

## Introduction

Project Blitz original study.

Looked into the development of the Religious Right through history.

Led to the theological belief in Dominionism evident in politicians over the past 50 years.

Would like us to first look at exactly what Dominionism is.

## Dominionism Defined

Dominionism is the **theocratic idea** that regardless of theological view, means, or timetable, Christians are called by God to exercise dominion over every aspect of society by taking control of political and cultural institutions.

Dominionists- (various levels from soft to hard Dominionism)

1. celebrate Christian nationalism, in that
2. they believe that the United States once was, and should once again be, a Christian nation. In this way,
3. they deny the Enlightenment roots of American democracy.
4. promote religious supremacy, insofar as they
5. generally do not respect the equality of other religions, or even other versions of Christianity.
6. endorse theocratic visions,
7. insofar as they believe that the **Ten Commandments**, or “biblical law,” should be the foundation of American law, and
8. that the **U.S. Constitution** should be seen as a vehicle for implementing biblical principles.
9. Of course, Christian nationalism takes a distinct form in the United States, but Dominionism in all of its variants has a vision for all nations.

## TWO STREAMS INTO THE MAIN STREAM

- Prominent politicians’ involvement in Dominionism is certainly the most visible evidence of the movement’s advances over the past half-century, but it’s not the only result.
- Dominionism is a story not widely or well understood.
- Because this is so, it is important to know what Dominionism is and where it came from, so we can see it more clearly and better understand its contemporary significance.
- There are two main expressions of Dominionism, each influential far beyond their foundational thinkers.

## CHRISTIAN RECONSTRUCTIONISM

Briefly, **Christian Reconstructionism**, founded by the late theologian R.J. Rushdoony (1916-2001) advances the idea that Christians must not only dominate society, but institute and enforce Old Testament biblical law.

**Unlike** the doctrines developed within specific denominations, Christian Reconstructionism has been **a movement of ideas** that **transcends denominations** and has **influenced far more people than those who ever adopted the label**. One of the movement's main contributions has been to provide a biblical rationale for political action for the Christian Right and a theory of government and public policy development.

Religion scholar Michael McVicar has found that Rushdoony's writings began to reflect an interest in dominion in the late **1950s**.

His vision of how to bring forth "**dominion men**," via advancement of a "Biblical worldview" helped lead conservative evangelicals towards aggressive political engagement since the 1970s.

Rushdoony is also credited with **laying the foundation** for, among other things, the **modern homeschooling movement**.

## SEVEN MOUNTAINS DOMINIONISM

The other main strain of contemporary Dominionism (which in turn has also been deeply influenced by Reconstructionism) is 7M Dominionism, advocated by Pentecostals of the **New Apostolic Reformation (NAR)**.

7M is rooted in a Pentecostal movement of the 1940s, according to an academic book by John Weaver published in 2015.

1. The Latter Rain movement taught that there would be an outpouring of supernatural powers in a coming generation,
2. allowing them to **subdue or take dominion over nations**.
3. The Latter Rain movement promised this would happen along with the restoration of "the neglected offices in the contemporary church of **apostles and prophets**."
4. Teachings about the **supernatural authority of the apostles** have provided key theological and structural elements of contemporary Dominionism.
5. These teachings, previously rejected as "deviant" by Pentecostal denominations are now found everywhere that they are more tolerated than opposed.

Latter Rain theology was **revived** by longtime Fuller Theological Seminary professor **C. Peter Wagner**, who organized a global network of hundreds of apostles.

Many of these apostles lead groups of non-denominational churches and ministries called "apostolic networks," which sometimes comprise tens of thousands of members. Today, NAR

theology and its apostles and prophets have assumed an **increasingly high profile in religious and civic life in the U.S.**

- First, you need to understand that NAR isn't an official organization,
- nor can it be characterized by a common creed. It is instead
- a loosely knit and often unaffiliated network of leaders who share a common vision and goal for the visible church:
- to re-establish the official titles and offices of prophets and apostles of men and women appointed and anointed to have authority over the church—not just their own churches, but all of us within the whole church.
- Apostles and prophets are top leaders, usually operating outside of denominations—which they are intent on dissolving in the name of Christian unity.
- This is a very different religious environment than any other sector of Christianity and underscores the way that doctrines among the dominion-minded can be rather fluid, even as they see themselves headed toward the same or similar goals.

