigade of Christian Democrats in Northern Italy.^[20] After the war, the ideological divisions between the partisans re-emerged, becoming a hallmark of post-war Italian politics.^[21]

Examples of clerical fascism

Examples of political movements involving certain elements of clerical fascism include:

- the FET y de las JONS of Spain led by Spanish Catholic Francisco Franco
- the National Union in Portugal led by Prime Ministers António de Oliveira Salazar and Marcelo Caetano
- the National-Christian Defense League/Iron Guard of Romania and National Legionary State of Romania, which was led by the devoutly Romanian Orthodox Corneliu Zelea Codreanu
- the Slovak People's Party (Ludaks) in Slovakia led by President Jozef Tiso, a Catholic priest
- the Ustaše movement led by Poglavnik and Prime Minister Ante Pavelić in the Independent State of Croatia^[22] and its support from the Croatian Catholic Church
- the Rexist Party in Belgium led by Léon Degrelle who was a Belgian Catholic.
- the Fatherland Front in Austria led by Austrian Catholic Chancellors Engelbert Dollfuss and Kurt Schuschnigg.
- the Leon Rupnik regime in Slovenia which was predominantly Roman Catholic.
- the Brazilian Integralist Action in Brazil led by Brazilian Catholic Plínio Salgado.
- the Lapua Movement and the Patriotic People's Movement (IKL) in Finland led by the Protestants Vihtori Kosola and Vilho Annala respectively. Pastor Elias Simojoki led the IKL's youth organization Sinimustat.
- the British Union of Fascists in the United Kingdom led by Oswald Mosley which preached religious tolerance between British Protestants and British Catholics and espoused the former as its official faith.
- the Silver Legion of America in the United States led by William Dudley Pelley which combined American Christianity (specifically Protestantism) with American white nationalism.

- the National Radical Camp in Poland led by Bolesław Piasecki, Henryk Rossman, Tadeusz Gluzinski and Jan Mosdorf which heavily incorporated Polish Catholicism into its ideology especially the Falangist faction.
- German Christians of the Nazi Party in Nazi Germany led by Ludwig Müller which attempted to unify German Protestants during the *Kirchenkampf* but failed.

Scholars who accept the term *clerical fascism* nonetheless debate which of the listed examples should be dubbed "clerical fascist", with the Ustaše being the most widely included. In the above cited examples, the degree of official Catholic support and clerical influence over lawmaking and government varies. Moreover, several authors reject the concept of a *clerical fascist régime*, arguing that an entire fascist régime does not become "clerical" if elements of the clergy support it, while others are not prepared to use the term "clerical fascism" outside the context of what they call the *fascist epoch*, between the ends of the two world wars (1918–1945).^[23]

Some scholars regard certain contemporary movements as forms of clerical fascism, including Christian Identity and Christian Reconstructionism in the United States;^[24] "the most virulent form" of Islamic fundamentalism,^[25] Islamism,^[26] and militant Hindu nationalism in India.^[24]

The political theorist Roger Griffin warns against the "hyperinflation of clerical fascism".^[27] According to Griffin, the use of the term "clerical fascism" should be limited to "the peculiar forms of politics that arise when religious clerics and professional theologians are drawn either into collusion with the *secular* ideology of fascism (an occurrence particularly common in interwar Europe); or, more rarely, manage to mix a theologically illicit cocktail of deeply held religious beliefs with a fascist commitment to saving the nation or race from decadence or collapse".^[28] Griffin adds that "clerical fascism" "should never be used to characterize a political movement or a regime in its entirety, since it can at most be a faction within fascism", while he defines fascism as "a revolutionary, secular variant of ultranationalism bent on the total rebirth of society through human agency".^[29]

In the case of the Slovak State, some scholars have rejected the use of clerical fascism as a label for the regime and for Jozef Tiso in particular. Slovak historian Ľubomír Lipták has argued that "clerofascism" is similar to Judeo-Bolshevism in that both labels sought "to compromise one [component] with the other and both mutually".^[30]

See also

- Alois Hudal
- Anders Behring Breivik
- Christian Identity
- Catholic Church and Nazi Germany
- Christchurch mosque shootings
- Christofascism
- Islamofascism
- Ku Klux Klan
- Mohammad-Taqi Mesbah-Yazdi
- National Union (Italy, 1923)
- Neo-völkisch movements
- Positive Christianity
- Poway synagogue shooting
- Religious nationalism
- Theocracy

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In the period following the signing of the 1929 Lateran Pact, which declared Catholicism as Italy's state religion in the context of a comprehensive regulation of Vatican and Italian government relations, Catholic cultural support for Mussolini is consolidated.

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Christian Identity

Christian Identity (also known as **Identity Christianity**)^[1] is a racist, anti-Semitic, and white supremacist interpretation of Christianity which holds that only Germanic, Anglo-Saxon, Celtic, Nordic, Aryan people and those of kindred blood are the descendants of Abraham, Isaac and Jacob and hence the descendants of the ancient Israelites.^[2]

Christian Identity is not an organized religion, nor is it connected with specific Christian denominations; instead, it is independently practiced by individuals, independent congregations, and some prison gangs.^[3] Its theology promotes a racial interpretation of Christianity.^{[4][5]} Christian Identity beliefs were primarily developed and promoted by authors who regarded Europeans as the "chosen people" and Jews as the cursed offspring of Cain, the "serpent hybrid" or serpent seed (a belief known as the two-seedline doctrine).^[1] White supremacist sects and gangs later adopted many of these teachings.

Christian Identity holds that all non-whites (people not of wholly European descent) will either be exterminated or enslaved in order to serve the white race in the new Heavenly Kingdom on Earth under the reign of Jesus Christ. Its doctrine states that only "Adamic" (white people) can achieve salvation and paradise. Many adherents are Millennialist.

