

Faith for All of Life
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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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Editorials

2 From the President

"Burn, Baby, Burn"

Features

5 Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine

Martin G. Selbrede

12 Mexico: What's a Missionary to Do?

Roger Oliver

23 Statist Medicine

R. J. Rushdoony

Columns

18 Don't Teach Conclusions

Andrea Schwartz

21 Church Leaders Gird for Next Battle in Marriage War

Lee Duigon

27 Product Catalog (15% Off \$50 or More)

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"Burn, Baby, Burn"

By Mark R. Rushdoony



Eric Harris, one of the two young men who committed mass murder at Columbine High School in Colorado in 1999, had written, "Sometime in April next year, me and V [accomplice Dylan Klebold] will get revenge and we'll kick natural selection up a few notches ..." Harris had once written in a classmate's yearbook, "I am God," and Klebold had spoken of his "wrath" as "godlike."

The application of Darwinism's evolutionary naturalism by these criminals and others has been noted. We should not assume, however, that its primary manifestation is in individual acts of criminal depravity. It was also a factor in gaining popular support for Margaret Sanger's movement to limit the population of certain ethnic groups by birth control. Darwin's legacy has been far more prominent than that of any other single man in modern times, because his theories are the foundation for a host of worldviews that are antithetical to Christianity. Darwin's impact has gone far beyond his theory of origins: it has served to rewrite sociology, anthropology, economics, politics, and other disciplines. Modern man's thought and education now rest on Darwin's mythology.

Man's Limitations

The Bible presents man with two great limitations. The *first* is that man is a creature, not a god. Man's *second* limitation is that he is a sinner. These are the realities of his existence, and

when men ignore them, the results are quite ugly.

Man's freedom must be understood within these limitations of creaturehood and sinfulness. Man does not become freer when he ignores these facts; all that happens is that he becomes an outlaw in God's moral order. Man's problem is his sin. This is true in his personal life and in his corporate life, because sin represents his refusal to acknowledge God's authority as his context, His laws as our rules of conduct.

The Context for Liberty

Liberty to an outlaw means freedom to be lawless. It is a license to explore his potentiality which, if seen in Darwinian terms, can be inflated to a vision of god-like being.

The believer sees all men as controlled by creaturehood and sinfulness. God's grace, however, allows him to see an additional defining reality. He is, of course a creature and still a sinner, but he is also a *redeemed man*, one called and regenerated as a new creature in Christ. God's salvation is a recall to service in terms of submission to God rather than his old rebellion. The redeemed man seeks liberty that he may be free to serve God and to advance His Kingdom.

Liberty is a product of Christianity. This is true both spiritually and historically. The advance of Christendom in the West caused the advance of liberty and a progressive movement toward limiting the power of the state.

Liberty only works within a moral context, a moral order in which men are

largely self-governed. Freedom for the morally lawless, like Harris and Klebold, results only in increasing manifestations of evil.

Only the redeemed know the purest form of liberty, freedom from condemnation by God's justice. Only they know the freedom of life that comes through obedience. Their salvation is by faith in the atoning blood of Christ, but their sanctification is their progressive freedom from sin to life in Him.

In Proverbs 8:36 we are told quite clearly, "he that sinneth against me wrongeth his own soul: all they that hate me love death." That is where the sinner is. His life of rebellion is a self-destructive march toward death.

When God exhorted the people of Israel to obey His commandments, statutes, and judgments, He said, "See, I have set before thee this day life and good, and death and evil" (Deut. 30:15). Note the contrast: *life* and *good* on one hand versus *death* and *evil* on the other. The call to them was to "choose life, that both thou and thy seed may live" (Deut. 30:19). To "choose life" or to "live" meant to choose the abundance of life found in the limits God prescribed for man, because outside those lines was man's misery in rebellion and spiritual death.

God's Law or Man's Law

The West has been losing its liberty as it has moved to a bureaucratic, legalistic, regulated statist order. We lost our freedom because we lost our Christian faith which was the context

of self-government under God and a limited need for civil government. Christianity built Western Civilization and its decrease has allowed a revival of statism.

Liberty as we understand it was unknown in the ancient world. Generally, the ancient world knew only centralized authority. Moreover, their political leaders were closely related to their religions. Kings were either divine or had some privileged relationship with the gods, so they had both civil and religious power. Rebellion against the king was both treason and blasphemy. Rome's collapse meant the end of that stranglehold on individuals. It was Christianity that made liberty possible. Feudalism was the first imperfect attempt to prevent a powerful state like Rome from reemerging by limiting authority by contractual agreements.