Frederick Clarkson of Political Research Associates states: “It is important to underscore that Dominionism, even as it evolves, is not a passing fashion but an historic trend. This trend featured fierce theological battles in the 1980s that pitted the largely apolitical pre-millennial dispensationalism that characterized most of 20th century evangelicalism against a politicized, dominion-oriented post-millennialism.”

- The turning point in this theological struggle was the 1973 publication of Rushdoony's 800-page *Institutes of Biblical Law*, which offered what he believed was a “foundation” for a future biblically based society, and his vision of generations of “dominion men” advancing the “dominion mandate” described in the biblical book of Genesis.
- The *Institutes* sought to describe what a biblically-based Christian society would look like.
- It included a legal code based on the Ten Commandments, and the laws of Old Testament Israel. This included a long list of capital offences—mostly religious or sexual crimes.
- But Rushdoony and other leading Reconstructionists did not believe that “Biblical Law” could be imposed in a top down fashion by a national theocracy.
- They thought the biblical kingdom would emerge from the gradual conversion of people and that this could take hundreds, thousands or even tens of thousands of years.
- Rushdoony and many Reconstructionists also believed strongly in a vastly decentralized form of government.

Yet it was the *Institutes* and the Reconstructionist works that followed that provided a justification for political action that pulled many evangelicals from the political sidelines and into the fray. They also provided an optimistic theology of inevitable victory, suggesting therefore that political action was not only possible but necessary.

## BATTLE FOR THE BIBLE

One influential body of Reconstructionist thought was published by Gary North in the mid-1980s. A ten-volume series, called “**Biblical Blueprints**” and written by different authors, sought to flesh out and update the vision by engaging contemporary matters from education to economics and from politics to divorce.

By the late 1980s, a dynamic conversation was well underway about the nature of conservative Christian political action—what it could reasonably expect to accomplish, on what timeframe, by what means, and whether it was necessary at all.

These and other Reconstructionist authors were discussed in evangelical leadership circles.

But controversy broke out in **1987** following a major critical report in **Christianity Today** that detailed their theocratic agenda. This article introduced **Christian Reconstructionism**, and the terms dominion, dominion theology and Dominionism to many evangelicals.<sup>37</sup> A still wider public learned about Reconstructionism the same year when PBS broadcast a series on the **Religious Right** by **Bill Moyers**.

1. The height of the battle over evangelical theology,
2. in which the premillennial dispensationalist camp—which believed that in the End Times, true Christians would be “raptured” into the clouds,
3. and Jesus would return to defeat the forces of Satan—
4. was challenged by the post-millennialist Christian Reconstructionists—
5. who argued that Jesus could not return until the world had become perfectly Christian and the faithful had ruled for 1,000 years.

One of the longstanding consequences of this difference had been that premillennialists were disinclined to political action, while the postmillennial position required it in order to build nations based on biblical principles or even biblical laws.

Christian Reconstructionist authors brought an additional and epochal piece to the puzzle, by outlining for the first time what Christian or biblical governance should look like.

### FRANCIS SCHAEFFER (1912-1984)

An additional strain of dominionist thought has also been deeply influential in the wider evangelical community. The popular 20th century theologian Francis Schaeffer (1912-1984) sold some three million books, some of which are still in print. Together with his son Frank, he also made a series of influential films.

1. Schaeffer’s 1981 book, **A Christian Manifesto**,
2. published in early Reagan era,

3. served as a **catalyst** for the evangelical wing of the **anti-abortion movement**,
4. the broader **Christian Right**, and the **creeping theocratization** of the Republican Party.

Schaeffer advocated massive resistance to what he saw as a looming anti-Christian society.

- One major difference between Schaeffer and the Reconstructionists is that while they agreed about the threat to Christianity,
- Schaeffer did not believe in the contemporary applicability of Old Testament laws and Rushdoony's slow motion approach to dominion.

Instead, Schaeffer emphasized the need for militant Christian resistance to what he called "tyranny."

**Schaeffer argued that "the common people had the right and duty to disobedience and rebellion if state officials ruled contrary to the Bible. To do otherwise would be rebellion against God."**

According to historian John Fea,

- "Schaeffer played an important role in shaping the Christian Right's belief in a Christian America,"
- drawing an ideological plumb line from the Bible to the Declaration of Independence,
- via the theologians of the Protestant Reformation.
- Schaeffer said that the situations that justified revolution against tyranny in the past are "exactly what we are facing today."
- The whole structure of our society, Schaeffer concluded, "is being attacked and destroyed."