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Origins

The Christian Identity movement emerged in the United States in the 1920s and 1930s as an offshoot of British Israelism.^{[1][6]} The idea that "lower races" are mentioned in the Bible (in contrast to Aryans) was posited in the 1905 book *Theozoology; or The Science of the Sodomite Apelings and the Divine Electron* by Jörg Lanz von Liebenfels, a volkisch writer seen by many historians

as a major influence on Nazism. Adolf Hitler, however, did not subscribe to the belief that the Israelites of the Bible were Aryans; in a speech he gave in Munich in 1920 titled "Why We Are Anti-Semites", he referred to and disparaged Abraham as racially Jewish.^[7]

Relationship to British Israelism

While early British Israelites such as Edward Hine and John Wilson were philo-semites, Christian Identity emerged in sharp contrast as a strongly antisemitic theology.^[8] The Anti-Defamation League (ADL) describes the emergence of Christian Identity from British Israelism as an 'ugly turn':

Once on American shores, British-Israelism began to evolve. Originally, believers viewed contemporary Jews as descendants of those ancient Israelites who had never been "lost." They might be seen critically but, given their significant role in the British-Israel genealogical scheme, not usually with animosity. By the 1930s, however, in the U.S., a strain of anti-Semitism started to permeate the movement (though some maintained traditional beliefs - and a small number of traditionalists still exist in the U.S.).^[1]

Another source describes the emergence of Christian Identity from British Israelism as a "remarkable transition", while also noting that traditional British Israelites were advocates of philosemitism which paradoxically changed to antisemitism and racism under Christian Identity.^[9] In fact, British Israelism had several Jewish adherents, and it also received support from rabbis throughout the 19th century; within British politics it supported Benjamin Disraeli, who was descended from Sephardi Jews.^{[10][11]} However, Christian Identity, which emerged in the 1920s, began to turn antisemitic by teaching the belief that the Jews are not descended from the tribe of Judah (as British Israelites maintain), but are instead descended from Satan or Edomite-Khazars.^[12] The British Israel form of the belief held no antisemitic views; instead its followers held the view that Jews made up a minority of the tribes of Israel (Judah and Benjamin), with the British and other related Northern European peoples making up the remainder.

Early years

Christian Identity can be traced back to 1886 with the publication of the book *Lost Israel Found in the Anglo-Saxon Race* by E.P. Ingersoll.^[13] This was followed in the 1920s by the writings of Howard Rand (1889–1991).^{[14][15]}

Rand was a Massachusetts lawyer who obtained a law degree at the University of Maine. He was raised as a British Israelite, and his father introduced him to J. H. Allen's work *Judah's Sceptre and Joseph's Birthright* (1902)^[16] at an early age.^[17] While Rand's father was not an antisemite, nor was Rand in his early British Israelite years, Rand first added an antisemitic element to British Israelism in the 1920s. He claimed as early as 1924 that the Jews were not really descended from the tribe of Judah, but were instead the descendants of Esau or Canaanites.^[18] However, Rand never claimed that modern Jews were descendants of Satan, or that they were in any way inferior; he just claimed that they were not the true lineal descendants of Judah.^[19] For this reason Rand is considered a 'transitional' figure from British Israelism to Christian Identity, but not its actual founder.^[20]

Rand is known as the first person to coin the term 'Christian Identity'.^[21] Rand had set up the Anglo-Saxon Federation of America in 1933 which promoted his view that Jews were not descended from Judah; this marked the first key transition from British Israelism to Christian Identity. Beginning in May 1937, there were key meetings of British Israelites in the United States who were attracted to Rand's theory that the Jews were not descended from Judah. This provided the catalyst for the eventual emergence of Christian Identity. By the late 1930s the group considered Jews to be the offspring of Satan and demonised them, as they did non-Caucasian races.^{[22][23]} William Dudley Pelley, founder of the clerical fascist Silver Shirts movement, also promoted an anti-semitic form of British Israelism in the early 1930s.^[24] Links between Christian Identity and the Ku Klux Klan also emerged in the late 1930s, although the KKK was past the peak of its early 20th century revival.^[25]

Key developers

Wesley Swift (1913–1970) is considered by the FBI to have been the most significant figure in the early years of the Christian Identity movement. Swift was born in New Jersey, and eventually moved to Los Angeles in order to attend Bible college. It is claimed that he may have been a "Ku Klux Klan organizer and a Klan rifle-team instructor."^[26] In 1946, he founded his own church in Lancaster, California. In the 1950s, he was Gerald L. K. Smith's West Coast representative of the Christian Nationalist Crusade. In addition, he hosted a daily radio broadcast in California during the 1950s and 1960s, through which he was able to proclaim his ideology to a large audience. Due to Swift's efforts, the message of his church spread, leading to the creation of similar churches throughout the country.

In 1957, the name of his church was changed to The Church of Jesus Christ Christian, which is used today by Aryan Nations (AN) churches. One of Swift's associates was retired Col. William Potter Gale (1917–1988). According to claims of unknown reliability, Gale had previously been an aide to General Douglas MacArthur, and had coordinated guerrilla resistance in the Philippines during World War II. Gale became a leading figure in the anti-tax and paramilitary movements of the 1970s and 1980s, beginning with the California Rangers and the Posse Comitatus, and helped found the militia movement.

Numerous Christian Identity churches preach similar messages. Some espouse more violent rhetoric than others, but all believe that Aryans are God's chosen race. Gale introduced future Aryan Nations founder Richard Girnt Butler to Swift. Until then, Butler had admired George Lincoln Rockwell and Senator Joseph McCarthy, and had been relatively secular. Swift quickly converted him to Christian Identity. When Swift died, Butler took over the Church, to the apparent dismay of both Gale and Swift's family. Neither Butler nor Gale rivaled Swift as a dynamic orator, and attendance dwindled under the new pastor. Butler eventually renamed the organisation "The Church of Jesus Christ Christian/Aryan Nations" and moved it to Hayden Lake, Idaho.

Lesser figures participated as Christian Identity theology took shape in the 1940s and 1950s, such as San Jacinto Capt, a Baptist minister and California Klansman (who claimed that he had introduced Wesley Swift to Christian Identity); and Bertrand Comparet (1901–1983), a one-time San Diego Deputy City Attorney (and a lawyer for Gerald L. K. Smith). But for the most part, today's Christian Identity groups seem to have been generated by Wesley Swift, through his lieutenants William Potter Gale and Richard Butler.

Tenets

Rather than being an organized religion, Christian Identity ("CI") is adhered to by individuals, independent congregations and some prison gangs^[3] with a white supremacist theology^{[27][28]} that promotes a racial interpretation of Christianity. Christian Identity beliefs were primarily developed and promoted by two authors who considered Europeans to be the chosen people and Jews to be the cursed offspring of Cain, the "serpent hybrid" (or Serpent seed) (a belief known as the two-seedline doctrine). An early Christian Identity teacher, Wesley A. Swift (1913–1970), formulated the doctrine that non-Caucasian peoples have no souls and therefore can never earn God's favor or be saved.^{[29][30]} The theology was promoted by George Lincoln Rockwell (1918 – 1967), the founder of the American Nazi Party.