Whatever its shortcomings, the medieval period was Christian in its orientation. The modern era again saw the rise of statism, first of all in the powerful monarchs of Europe. They had to disguise their absolutism in the pious language of the divine right of kings, which was the old pagan absolutism repackaged with a thin veneer of Christian rationale attached. It was Christianity that opposed this revival of absolutism.

Natural Law

Throughout the medieval period there were a number of ideas that impacted Christendom's theology and philosophy. One such idea was "natural law."

There are many ideas and definitions of natural law. Some have used the term to refer to the laws of God readily apparent to man. Some ideas of natural law are far more dangerous, because they are entirely subjective. In this regard, it came to

mean that there is a law within nature which man must decipher and by which he can be governed.

Natural law is an abstract, arbitrary construct, and its proponents have never agreed on what it is or how man should apply it. Natural law became a substitute for God's law, for revelation. It gave natural law philosophers a *de facto* authority because they were the ones who interpreted and applied natural law. Natural law led to a rationalism by which all knowledge had to pass the bar of man's reason, though the context of this rationalism was still in large part in the bounds of a basically Christian worldview.

The beginning of the modern era saw an intellectual struggle in Europe. The Renaissance was a self-conscious return to pre-Christian thought. The Protestant Reformation represented a return to the revelation of Scripture. Then, during the Enlightenment, the pendulum swung back to rationalism based on man's discernment of natural law. We are still living in the intellectual aftermath of the Enlightenment, though natural law has often been seen as a vehicle to understand an absolute moral order in the universe. This has come from the comingling of Christian with purely rationalistic ideas of natural law.

Scripture presents God and His law as over nature and governing it. Nature is not a single entity; it is an abstract construct. It is a collective noun that represents the sum total of God's creation. Nature has no independent mind, will, consciousness, or message for man. The idea of natural law came to be used as a truth that was "out there" but disassociated with God. To it were ascribed revelatory powers. This of course depended on the mind of man, so man's reason really became supreme in natural law thought.

The Reformation denied that nature was normative because it was, like man, a creation of God, and corrupted by the fall. The Reformation pointed beyond nature to its Creator and His revelation as man's standard of knowledge.

Even secularists challenged natural law because it borrowed Christianity's belief in absolute truth and meaning. Positivists saw no real source for a higher law or justice; law was merely what man said it was. The source of law as seen by the pragmatist school of thought was merely what man found worked by his experience; law was no more than a history of trial and error, with man determining what was workable.

Darwin's Blow to Natural Law

Natural law had been the alternative to a distinctly Biblical view of law, but it was dealt a death blow in the nineteenth century by Charles Darwin, whose work was predicated on nature, not as a realm of law, but of chaos and chance. Much natural law theory, especially in the Catholic Church, saw God as a "first cause" and so retained Christian ideas of truth and justice. Natural law was always seen as a higher law which might instruct and inform man.

In Darwinism's thought, there was no need for God as a first cause, and evolution represented the survival of those who changed and adapted, who overcame by redefining the rules to gain an advantage and survive. The chaos and adaptation of Darwinism's biology were quickly adapted to society and law. Men envisioned great changes in society by changing law. Revolution became the Darwinian methodology of forcing change when society resisted it. By forcing revolution, men believed they were accelerating social evolution. The conservative and traditional was seen as regressive and worthy only of contempt.

In terms of Darwinism, man does

not deduce a higher law from the order of nature; his intelligence creates a new order from natural chaos. Chaos was thus man's usual context and the environment that fostered social evolution.

Do you see why Marx and Engels were thrilled when Darwin published his work? They saw it as establishing a scientific basis for their own revolutionary ideas based on class struggle.

Natural law borrowed Christian ideas of absolute truth. Darwin's ideology pointed to the ultimacy of change and chaos to revitalize what is stagnant. This was the energizing force for the health and survival of society.

Do you see why the modern advocacies of legal and social change through judicial activism and revolutionary legislative agendas are not concerned with the damage they do? They see such damage as the necessary prerequisite to growth and forward movement. The conservative tendency to preserve and move cautiously is seen as a pathetic clinging to the dead experiences of the past.

A revolutionary slogan of the 1960s American riots that expressed this sentiment was "Burn, Baby, burn!" The destruction of the old was seen as a healthy prelude to a better future.