To fight that trend, Schaeffer advocated what he called "co-belligerency": strategic partnerships that set aside theological differences in order to cooperate on a shared political agenda.

(Thirty years later, the best expression of co-belligerency may be the **2009 Manhattan Declaration**, a three-part platform declaring "life, marriage and religious liberty" as conservative believers' defining concerns.

This agenda is now shared by the United States Conference of Catholic Bishops, much of the evangelical Christian Right, and allied politicians in the Republican Party.

But Schaeffer didn't articulate a political agenda much beyond the issues of what would later be called the culture war.

- He believed America was founded as a Christian nation,
- but he remained in the premillennialist camp and
- so handed over field of law and public policy to Rushdoony,
- who offered a standard by which all others would be measured.

**Nevertheless, Schaeffer’s work probably caused more people to turn to overt Dominionism than any other thought leader before or since.**

For many, Schaeffer was the beginning of a theological journey from antiabortion activism to Dominionism.

Randall Terry, the founder of the antiabortion direct action group **Operation Rescue**, in the 1980s said, “You have to read Schaeffer’s Christian Manifesto if you want to understand Operation Rescue.” But by the 90s, he was wondering what would come next.

In his own 1995 book, *The Sword: The Blessing of Righteous Government and the Overthrow of Tyrants*, Terry seemed to supply the answer, demonstrating the influence of his conversations with Gary North.

“I gladly confess that I want to see civic law in America (and every nation) restored to and based on the Law given by God to Moses on Mount Sinai,” Terry wrote. He considers it to be “flawless, infallible and un-improvable—the very best we could possibly build on.”

**But it is the broad vision that dominionists share that should be of greatest interest and concern to those outside the movement.**

C. Peter Wagner traces the lineage of his version of dominion theology “through R.J. Rushdoony” and theologians of the Protestant Reformation in his 2008 book, *Dominion! How Kingdom Action Can Change the World*.

Wagner adopted an old concept: “**sphere sovereignty**,” the idea that all areas of life must be brought under a comprehensive biblical worldview. (term “mountains” is sometimes used interchangeably with “spheres” or “gates.”)

Wagner’s 7M theology offered a contemporary version with a Pentecostal twist.

By reflecting the trend away from pre-millennialism, Wagner emphasized the “primacy” of the cultural (or dominion) mandate, over evangelism.

Part of the significance of the convergence of these strains of Dominionism is that 7M provides a popularized vision of the reconstructed society that does not require an advanced degree in theology to understand. “[W]e have an assignment from God to take dominion and transform society,” Wagner simply declares.

This break with the Latter Rain and Christian Reconstructionist writers, and even Francis Schaeffer, has enabled the dominionist movement to broaden and deepen its reach and was decades in the making.

## DOMINIONISM REFRAMED AS RELIGIOUS LIBERTY

That religious liberty has emerged as one of the central issues of our time stems from multiple sources.

But the issue is far from being just a disagreement about how to **balance** the **religious freedom** of some with **civil and constitutional rights of others**.

In fact, **religious freedom** has long been seen by dominionist strategists as **a weakness** of constitutional democracy that they can **exploit to advance their agendas**.

- The U.S. approach to religious freedom was largely an outgrowth of the thinking of Thomas Jefferson,
- whose Virginia Statute of Religious Freedom was drafted in 1777, introduced in 1779
- and finally passed under the legislative leadership of James Madison in 1786.

The bill, which helped inform the Constitution's and later the First Amendment's approach to religion, provided that one's religious identity "shall in no wise diminish, enlarge, or affect their civil capacities."

- Christian Reconstructionist theorist Gary North declared in **1982**,
- **"We must use the doctrine of religious liberty,**
- to gain independence for Christian schools until we train up a generation of people who know that there is no religious neutrality,
- no neutral law, no neutral education, and no neutral civil government.
- Then they will get busy in constructing a Bible-based social, political and religious order **which finally denies the religious liberty of the enemies of God."**

North believes that the Constitution generally, and specifically the proscription against religious tests for public office included in Article 6, are **"legal barrier[s] to Christian theocracy."**

- But he envisions a day when biblically correct Christians gain enough political power
- to be able to amend the Constitution to limit access to the franchise and civil offices to "communicant members of Trinitarian churches.