No single document expresses the Christian Identity belief system; there is much disagreement over the doctrines which are taught by those who ascribe to CI beliefs, since there is no central organization or headquarters for the CI sect. However, all CI adherents believe that Adam and his offspring were exclusively White and that the other pre-Adamite races are separate species, which cannot be either equated with or derived from the Adamites.^[31] CI adherents cite passages from the Old Testament, including Ezra 9:2 (<https://www.biblegateway.com/passage/?search=Ezra+9%3A2&version=KJV>), 12 (<https://www.biblegateway.com/passage/?search=ezra+9%3A12&version=KJV>) and Nehemiah 13:27 (<https://www.biblegateway.com/passage/?search=nehemiah+13%3A27&version=KJV>), which they claim contain injunctions by Yahweh against interracial marriages. Christian Identity believers reject the doctrines of most contemporary Christian denominations^[32] and they believe that the doctrine which advocates the view that God's promises to Israel (through Abraham, Isaac, and Jacob) have been expanded to create a spiritual people of "Israel", i.e., the Christian Church, is heresy.

The Christian Identity movement first received widespread attention from the mainstream media in 1984, when the white nationalist organization known as The Order embarked on a murderous crime spree before it was suppressed by the FBI. Tax resister and militia movement organizer Gordon Kahl, whose death in a 1983 shootout with federal authorities helped inspire The Order, also had connections to the Christian Identity movement.^{[33][34]} The movement returned to public attention in 1992 and 1993, in the wake of the deadly Ruby Ridge confrontation, when newspapers discovered that former Green Beret and right-wing separatist Randy Weaver had at least a loose association with Christian Identity believers.^[35]

These groups are estimated to have two thousand members in the United States^[36] and an unknown number in Canada and the rest of the British Commonwealth. Due to the promotion of Christian Identity doctrines through radio and later through the Internet, an additional fifty thousand unaffiliated individuals are thought to hold Christian Identity beliefs.^[36] The primary spread of Christian Identity teachings is believed to be through white supremacist prison gangs.^[37]

Beliefs

Christian Identity adherents assert that the white people of Europe or Caucasians in general are God's servant people, according to the promises that were given to Abraham, Isaac, and Jacob. It further asserts that the early European tribes were really the Ten Lost Tribes of Israel and therefore the rightful heirs to God's promises, and God's chosen people. Colin Kidd wrote that in America, Christian Identity exploited "the puzzle of the Ten Lost Tribes to justify an openly anti-Semitic and virulently racist agenda."^[38]

Two House Theology

Like British Israelites, Christian Identity (CI) adherents believe in Two House Theology, which makes a distinction between the Tribe of Judah and the Ten Lost Tribes.^[39] However the major difference between British Israelism and CI is that British Israelites have always maintained that Jews are descended from the tribe of Judah.^[40] In contrast, while also maintaining a Two House distinction, Christian Identity proponents believe that the true lineal descendants of Judah are *not* contemporary Jews, but are instead White Europeans whose ancestors settled mainly in Scotland, Germany, and other European nations, alongside the House of Israel. In short, Christian Identity adherents believe that instead of modern-day Jews, the true descendants of the Houses of Israel and Judah are the modern-day Anglo-Saxon, Celtic, Germanic, Nordic, and kindred peoples.^{[39][41]} Some CI scholars teach the belief that many contemporary Jews are the descendants of Cain, citing Genesis 3:15 (<http://www.blueletterbible.org/Bible.cfm?b=Gen&c=3&v=15&t=KJV#15>), John 8:44 (<http://www.blueletterbible.org/Bible.cfm?b=Jhn&c=8&v=44&t=KJV#44>) and 1 John 3:12 (<http://www.blueletterbible.org/Bible.cfm?b=1Jo&c=3&t=KJV#12>) in support of their position; they also teach that Cain was the spawn of Satan.^[42]

Origin beliefs

Identity teaches that "Israel" was the name given to Jacob after he wrestled with the angel at Penuel as described in Genesis 32:26–32. "Israel" then had twelve sons, which began the Twelve Tribes of Israel.^{[43]:101} In 975 BC the ten northern tribes revolted, seceded from the south, and became the Kingdom of Israel.^{[43]:101} After they were subsequently conquered by Assyria at approximately 721 BC, the ten tribes disappeared from the Biblical record and became known as the Lost Tribes of Israel.^{[43]:101}

According to Identity doctrine, 2 Esdras 13:39–46 (<http://bible.oremus.org/?passage=2+esdras+13:39-13:46&version=nrsvae>) then records the history of the nation of Israel journeying over the Caucasus mountains, along the Black Sea, to the Ar Sereth tributary of the Danube in Romania ("But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings had ever lived. ... Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth").^{[43]:101} The tribes prospered, and eventually colonised other European countries. Israel's leading tribe, the Tribe of Dan, is attributed with settling and naming many areas which are today

distinguished by place names derived from its name – written ancient Hebrew contains no vowels, and hence "Dan" would be written as DN, but would be pronounced with an intermediate vowel dependent on the local dialect, meaning that *Dan*, *Den*, *Din*, *Don*, and *Dun* all have the same meaning.^{[43]:101} Various modern place names are said to derive from the name of this tribe.^{[43]:101}

- Macedonia – *Macedonia* – derived from Moeshe-don-ia (Moeshe being "the land of Moses")
- Danube – *Dan-ube*, Dneister – *Dn-eister*, Dneiper – *Dn-eiper*, Donetz – *Don-etz*, Danzig – *Dan-zig*, Don – *Don*

Some followers claim that the Identity genealogy of the Davidic line can be traced to the royal rulers of Britain and Queen Elizabeth II herself.^{[43]:102–105} Thus Anglo-Saxons are the true Israelites, God's chosen people who were given the divine right to rule the world until the Second Coming of Christ.^{[43]:101}

Adamites and pre-Adamites

A major tenet of Christian Identity is the pre-Adamite hypothesis. Christian Identity followers believe that Adam and Eve are only the ancestors of white people, and that Adam and Eve were preceded by lesser, non-Caucasian races which are often (although not always) identified as "beasts of the field";^[44] for example, the "beasts" which wore sackcloth and cried unto God (Jonah 3:8 (<https://www.esv.org/Jonah+3:8>)) are identified as black races by Christian Identity adherents. To support their theory on the racial identity of Adam, Christian Identity proponents point out that the Hebrew etymology of the word 'Adam' translates as 'be ruddy, red, to show blood (in the face)' often quoting from James Strong's Hebrew Dictionary^[45] and from this they conclude that only Caucasians or people with light white skin can blush or turn rosy in the face (because hemoglobin is only visible under pale skin).^[46] Proponents of Christian Identity believe that Adam was only created six thousand years ago, while the other, non-Caucasian races were created during far older epochs that occurred on the other continents.

