

# Money

Question: What is capitalism?

Answer: The exploitation of one man by another.

Question: What is communism?

Answer: Vice versa.

Cited in Ron Aharoni, *Arithmetic for Parents*, p. 135

Communism is a wonderful theory. There is only one problem: it can be implemented.

Cited in Ron Aharoni, *Arithmetic for Parents*, p. 191.

60% of your estate is spent in the last 6 months of your life.

Gary North

God requires tithing and an avoidance of long-term debt. We therefore do not believe in deficit financing, have never contracted debt, and do not believe in long-term debt. Your giving establishes the limits of our work, humanly speaking. These are our principles, and we abide by them. However great our need, our principles must outweigh our needs. Our needs are ours, our standard is the Word of God, and there is no question in our minds which must govern. The way of obedience is the way of blessing, and we expect, by the grace of God, to be blessed.

Financial policy of the Chalcedon Foundation

A man's treasure thus is the governing faith in his life, the motive force which governs his thoughts, words, and actions.

Rousas J. Rushdoony, *Law and Society*, p. 640

My life must be governed by the word of God. This means that my money, my calling, my family, my sexuality, my political life, my economics, science, art, and all things else must be subject to God's word and its requirements. When I sit at the table and eat, my eating is governed by God's law. When I speak, God's word and Spirit must govern my tongue. When I think and act, I am subject to God's law and must be governed by Him. I have no area of independence from God and His word, and every desire for an independent thought, word, or act is sin.

Rousas J. Rushdoony, *Law and Society*, p. x

Society moves forward and is capitalized religiously, intellectually, and materially when the family and instruction are given their due. Where church and state monopolize man's income, there is a radical decapitalization. If today only a segment of the Christian population gave eight percent of their first tithes to instruction, to Christian schools, colleges, educational missions and foundations, and to godly scholarship, the recapitalization of faith and ideas would be considerable. God's legal provisions are not accidental nor haphazard. They have a major function in God's plan for the conquest of men and nations. To neglect them is to surrender the future.

Rousas J. Rushdoony, *Law and Society*, p. 131

Christian faith has material and social consequences when it is true faith, when it obeys God's words ... God will capitalize the people that obey Him ... He will decapitalize a disobedient people.

Rousas J. Rushdoony, *Law and Society*, p. 149-150

Because the inheritance God gives His people is both temporal and eternal, His law governs the earth and eternity; it governs the inheritance of property and the gift of salvation. Property is not a secular or a humanistic concern for those who believe God's word: it is a theological trust, and a God-centered

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fact. Property cannot replace God in our lives, but neither can it be regarded as irrelevant to God and to matters of faith.

Rousas J. Rushdoony, *Law and Society*, p. 176

More than land and gold, our greatest and essential portion or inheritance is the Lord.

Rousas J. Rushdoony, *Law and Society*, p. 180

To deny the unity of the material and spiritual is to deny the reality of God's creation and also to deny history. The growing irrelevance of the churches is grounded in part on this fact. Evangelical churches downgrade the material, and modernist churches downgrade the spiritual, and the result is for both of them a failure to cope with reality, let alone command it.

Rousas J. Rushdoony, *Law and Society*, p. 184

Work which looks beyond survival to long-term purposes in terms of dominion and the Kingdom of God is a characteristic of man alone in this universe.

Rousas J. Rushdoony, *Law and Society*, p. 189

An inheritance, material and spiritual, must not be depleted or ended with us without great transgression. Rather, it must be developed and advanced, because it is not we who are the goal of history but Christ and His kingdom. In God's plan, nothing ends with us. We are to be workers and transmitters. Failure to see our responsibilities to the future is presumption.

Rousas J. Rushdoony, *Law and Society*, p. 196

... abstraction from law is to be found in George Muller, one of the winsome figures of nineteenth century piety ... Muller bypassed the law for a new standard of holiness, a dependence on faith and prayer for his support. The widespread publicity his stand attracted very early gave him a strong base of support. At a time when a few hundred dollars a year was a good income, his income as early as 1856 to 1865 amounted to "over \$50,000 a year." He returned most of this to his missionary works, He was against giving by God's law. "With regard to the amount to be given, no rule can be laid down, because what we ought to do should not be done in a legal spirit, but from love and gratitude to the Bless One, Who died for us" (Basil Miller, *George Muller, Man of Faith and Miracles*, p. 128). We have here the typical antinomian attitude that obedience to God's law lacks love and gratitude. Muller opposed debt, not because of the Old Testament law, but because of the New Testament injunction. He opposed planning, and hence savings of any kind. For ... Muller, the future of history was irrelevant. Man's function was ... not dominion under God, but ... soul-saving, through orphanages and through evangelism. [Muller is an example] of the Protestant monastic spirit, an abstraction from history and an unconcern with it. [Muller] is very remote from the prophetic and apostolic concerns with the very material realms of personal and world history.

Rousas J. Rushdoony, *Law and Society*, p. 228