In 1980, after many years of legal advocacy for Christian homeschooling and private schools, Rushdoony asked a protégé, attorney John Whitehead, to create a public interest law firm, the "Christian Rights Foundation."

- The organization that emerged was ultimately named the **Rutherford Institute**,
- after the 17th century theologian Samuel Rutherford,
- who asserted that even the King of England must obey God's laws.

The Institute was to be strategic.

It would represent any kind of Christian and even groups that were "heretical and non-Christian" (the Church of Scientology was mentioned as one example) in cases that would set legal precedents for advancing their vision of Christianity.

Dominionist theorists view the Jeffersonian idea of religious equality under the law as inherently tyrannical.

“There are two major stages in the attack on religious liberty,” Rushdoony declared in **1965**.

- “First the state is secularized in the name of freedom
- and second, every prerogative of the church is attacked in an indirect manner so that
- ... its right to exist is denied.”

This is the thinking that informs many contemporary **claims of attacks on the religious liberty and fears of persecution** by a secular totalitarian government.

- Religious liberty arguments, which can at once cloak and advance a conservative religious agenda,
- are increasingly seen everywhere on the Christian Right,
- and are sometimes intended to baffle liberals.
- In 2011, C. Peter Wagner seemed to make a surprising case for religious tolerance to a National Public Radio audience. “I’m sorry that some radicals speak up strongly against having a mosque in their neighborhood,” he said, “and I don’t think that’s patriotism. I think America needs to make room for liberty.”<sup>61</sup> But Wagner knows there is no actual room for religious liberty in a dominionist society, as he made clear when the NPR listeners weren’t tuned in:
  - “Dominion has to do with control. Dominion has to do with rulership,” Wagner declared at an NAR conference in 2008.
  - “Dominion has to do with authority and subduing, and it relates to society.
  - In other words, what the values are in Heaven need to be made manifest here on earth. Dominion means being the head and not the tail.
  - Dominion means ruling as kings.
  - It says in Revelation Chapter 1:6 that He has made us kings and priests—and check the rest of that verse; it says for dominion. So we are kings for dominion.”
- Now we see the major issues of the culture war have been wrapped in the cloak of religious liberty,
- As co-belligerents seek to declare their individual and institutional religious consciences are violated in various ways,
- and therefore are exempt from what jurists call the “generally applicable laws.”
- The results have been mixed.

The religious freedom argument deployed against contraception and abortion won a major victory in the Supreme Court case of *Hobby Lobby v. Sebelius*, where the court held that closely held **corporations have a right to freedom of conscience** sufficient for the evangelical family-



owned Hobby Lobby chain not to have to include certain contraceptives in their employees' health insurance.

In the case of *Obergefell v. Hodges*, religious liberty arguments could not overcome the civil rights argument for marriage equality, but similar arguments at state-level versions of the federal Religious Freedom Restoration Act, which have sometimes sought for example, to exempt businesses from having to provide services related to same-sex marriages.

## DOMINION BY MAJORITY

Dominionist theorists and contemporary leaders know that they need to move carefully, lest they provoke powerful opposition.

Some leading dominionists will go so far as to say that they do not seek a theocracy when that is clearly their goal. For example, C. Peter Wagner, in his book, *Dominion!*, says he wants to get his people "into positions of leadership" to reshape the country "from top to bottom."

Joseph Mattera, of the United States Coalition of Apostolic Leaders adds that the historic evangelical goal of universal conversion is unnecessary to achieve dominion.

- One of the "keys to dominion," he says, is prolific reproduction and indoctrination of Christian children.
- Christians, he believes, should seek to multiply faster than those who are limiting the size of their families, so their children would "have more influence... [and]...more votes than anybody else and we would have the most power on the earth."

Christian Reconstructionists involved in the natalist Quiverfull movement have a similar view. As Kathryn Joyce explained in *Quiverfull*:

- Inside the Christian Patriarchy Movement, they envision themselves producing arrows in God's quiver in the war for dominion.
- Although certainly not all homeschoolers are Christian dominionists, those who are understand the concept of Quiverfull as a metaphor for their role in this epochal struggle.
- "The womb is such a powerful weapon," Nancy Campbell, who has six children and 35 grandchildren, told National Public Radio, "it's a weapon against the enemy." Families in her church have an average of 8.5 children. Campbell said, "My greatest impact is through my children. The more children I have, the more ability I have to impact the world for God."
- Additionally, Quiverfull children are usually homeschooled, and as religion scholar Julie Ingersoll explained in her 2015 book on Reconstructionism, that's also part of Rushdoony's long-term plan. As Rushdoony wrote, "the explicit goal of Christian education is dominion."