Serpent seed

Dual Seedline Christian Identity proponents— those who believe that Eve bore children with Satan as well as with Adam — believe that Eve was seduced by the Serpent (Satan), shared her fallen state with Adam by lying down with him, and gave birth to twins with different fathers: Satan's son Cain and Adam's son Abel. This belief is referred to as the serpent seed doctrine. According to the "dual seedline" form of Christian Identity, Cain then became the progenitor of the Jews in his subsequent matings with members of the non-Adamic races.

The serpent seed idea, which ascribes the ancestry of legendary monsters such as Grendel to Cain,^[41] was somewhat widespread in the Middle Ages. It also appears in early Gnostic Christian texts as well as in some Jewish texts, for example a 9th-century book titled Pirke De-Rabbi Eliezer.^[47] In *Cain: Son of the Serpent* (1985), David Max Eichhorn, traces the idea back to early Jewish Midrashic texts and he identifies many rabbis who taught the belief that Cain was the son of a union between the Serpent and Eve.^[47]

Some Kabbalist rabbis also believe that Cain and Abel were of a different genetic background than Seth. This teaching is based on the theory that God created two "Adams" (*adam* means "man" in Hebrew). To one he gave a soul and to the other he did not give a soul. The one without a soul is the creature known in Christianity as the Serpent. The Kabbalists call the serpent the *Nahash* (which means the *serpent* in Hebrew).

This is recorded in the Zohar:

Two beings [Adam and Nachash] had intercourse with Eve, and she conceived from both and bore two children. Each followed one of the male parents, and their spirits parted, one to this side and one to the other, and similarly their characters. On the side of Cain are all the haunts of the evil species; from the side of Abel comes a more merciful class, yet not wholly beneficial – good wine mixed with bad.

A seminal influence on the Christian Identity movement's views on pre-Adamism was Charles Carroll's 1900 book *The Negro a Beast or In the Image of God?* In the book Carroll concluded that Adam only gave birth to the White race and the White race was made in the image and likeness of God, while Negroes are pre-Adamite beasts who could not possibly have been made in God's image and likeness because they are beast-like, immoral and ugly.^[48] Carroll claimed that the pre-Adamite races such as blacks did not have souls. Carroll believed that race mixing was an insult to God because it spoiled His racial plan of creation. According to Carroll, the mixing of races had also led to the errors of Atheism and evolutionism.^[49]

Creationism

Christian Identity proponents believe that both the universe and Earth are billions of years old and that non-Caucasian races were created hundreds of thousands or even millions of years ago. However, they believe that Adam (who was the father of the white race or Caucasians) was only created around 6,000 years ago.

Wesley Swift strongly criticised Young Earth Creationism and the traditional Judeo-Christian view that Noah's flood was global. He instead believed that the flood was only local and that the Earth was billions of years old.^[41] Christian Identity adherents claim that the flood in Genesis only rose high enough to drown the region of the Tarim Basin below sea level (Gen. 7:20) and that therefore the Hebrew word "eretz" which appears in those verses should be rendered "the land" (as in a specific place) rather than "the earth."

Racialism

Racialism, or race-based philosophy, is the core tenet of Christian Identity, and most CI adherents are white nationalists who support racial segregation. Some CI adherents believe that Jews are genetically compelled by their Satanic or Edomite ancestry to carry on a conspiracy against the Adamic seedline and that Jews have today achieved almost complete control of the Earth through their claim to hold the white race's status as God's chosen people.^[50] As a general rule, Christian Identity followers adhere to the traditional Christian views on the role of women (See Biblical patriarchy), abortion,^[51] and homosexuality,^[52] and they also believe that racial miscegenation is a sin and a violation of God's law as stated in Genesis 1:24–25 which commands that all creatures should produce "kind after kind."

In addition to their strict fundamentalist racial views, Christian Identity adherents distinguish themselves from mainstream Protestant Fundamentalism in various areas of theology. Some Christian Identity adherents follow the Mosaic law of the Old Testament (e.g., dietary restrictions, the seventh-day Sabbath and certain annual festivals such as Passover). It is also commonplace for some Christian Identity adherents to follow the King James Only and Sacred Name Movements and they insist on using the original Hebrew names when referring to God (Yahweh) and Jesus Christ (Yahshua). Some Christian Identity writers criticize modern Bible editions as well as the Jews for their removal of the original Hebrew name of God from the Bible. Although their adherence to Old Testament Mosaic law may make them appear "Jewish"; they claim that the Jewish interpretation of the law has been corrupted through the Jews' Talmud. Unlike many Protestant Fundamentalists, Christian Identity adherents reject the notion of a Rapture, believing it to be a Judaized doctrine which the Bible does not teach.^[53]

Racial politics and economics

Christian Identity politics was first reviewed by Howard Rand and William J. Cameron after the Great Depression. In 1943, Rand published the article "Digest of the Divine Law" which discussed the political and economic challenges at that time. An excerpt from the article states: "We shall not be able to continue in accord with the old order. Certain groups are already planning an

economy of regimentation for our nation; but it will only intensify the suffering and want of the past and bring to our peoples all the evils that will result from such planning by a group of men who are failing to take into consideration the fundamental principles underlying the law of the Lord."^[54]

While Rand never formally admitted to what groups he was specifically referring, his hatred for Jews, racial integration, and the country's economic state at the time made the direction of his comments obvious. Identifying specific economic problems was not the only goal which Rand had in mind. He began to analyze how to make these changes happen through legal changes; thus creating strategic plans to integrate the Bible into American law and economics. The first goal was to denounce all man-made laws and to replace them with laws from the Bible. The second goal was to create an economic state that would reflect teachings from the Bible.^[55] Both Howard Rand and William Cameron believed in these principles and this was because according to Christian Identity's teachings, they possessed access to knowledge about God's law that no one else does. Since they had access to more information, they were responsible for influencing current civil law in order to maintain God's standards.

While William Cameron agreed with Rand's initial argument, he focused his writings more specifically on changing American economics. One of Cameron's articles "The Economic Law of God" spoke of the Bible supporting individualism and social justice in regards to economics. He also believed that the government had no right to tax land, or other forms of property. In accordance with this doctrine, tax refunds should be applied to family vacation trips or be applied to national festivals for Christian Identity movements.^[56] Also for the betterment of the United States' economic future, no interest should be applied to accounts paid with credit, and no taxes should be imputed during the traveling time of goods from a manufacturer to the consumer.^[56]

The mutual point which both Rand and Cameron shared, was that while they may have disagreed with how the government was operating, neither of them resisted the current tax policies. Gordon Kahl was the first CI believer who took the founding principles from Rand and Cameron, and applied them in order to take action against the government.^[56] Kahl believed that they were on the right track with regard to what needed to be accomplished in order to change public policies, however he felt that without taking action against violators, no real changes would be made. In 1967 he stopped paying taxes because he felt he was paying "tithes to the Synagogue of Satan." Kahl killed two federal marshals in 1983. Before he was caught for the murders, Kahl wrote a note in which he said "our nation has fallen into the hands of alien people. ... These enemies of Christ have taken their Jewish Communist Manifesto and incorporated it into the Statutory Laws of our country and thrown our Constitution and our Christian Common Law into the garbage can."^[56]