- The Reconstructionists are building a “separate and distinct subculture in which they can raise their large families without the influence of ‘humanism.’”
- For the Apostles and Prophets who comprise Mattera’s USCAL, 7M roads to dominion are just as clear.
- The government officials that emerge from their ranks must be informed by a “biblical worldview”
- and their “every purpose must be to establish or further the Kingdom of Jesus on earth.”

This may be a less peaceful process than Wagner and some 7M readers would have us believe.

- Many dominionists of all stripes anticipate deepening political tensions, violence and even religious or secessionist war, especially in the wake of legal and social acceptance of marriage equality and permanent access to legal abortion.

## The Smears of August

The election of 2008 saw the first major party candidate for national office who had been obviously influenced by dominionist thought.

1. GOP vice presidential candidate Sarah Palin was a longtime member of an NAR-affiliated church, and had been mentored in politics by Alaskan Apostle Mary Glazier for two decades.
2. The revelation of these ties when Palin came onto the national stage resulted in explosive, if short-lived, media attention.
3. Controversy erupted again in the run up to the 2012 election primary season. Media reports about dominionist influences on GOP presidential contenders Rep. Michele Bachmann (R-MN) and Gov. Rick Perry (R-TX) threatened to make Dominionism a household word.
4. It was reported that, among other things, Bachmann’s law school mentor at Oral Roberts University was Christian Reconstructionist John Eidsmoe.

There are some that deny that Dominionism exists within a culture of doubt and denial about the strength and resiliency of the Christian Right itself.

It can be difficult to take Dominionism seriously if you think that the movement it drives is dead, dying, or deeply diminished.

But those who continue to deny Dominionism, are fewer in number in light of the significant writings about Dominionism from a wide variety of points of view that has been published over more than four decades. Authors of hundreds of books and articles have discussed Dominionism before and since 2011.

## Deliver us from Hillary

Dominionism now appears to be a permanent feature of politics at all levels. For three presidential elections in a row, dominionist politicians have played prominent roles.

- Following Mike Huckabee and Sarah Palin in 2008,
- Michele Bachmann and Rick Perry in 2012,
- and the remarkable run of Ted Cruz in 2016, dominionists are among the most prominent politicians in the country and enjoy significant public support
- and acceptance as a legitimate part of the political mix.

One NAR prophet said God had told him in July 2015 that he will use Donald Trump to “expose darkness and perversion.”

Donald Trump also enjoyed significant support from other Christian Right figures, notably 7M theorist Lance Wallnau (who also sits on the board of an NAR political arm, the Oak Initiative<sup>100</sup>).

Wallnau sought to explain the paradox of evangelical Christians supporting Trump from early on even though he didn't seem like a good fit.

1. Trump, has been much discussed,
2. was a longtime supporter of abortion and LGBTQ rights,
3. a thrice-married philanderer,
4. a failed casino magnate with ties to organized crime, and
5. someone whose Christian credentials were dubious at best.
6. Nevertheless, Wallnau suggested that God could use Trump to achieve his purposes even though he was a flawed vessel.
7. Wallnau recalled the story of Cyrus, the King of Persia in the biblical book of Isaiah who, as had been earlier prophesied, freed the Jews who had been captive in Babylon for 70 years, and helped to build the temple in Jerusalem.
8. God used the pagan Cyrus, as Wallnau put it, as a “wrecking ball” for his purposes.
9. Wallnau thought God would use Trump to challenge “an increasingly hostile anti-Christian culture” and “deliver us from Hillary.”

Wallnau's story makes clear that at least some 7Mers do not require moral or doctrinal conformity to accept someone as a co-belligerent, or even as a leader, as long as they can help get them part of the way down the road to dominion.

1. Dominionism, like the Christian Right itself, has come a long way from obscure beginnings.
2. What is remarkable today is that the nature of this driving ideology of the Christian Right remains obscure to most of society, most of the time.
3. Dominionism's proponents and their allies know it takes time to infuse their ideas into the constituencies most likely to be receptive.
4. They also know it is likely—and rightly—to alarm many others.