World's end and Armageddon

Christian Identity supporters believe in the Second Coming and Armageddon. Predictions vary, including a race war or a Jewish-backed United Nations takeover of the US, and they endorse physical struggle against what they see as the forces of evil.^[57]

Miscegenation, homosexuality, and anti-Semitism

Identity adherents assert that disease, addiction, cancer, and sexually transmitted infections (herpes and HIV/AIDS) are spread by human "rodents" via contact with "unclean" persons, such as "race-mixers".^{[43]:85} The apocrypha, particularly the first book of Enoch, is used to justify these social theories; the fallen angels of Heaven sexually desired Earth maidens and took them as wives, resulting in the birth of abominations, which God ordered Michael the Archangel to destroy, thus beginning a cosmic war between Light and Darkness.^{[43]:85} The mixing of separate things (e.g., people of different races) is seen as defiling both, and it is also considered a violation of God's law.^{[43]:86}

Identity preachers proclaim that, according to the Bible, "the penalties for race-mixing, homo-sexuality, and usury are death."^{[43]:86} The justification for killing homosexuals is provided from Leviticus 20:13 "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon

them." Exodus 22:25, Leviticus 25:35–37 and Deuteronomy explicitly condemn usury.^{[43]:92} Ezekiel 18:13 states "He who hath given forth upon usury, and hath taken increase: shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him" and is quoted as justification for killing Jews.

Identity followers reject the label "antisemitic", stating that they cannot be antisemitic, since the true Semites "today are the great White Christian nations of the western world", with modern Jews being considered descendants of the Canaanites.^[43]

Anti-banking system

Identity doctrine asserts that the "root of all evil" is paper money (in particular Federal Reserve Notes), and that usury and banking systems are controlled by Jews.^{[43]:87} The creation of the Federal Reserve System in 1913 shifted control of money from Congress to private institutions and violated the Constitution. The money system encourages the Federal Reserve to take out loans, creating trillions of dollars in government debt and allowing international bankers to control America. Credit/debit cards and computerised bills are seen as the fulfillment of the Biblical scripture which warns against "the beast" (i.e., banking) as quoted in Revelation 13:15–18. Identity preacher Sheldon Emry claims that "Most of the owners of the largest banks in America are of Eastern European (Jewish) ancestry and connected with the (Jewish) Rothschild European banks", thus, in Identity doctrine, the global banking conspiracy is led and controlled by Jewish interests.^{[43]:91}

Groups

Christian Identity is a major unifying theology for a number of diverse groups of white nationalist Christians. It is a belief system that provides its members with a religious basis for racial separatism. Herbert W. Armstrong is inaccurately described by some of his critics, as well as by supporters of Christian Identity, as having supported Christian Identity, due to his belief in a modified form of British Israelism, and the fact that during his lifetime, he propounded observances favoured by many Christian Identity groups, such as seventh-day Sabbatarianism and biblical festivals. The Worldwide Church of God which Armstrong founded did not subscribe to the anti-Semitism commonly espoused by the Christian or Israel Identity groups but instead adhered to the traditional beliefs of British Israelism; i.e., the belief that modern day Jews are descendants of the Tribe of Judah whereas the Anglo-Saxons, Celts, Danes, etc. are descendants of the remaining Ten Tribes of Israel formerly known as the Northern Kingdom.

Christian Identity groups include "The Covenant, The Sword, and the Arm of the Lord", the Phineas Priesthood, the Oklahoma Constitutional Militia, also known as The Universal Church of God. Christian Identity is also adhered to by other groups such as Aryan Nations, the Aryan Republican Army (ARA) and the Patriots Council, Church of Jesus Christ Christian, Thomas Robb, LaPorte Church of Christ, Mission To Israel, Folk And Faith, Jubilee, Traditionalist Youth Network, Yahweh's Truth (James Wickstrom), Church of Israel,^{[37][58]} The Shepherd's Chapel, and Kingdom Identity Ministries.

South African branches of Christian Identity have been accused of involvement in terrorist activities, including the 2002 Soweto bombings.^[59]

Other Christian Identity groups include the Heritage Christian Church, Legion for the Survival of Freedom, and the White Camelia Knights of the Ku Klux Klan. Christian Identity groups in the United Kingdom include The New Ensign^[60] and the Christian Order of the British Isles/Church of Britain.^[61]

See also

People

- Larry Gene Ashbrook, a mass murderer who allegedly was a self-professed Phineas Priest

Other related topics

- Antisemitic canard
- Antisemitism in Christianity

- Samuel Bowers, the first Grand Wizard of the White Knights of the Ku Klux Klan, was an adherent of Christian identity
 - Byron De La Beckwith, the assassin of NAACP and Civil rights movement leader Medgar Evers, became a Phineas Priest
 - Bo Gritz
 - Chevie Kehoe
 - August Kreis III
 - Eric Rudolph
 - Michael W. Ryan
 - Dewey H "Buddy" Tucker
 - Rick Tyler
- Lists
- Groups claiming affiliation with Israelites
 - List of organizations designated by the Southern Poverty Law Center as hate groups
 - List of white nationalist organizations
- Christian Patriot movement
 - Christian terrorism
 - Clerical fascism
 - Elohim City, Oklahoma
 - French Israelism
 - Kinism
 - Murder of Gary Matson and Winfield Mowder
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 - Positive Christianity
 - Redemption movement
 - Sovereign citizen movement

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External links

- FBI backgrounder on Christian Identity (<http://vault.fbi.gov/Christian%20Identity%20Movement%20Christian%20Identity%20Movement%20Part%201%20of%201/view>)

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Christianism

Christianism means particular doctrines of Christianity made into a political system for the pursuit of worldly power, to be distinguished from Christianity^[1] in various forms of religious practices of denominations, such as Catholicism, Protestantism, etc. The more common term for describing the religion, and its followers, is Christianity. The word is analogous with Islamism, in that both terms can mean either the system of beliefs overall, or, more recently, a specific movement within those religions focused on specific political goals. Christianist^[2] and neo-Christianism^[3] are related terms.

The term is often used pejoratively, to describe the Christian right in the United States.^{[4][5]}

Writing in 2005, William Safire, language columnist for *The New York Times*, attributed the term (in this novel usage) to blogger Andrew Sullivan, who wrote on June 1, 2003, page 19,^[6] "I have a new term for those on the fringes of the religious right who have used the Gospels to perpetuate their own aspirations for power, control and oppression: Christianists. They are as anathema to true Christians as the Islamists are to true Islam." ^[4] Sullivan later expanded on his usage of the term in a *Time* magazine column.^[7] The bloggers Tristero and David Neiwert used the term shortly after.^{[8][9]}

Uses of the term can be found dating back to the seventeenth century, but these are unrelated to the meaning in its modern usage.^[4]

See also

- Christofascism
- Dominion Theology
- Theoconservatism

Notes

- ↑ https://www.theatlantic.com/daily-dish/archive/2009/11/christianity-vs-christianism-love-vs-power/193565/
- ↑ https://en.oxforddictionaries.com/definition/christianist
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- ↑ Safire, William (May 15, 2005). "Isms and Phobias" (https://www.nytimes.com/2005/05/15/magazine/15ONLANGUAGE.html). *The New York Times*. Retrieved January 29, 2010.
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Dominionism



“ We must base our laws on faith, not reason. ”
 —Mark Rushdoony, son of [R.J. Rushdoony](#)^[1]



The Christian Flag, a symbol used by many Protestant denominations.

Dominionism or **Christian sharia ("Charia")** (and sometimes used

interchangeably with **Christian Reconstructionism** and **theonomy**, see below) is ~~the desire to bring "order" to the Alpha Quadrant~~ an ideology of [Totalitarian theocracy](#). It holds that Christians should not withdraw from the earthly world to avoid becoming corrupted by involvement in earthly politics and patiently await the second coming of Christ, as old-school Christian [fundamentalists](#) do. Rather, it asserts that Christians should seize earthly power and [use it to forcibly fulfil biblical prophecies and bring him back](#). Where in the Catholic world these debates about withdrawal/domination are played out behind closed doors, in the Protestant world it manifests as an open split between Fundamentalists and Dominionists. The [United States](#) is the Dominionists' stronghold and seizing control of the US is the movement's first

Christ died for our articles about
Christianity



A multi-chef broth

- [Catholicism](#)
- [Eastern Orthodox](#)
- [Protestantism](#)
- [Restorationism](#)

Devil's in the details

- [Becky Fischer](#)
- [Christian Party](#)
- [European witch-hunts](#)
- [George Tarleton](#)
- [Morris Cerullo](#)
- [Positive Christianity](#)
- [Revival meeting](#)

major objective. Note that almost no Dominionists actually call themselves such.

Dominionists believe that the *civil* laws laid down by the [Old Testament](#) (as distinct from the moral laws such as the [Ten Commandments](#)) should be enforced by reforming the U.S. legal system along [theocratic](#) lines, which would entail a substantial increase in the use of [capital punishment](#). They also believe that that [biblical injunctions regarding slavery](#) should be followed.^{[2][3]} Dominionists are the direct, Christian equivalent of [Islamists](#) demanding [Sharia law](#).

Its ideology is promoted by authors such as [Gary North](#)^[note 1] and [David Barton](#)^[4].

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Origin of the term [\[edit\]](#)

The term "Dominionism" comes from Genesis 1:26 and :28 of the [King James Version](#) of the [Bible](#):

And God said, Let us make man in our image, after our likeness: and let them have **dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have **dominion** over the fish of the sea, and over the fowl of the air,

• [Sola fide](#)
The pearly gates

• [Christianity portal](#)
v - t - e

and over every living thing that moveth upon the earth.

In every other verse of the King James Version where the word "dominion" occurs, the word either refers to God's dominion over the world and all of its people, or to the dominion of a king over his kingdom, as in Psalms 72 ("The reign of a righteous king"). This is the only time when the word is applied to all men.

Unfortunately, this misinterpretation of the original text may have altered world history for the worse. The original word is more accurately translated as "stewardship".

One explanation for this dodgy translation is that King James I — a [Scottish](#) monarch who was trying to solidify his royal power after being crowned [England's](#) new king in 1603 — wanted his translation of the Bible (published in 1611) to reinforce his divine right to rule as he saw fit.

Types of dominionism [\[edit\]](#)

The term "dominionism" has become a catch-all for a number of conservative Christian movements with theocratic tendencies. In its original sense, the word "dominionism" is not interchangeable with other terms like "Christian Reconstructionism".

- The weakest form of dominionism is often referred to as "soft dominionism" or "Christian nationalism" — it advocates writing certain Biblical mores into law (e.g., bans on [gay marriage](#)) but does not advocate a full-fledged theocracy.
- "Hard dominionism" encompasses openly theocratic ideologies.
 - "Theonomy" is a subset of hard dominionism — it entails a separation of church and state powers, but with an official state religion and legal system that must conform to Biblical moral codes. Theonomy is influenced by legalistic [Calvinist](#) theology and often advocates for a devolution of power to more local levels of government.^{[5][6]}
 - "Christian Reconstructionism" — launched in large part by [R.J. Rushdoony](#) (1916-2001) and his Chalcedon Foundation (founded 1965) — is the most well-known modern incarnation of theonomy (these terms are also sometimes used interchangeably). Christian Reconstructionism is also largely [hyper-Calvinist](#) and incorporates [neo-Confederate](#) ideology.^[7]
- Another branch of this belief system which became more prominent shortly after the Christian Reconstructionist movement is called "Kingdom Now theology"^[8] or simply "Kingdom theology". Kingdom Now draws more on the [Pentecostal/Charismatic](#) tradition.^{[9][10][11]}

Conspiracy theory? [\[edit\]](#)

Critics of the term "dominionism" have characterized it as a [conspiracy theory](#)^[12] or the "paranoid mot du jour".^[13] Critics tend to attack a [straw man](#) by asserting that there is no actual movement calling itself "dominionism".^[14] However, proponents of the term have acknowledged paranoid and conspiratorial overtones in popular usage and criticized the characterization of dominionism as a unified, monolithic movement angling for [world domination](#). Sara Diamond writes:

“ Conspiracy theorizing about the Christian Right's supposedly "secret" agenda involves highlighting the hate-mongering and bizarre ideas of a handful of Christian Right players while neglecting the broad popularity of dominion theology. There are a variety of ideological tendencies within the Christian Right. At the truly extreme end of the spectrum is a set of ideas proponents call reconstructionism, associated with only a small number of think tanks and book publishers. Many Christian Right activists have never even heard of reconstructionism, whose advocates call for the imposition of an Old Testament style theocracy, complete with capital punishment for offenses including adultery, homosexuality, and blasphemy.^[15] ”

Chip Berlet defends the use of the term while acknowledging its abuse: "Just because some critics of the Christian Right have stretched the term dominionism past its breaking point does not mean we should abandon the term."^[16]

Dominionist theology [\[edit\]](#)

See the main article on this topic: [Millennialism](#)

Dominionism is often connected with the theological position known as [postmillennialism](#), which envisions a period of one thousand years prior to the eventual Second Coming of Christ during which the "Kingdom of God" will gradually gain ground against the forces that oppose it. For that reason, these "hard dominionists" usually work towards a general Christianization of society in the belief that this will help bring about the "Kingdom of God" and (after a thousand more years) the Second Coming.