The role of Dominionism is largely hidden in plain sight from those most affected, on all sides.

#### REVIEW-

At the start of this presentation I listed 9 beliefs of Dominionism. I will go through each one and add quotes from well-known Religious Right leaders and political candidates or government officials.

1. celebrate Christian nationalism

[Dominion theology](#) provides the theological rationale for a "Christian" nation. John F. Sugg writes in the [Weekly Planet](#), Tampa, Florida, March 2004:

Dominion theologians ... preached ... that it was Christians' job to take over the world and impose biblical rule. Christ would not return, they said, until the church had claimed dominion over all of the world's governments and institutions ...

2. they believe that the United States once was, and should once again be, a Christian nation.

"House Majority Leader [Tom DeLay](#) (R-Texas) is helping a controversial Religious Right group raise money to defeat a so-called 'war on Christianity' in America and preserve the nation's alleged "Christian heritage." DeLay endorsed a campaign by the Rev. Lou Sheldon's Traditional Values Coalition (TVC), which claimed in a fund-raising letter that it will raise \$12.6 million to "stop the all-out assault on Christians being waged by our government, by America's educational institutions, by the media and throughout popular culture." Church and State, April 2003

From the Reverend Rod Parsley, a rising star of the Religious Right speaking at a "[War on Christians](#)" Conference held in Washington, D.C, March, 2006: "We are at a point of crisis. Our culture is in chaos. The moral foundations, once constructed by the tenets of our faith, are quickly crumbling around us, with no sign of a cure."

3. they deny the Enlightenment roots of American democracy.

Last spring the Reverend Don Wildmon, founder of the American Family Association, held a meeting with 14 leaders of the Religious Right in Arlington, Virginia. [Mr. Wildmon's meeting](#) **gave birth to a concerted campaign for a constitutional amendment blocking gay marriage.**

"I have never seen anything that has energized and provoked our grass roots like this issue, including Roe v. Wade," said Richard Land, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, which has 16 million members. (NY Times, Feb. 8, 2004)

The [Alliance Defense Fund](#) (*Church and State*, June, 2004) is the largest national organization leading the fight against same-sex marriage.

### **Jerry Falwell:**

"[T]hese perverted homosexuals absolutely hate everything that you and I and most decent, God-fearing citizens stand for. Make no mistake. These deviants seek no less than total control and influence in society, politics, our schools and in our exercise of free speech and religious freedom..If we do not act now, homosexuals will own America!" 1999 fund-raising letter (reported in *Church & State*, October 1999, p. 9)

4. promote religious supremacy, insofar as they

ADF has raised millions of dollars for Religious Right legal cases and been active in **federal and state lawsuits that seek to blast holes in the wall of separation between church and state.**

Last month, [February 11, 2004,] that sentiment reached the national level. The [Constitution Restoration Act of 2004](#) would acknowledge Christianity's God as the "sovereign source" of our

laws. It would reach back in history and reverse all judicial decisions that have built a wall between church and state, and it would prohibit federal judges from making such rulings in the future.

5. generally do not respect the equality of other religions, or even other versions of Christianity.

"So let us be blunt about it: we must use the doctrine of religious liberty to gain independence for Christian schools until we **train up a generation of people who know that there is no religious neutrality, no neutral law, no neutral education, and no neutral civil government.** Then they will get busy in constructing a Bible-based social, political and religious order **which finally denies the religious liberty of the enemies of God.**"

Paul Weyrich, speaking in Dallas in 1980, captured the spirit of this new movement. He said,

**"We are talking about Christianizing America. We are talking about simply spreading the gospel in a political context."**

6. endorse theocratic visions,

"Our aim," according to Pat Robertson at a banquet in **1984**, "is to gain **dominion** over society." The path to dominion was made clear when Robertson told the *Denver Post* in 1992 that his goal was to "**take working control of the Republican Party.**" "The Puritans are prime representatives of this "**spirit of dominion**... They recognized the scriptural mandates requiring Godly rule, and zealously set out to establish that in all aspects of society."

What the Christian right spends a lot of time doing," says Marc Wolin, a moderate Republican who ran unsuccessfully for Congress from San Francisco last year, "is going after obscure party posts. They try to control the party apparatus in each county. We have a lot to fear from these people. They want to set up a theocracy in America.