In this, they differ from the [premillennialists](#), who believe that the Second Coming itself will mark the beginning of the millennium and that Jesus will do (or at least direct) the dirty work; thus, they tend to focus more on the conversion of individuals than of society as

such.

Dominionists believe in a literal interpretation of the Bible. As such, they believe that God "gave man dominion over the earth."

Orthodoxy [\[edit\]](#)

Dominionism cannot be regarded merely as a hyper-literal take on Christianity; its main tenet has been opposed by Christians from the earliest days of the Church.

The precepts of the Mosaic Law have traditionally been divided into three categories by Christian theologians: the moral law (*e.g.*, the [Ten Commandments](#)), the civil law (the "constitution" of ancient Israel), and the ceremonial law (*e.g.*, the proscriptions against eating pork).

Also traditionally, it has been held that both the ceremonial and civil laws were nullified with the coming of Jesus. At the Council of Jerusalem, described in [Acts 15](#), it was determined that only certain moral precepts of the law applied to gentile Christians; [Paul of Tarsus](#) wrote extensively against "legalism," or the idea that Christians had to follow the whole Mosaic Law, saying that the whole point of the law was to lead the Jews to Jesus, and this purpose being fulfilled, the law was not in effect any longer. This position was later hammered out in detail, with the position being taken that the ceremonial law was "deadly" (could not be practiced at all) and the civil law "dead" (did not need to be practiced). St. Thomas Aquinas said:

“ For if a sovereign were to order these judicial precepts to be observed in his kingdom, he would not sin: unless perchance they were observed, or ordered to be observed, as though they derived their binding force through being institutions of the Old Law: for it would be a deadly sin to intend to observe them thus.^[17] ”

Most Dominionists pretend that they are followers of [John Calvin](#), if not the *only* true followers of that Protestant Reformer. But Calvin had even stronger views than Thomas Aquinas on that subject:

“ There are some who deny that any commonwealth is rightly framed which neglects the law of Moses, and is ruled by the common law of nations. How perilous and seditious these views are, let others see: for me it is enough to demonstrate that they are stupid and false.^[18] ”

However, as might be observed, the Dominionists have little argument for reinstituting the Mosaic civil law besides, "It's in the

Bible!"

Dominionism in fiction [\[edit\]](#)

The "Republic of Gilead" in Margaret Atwood's *The Handmaid's Tale* represented one scenario of a Dominionist takeover in the United States after an environmental disaster drastically reduced the reproductive capacity of the population. Everyone thought the book was just some ultra-feminist overreaction to American society until 2009.

Another example of Dominionism is 'If this goes on...' by Robert A. Heinlein, where an evangelical preacher named Nehemiah Scudder takes control of the Executive Branch of the United States Government, and imposes fundamentalist law over the country.

Speaking of Heinlein, Joe Haldeman's 'The Accidental Time Machine' dedicates a large portion towards a dominionist takeover of the Eastern seaboard, all run by a crazed religious robotic overlord with killsats!

Stephen Baxter's 'Titan' presents a heavily isolated United States under the rule of a [Fundie](#) president, in which among other things any kind of abortion is illegal, [a large wall](#) has been built along the Mexican border, the old [Ptolemaic model](#)^W is seen valid and the sky, following the Biblical interpretation, is considered a solid dome beyond Low Earth Orbit [except for people as pilots of military space planes](#).^[note 2]

A threat to freedom? [\[edit\]](#)

Many people argue about the subject of personal freedom in a theocracy, but the dominionists themselves see no lack of freedom as they believe following the bible *is* freedom. (After all, the sorts of things they want to do wouldn't be restricted by a theocracy, would they?) As a result, a group of teachers and intellectuals from Cornell University created [Theocracy Watch](#) to combat the dominionism movement.^[19]

Connections to the United States Government [\[edit\]](#)

Youth With a Mission, a small but highly influential organization within Dominionist circles, owns the building which houses [The Fellowship](#) in Washington D.C..^[20] "The Word of Faith" theology, an ideology practiced in many pentecostal and charismatic churches which maintain allegiance to dominionist theology, has been reported to have ties to the Central Intelligence Agency which has been spreading the ideology to oppose communist regimes in

South American countries.^[21] Talk about destroying the village in order to save it!

American Taliban [\[edit\]](#)

The **American Taliban** is a derogatory but often accurate term for American dominionists. It was coined after the invasion of [Afghanistan](#),



when the term [Taliban](#) became a household word. It is used to draw parallels between the militant tendencies of [Islamic fundamentalism](#) and those of dominionism.

The point of the phrase is to compare those who would make the [United States](#) into a country with a state [religion](#), or [inflict their religious views on others](#) through government decree, to the Taliban government in Afghanistan, which was also a repressive [theocracy](#).

Essentially, the American Taliban wants to transform the United States into a theocratic regime enforcing fundamentalist Christian law.

Quotes [\[edit\]](#)

A website dedicated to this phenomenon^[22] has many illustrative quotes. Here are some examples:

- "We should invade their countries, kill their leaders and convert them to Christianity. We weren't punctilious about locating and punishing only [Hitler](#) and his top officers. We [carpet-bombed German](#) cities; we killed civilians. That's [war](#). And this is war." — [Ann Coulter](#)
- "When science and the [Bible](#) differ, [science has obviously misinterpreted its data](#)." — [Henry Morris](#)
- "With all due respect to those dear people, my friend, [God](#) Almighty does not hear the [prayer](#) of a [Jew](#)." — Bailey Smith
- "Don't use the word '[gay](#)' unless it's an acronym for '[Got AIDS](#) yet?'" — Bob Dornan
- "[Sodomy](#) is a graver sin than murder. – Unless there is life there

can be no murder." — David Trosch

- "American Veterans are to blame for the [fag](#) takeover of this nation. They have the power in their political lobby to influence the [zeitgeist](#), get the fags out of the military, and back in the closet where they belong!" — [Fred Phelps](#)
- "The Islamic people, the Arabs, were the ones who captured Africans, put them in slavery, and sent them to America as slaves. Why would the people in America want to embrace the religion of slavers?" — [Pat Robertson](#)
- "[AIDS](#) is a racial disease of [Jews](#) and [Niggers](#), and fortunately it is wiping out the queers. I guess God hates queers for several reasons. There is one big reason to be against queers and that is because every time some white boy is seduced by a queer into becoming a queer, means his white bloodline has run out." — J. B. Stoner
- "Public officials are ministers of God assigned the duty of punishing the wicked and protecting the righteous. You cannot serve two masters: you must pick — God or [Satan](#)." — Alabama Supreme Court Chief Justice [Roy Moore](#)^[23]
- Anything out of [Theodore Shoebat](#)'s mouth.