7. insofar as they believe that the **Ten Commandments**, or "biblical law," should be the foundation of American law,

Journalist [Frederick Clarkson](#) reports on the views of Rev. Joseph Morecraft, pastor of the Reconstructionist Chaldeon Presbyterian Church in Marietta, Georgia:

"In his book, and especially when speaking at the 1993 Biblical World View and Christian Education Conference, Morecraft discussed with relish the police power of the state. His belief in the persecution of nonbelievers and those who are insufficiently orthodox is crystal clear. Morecraft described democracy as "mob rule," and stated that the purpose of "civil government" is to "terrorize evil doers. . . to be an avenger!" he shouted, "To bring down the wrath of God to bear on all those who practice evil!"

"And how do you terrorize an evil doer?" he asked. "You enforce Biblical law!" The purpose of government, he said, is "to protect the church of Jesus Christ," and, "Nobody has the right to worship on this planet any other God than Jehovah. And therefore the state does not have the responsibility to defend anybody's pseudo-right to worship an idol!" "There ain't no such thing" as religious pluralism, he declared. Further, "There has never been such a condition in the history of mankind. There is no such place now. There never will be."

8. that the **U.S. Constitution** should be seen as a vehicle for implementing biblical principles.

According to dominionists, the Bible has supremacy over the U.S. Constitution. In a 2002 address to the Society of Catholic Social Scientists in Ann Arbor, Mich., federal judge [James Leon Holmes](#), appointed in July, 2004, affirmed the supremacy of the Bible:

Christianity transcends the political order and cannot be subordinated to the political order.

In an article published in [First Things](#), a journal of religion and public life, in May, 2002, Scalia quotes St. Paul:

"...Government...derives its moral authority from God. It is the minister of God with powers to "avenge" to "execute wrath" including even wrath by the sword (which is unmistakably a reference to the death penalty).

9. Of course, Christian nationalism takes a distinct form in the United States, but Dominionism in all of its variants has a vision for all nations.

Miscellaneous quotes:

"We need to find ways to win the war" [Karl Rove](#), President Bush's chief political strategist, and deputy chief of staff told a gathering of the **Family Research Council in March, 2002**. The Family Research Council is one of the most powerful lobbying organizations of the **theocratic** right today. Rove wasn't talking about the war on terrorism. He was talking about the war on secular society.

[Paul Weyrich](#) said in a talk:

"The real enemy is the secular humanist mindset which seeks to destroy everything that is good in this society."

Perhaps the most powerful dominionist in Texas politics is Lieutenant Governor Dan Patrick. In a [2012 sermon](#) and again at the [2015 Texas Tribune Festival](#), he said that the United States was founded on the Bible. Patrick has also made it clear he believes the Bible should determine public policy. [In 2014](#), Patrick said that elected officials must look to Scripture when they make policy, "because every problem we have in America has a solution in the Bible." (Where the Bible addresses problems like greenhouse gas emissions or cybersecurity, I'm at a loss to explain, even with 20 years of biblical study behind me.) His call for a "biblically-based" policy mindset "doesn't mean we want a theocracy," he insisted. "But it does mean we can't walk away from what we believe." For Patrick, not "walking away" seems to mean basing policy on his own religious beliefs — as he showed when he [opposed](#) same-sex marriage on biblical grounds. **2016**

Though it's seldom mentioned by name, it's one of the major forces in Texas politics today: dominion theology, or dominionism. What began as a fringe evangelical sect in the 1970s has seen its influence mushroom — so much so that sociologist Sara Diamond [has called](#) dominionism "the *central unifying ideology* for the Christian Right." (Italics hers.) That's especially true here in Texas, where dominionist beliefs have, over the last decade, become part and parcel of right-wing politics at the highest levels of government. **2016 article**

David Lane, a [Christian nationalist](#) political operative who helped rally conservative evangelicals to vote for Donald Trump, is [gearing up his 2020 operations](#), starting with an event this week at Liberty University, which is led by Jerry Falwell Jr., one of Trump's most energetic Religious Right boosters. Trump spiritual adviser Paula White is among the evangelical leaders on Team Trump expected to take part. 2019

Lane has [called](#) the separation of church and state a "lie" and a "fabricated whopper" designed to stop "Christian America—the moral majority—from imposing moral government on pagan public schools, pagan higher learning and pagan media." 2019