Or you could just go to the video [\[edit\]](#)

- While introducing [the Frothster](#) during a 2012 campaign appearance, Pastor Dennis Terry says (among other [dog whistle bullshit](#) statements) that [libruls](#) and other Americans who think differently from him should "get out":

***The Newsroom* did it better** [\[edit\]](#)

Similarly, the bombastic HBO series *The Newsroom* (written by Aaron Sorkin, no less) did an excellent summation of what they think of as the American Taliban.

See also [\[edit\]](#)

- [Actions which demand the death penalty in the Old Testament](#)
- [Christian economics](#)
- [Christofascism](#), which may or may not be the same thing as this.
- [Christian Identity](#), more or less this when it comes to non-whites.
- [Conservapedia](#), which comes dangerously close to this ideology.
- [God Hates Fags](#)
- [God hates shrimp](#)
- [Joel's Army](#)
- [Kahanism](#)^W, usually targeting Arabs and Muslims (so far)
- [Millennialism](#)

- [Muslim Brotherhood](#), the Islamic version of this (to an extent; it varies from country to country)
- [New Apostolic Reformation](#)
- [Positive Christianity](#)
- [Slavery in the Bible](#)
- [Society for the Practical Establishment and Perpetuation of the Ten Commandments](#)
- [Spiritual warfare](#)
- [Taliban](#), the infamous fundamentalist Islamic group who actually controlled Afghanistan from 1995 to 2001, which gives an idea on how the US might look if the Dominionists took power.
- [Theocracy](#)
- [Essay:The American Taliban](#)
- [Hindutva](#), after a fashion the Hindu version of this in its stronger forms

External links [\[edit\]](#)

- [Citizens for the Ten Commandments](#), a website advocating Dominionism or something very much like it.
- [A list of videos made by Theocracy Watch](#).
- [Your Guide to the Christian Reconstruction Movement](#), a collection of links to material by and about Christian Reconstructionists
- [This Week in Christian Nationalism](#), a blog examining dominionism in US politics by [Chris Rodda](#).
- [Information About Christian Reconstructionism and Dominion Theology](#), archive by the Mainstream Oklahoma Baptists
- [Dominionism Series at Left Hemispheres blog](#)
- [Inside the Christian Right Dominionist Movement That's Undermining Democracy](#), Chip Berlet, AlterNet
- [What Are "Dominion Theology" and "Kingdom Now Theology"](#), Robin A. Brace, UK Apologetics
- [Christian Reconstructionism](#), Frederick Clarkson, *Public Eye* magazine
- [Theonomy: What It Is; What It Is Not](#), Pastor T. Mark Duncan, Immanuel Presbyterian Church
- [The Evangelicals Engaged in Spiritual Warfare](#), NPR (report on the New Apostolic Reformation, an off-shoot of Kingdom Now theology)
- [The Endurance of Christian Reconstructionism](#), Sarah Posner, Religion Dispatches
- [The Gary North is a Big Fat Idiot Page](#)

Notes [\[edit\]](#)

1. ↑ Gary North, however, represents a distinct view from many other dominionists. He believes Christians are to *supplant* the government, not take it over. Call this "anarcho-theocracy" if you need a good descriptor.
2. ↑ For sake of completeness, [NASA](#) has merged with the Air Force and for PR purposes has basically become [Disney](#) meeting pseudoscience and (Fundie) Christianity

References [[edit](#)]

1. ↑ [Casting Stones](#)[ⓘ], SPLC
2. ↑ ["Dominionism"](#)[ⓘ]. ReligiousTolerance.org. May 18, 2005.
3. ↑ Enyart, Bob. ["God and the Death Penalty"](#)[ⓘ]. TheologyOnline.com.
4. ↑ [Kim Davis Should Not Be In Jail Because 'Man's Law Is Not Allowed To Contradict God's Law'](#)[ⓘ]
5. ↑ [What Is Theonomy? Theonomy FAQ](#)[ⓘ], Jay Rogers, The Forerunner
6. ↑ [Meet the Theonomists](#)[ⓘ], Thomas P. Roche, SUNY Buffalo
7. ↑ [Christian Reconstructionism](#)[ⓘ], Apologetics Index
8. ↑ See the [Wikipedia](#) article on [Kingdom Now theology](#).
9. ↑ [Kingdom Now Theology and the New Apostolic Reformation](#)[ⓘ], Left Hemispheres
10. ↑ [An Examination of Kingdom Theology](#)[ⓘ], Apologetics Index
11. ↑ See Chip Berlet's article [What Is Dominionism?](#)[ⓘ] at Theocracy Watch for a fuller treatment of the term "dominionism."
12. ↑ [Dominionist Domination](#)[ⓘ], Stanley Kurtz, *National Review*
13. ↑ [Be Not Afraid of Evangelicals](#)[ⓘ], Lisa Miller, *Washington Post*
14. ↑ [Paranoia and the Progressive Press: A Response to WaPo's Religion Columnist](#)[ⓘ], Peter Montgomery, *Religion Dispatches*
15. ↑ [Dominion Theology: The Truth About the Christian Right's Bid for Power](#)[ⓘ], Sara Diamond, *Z Magazine*
16. ↑ [The Christian Right, Dominionism, and Theocracy](#)[ⓘ], Chip Berlet, Political Research Associates
17. ↑ [Summa Theologica FS Q104 A3 BP1](#)[ⓘ]
18. ↑ [Institutes](#)[ⓘ] IV:XX.14
19. ↑ [Theocracy Watch](#)[ⓘ]
20. ↑ Bruce Wilson (08/11/2009). "Ensign's "C Street House" Owned By Group Touting Plans For Christian World Control"[ⓘ].
http://www.huffingtonpost.com/bruce-wilson/ensigns-c-street-house-ow_b_230015.html[ⓘ].
21. ↑ <http://www.scribd.com/doc/64895311/The-Sword-of-the-Spirit-and-the-Central-Intelligence-Agency-1988>[ⓘ]
22. ↑ [Quotes from the The American Taliban](#)[ⓘ]
23. ↑ Roy Moore's lawyer to Gov. Bentley: 'Public officials are ministers of God'[ⓘ]

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