A Convenient Myth

Evolution is a convenient mythology for modern man, and he clings to it at all costs because the only alternative to it involves accountability to God. Darwinism has itself been completely revised. Darwin based his theory on natural selection (genetics). This was soon found to be a woefully inadequate mechanism, so mutation was added; it is now a mutation-natural selection theory. All the so-called conclusive evidences for evolution at the

Scopes Trial which were used to mock the "ignorance" of creationists have long since been debunked.

Still the theory goes on. Why? The assumption remains because evolution is a necessary prerequisite to a non-theistic view of reality.

Evolution is less science than a religious faith. It is also a commitment to revolution waged against all moral law except what is deemed useful and convenient to the revolutionaries.

Darwinism is a worldview that sees law as a means of creating a world of the humanist's imagination. Those who believe in evolution are going to be fine with a social or legal revolution as destructive as the Marxist revolutions in Russia and China. When vestiges of Christian culture are threatened, they cry "Burn, Baby, burn!" and speak of a New World Order. They see this destruction as the opening for their brave new world. What you or I seek to preserve, they seek to destroy, because what we call our Christian heritage is to them the dead experience of the past. The chaos they create is, to them, the living experience through which they can form a new world.

To the extent we hold on to ideas of Scripture's God and Christian ethics, we become a nuisance in the public arena and are demonized.

God, however, will not be so easily dismissed from His world. Already, the humanistic order is tottering. Chaos does not, in fact, bring a new world, only more chaos. God will have the last word. Our duty is to stay faithful to God and His revealed law in our time, place, and calling. 🙌

IT IS IN HIS SERVICE THAT WE UNDERSTAND OUR CALLING TO CHARITY

R. J. RUSHDOONY

IN HIS SERVICE

THE CHRISTIAN CALLING TO CHARITY

In this book, Rushdoony elucidates the Christian's calling to charity and its implications for godly dominion. In an age when Christian action is viewed in political terms, a return to Christian works of compassion and godly service will help usher in a return of the reign of God as no piece of legislation ever could.

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Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine

by Martin G. Selbrede

The true story of the man who touched medicine's third rail



My flight into Rhode Island arrived after midnight, but the man I was meeting was unable to pick me up at the

airport. He waited for me on the Massachusetts side of the border, intending to take me to the conference site from there. For most people, driving across a state line entails nothing of significance. But most people don't have to wear a court-ordered GPS ankle bracelet to restrict their movements.

Most people don't have enemies who broadcast assertions that they are registered sex offenders, either. These assertions were no different from others alleging that the man I'm meeting wasn't licensed to practice addiction medicine in Massachusetts—claims that should have evaporated when he produced the actual license. Disgusted that I was obligated to verify what I already knew to be true, I searched for his name on the national and state databases for registered sex offenders. Nothing. But nobody else encountering those vicious posts will ever bother to fact-check them, on the dubious principle that if you read such a matter-of-fact charge on the Internet, it must be a matter of fact. The man I was meeting had been efficiently demonized as a monster.

At the same time, the Attorney General of Massachusetts had this doctor in her crosshairs, having shut down all of his dozens of clinics across the state and freezing more than \$4 million

of his assets that he would have used to pay his employees and vendors and defend himself in court. The state-orchestrated campaign against this doctor defies belief, with countless media tricks used to smear him. He is charged with Medicaid fraud, using an alleged "kickback" scheme so "intricate" and "complicated" that no prosecutor can satisfactorily explain precisely what law he violated.

With their case vaporizing on them, Massachusetts simply turned up the heat on the doctor. This smacked of the old debater's trick: if your case is weak, pound the podium and shout. In court on December 11, 2013, the prosecution telegraphed its intention to hand down forty-four additional indictments to supplement the original counts. This would not only apply pressure to plea-bargain or settle, it would distract from the prosecution's Constitution-violating sifting of the defendant's Google email account—including 680 emails between him and his defense attorneys. On the face of it, the prosecution seems to be looking to justify the trampling of the accused's rights after-the-fact. Demons and monsters, after all, have no rights. Therefore, prosecutors can go fishing now and bother about search warrants later (as they confidently affirmed).

But there is one crucial element about this case that, once grasped, casts the entire prosecution and the round-the-clock vilification campaign in a completely different light. It has been deliberately obscured and falsified, but

it is vitally important to understand. For you would be mistaken in thinking that the defendant is simply caught in a legal maelstrom and nothing more, a story perhaps suitable for a *Readers Digest* column entitled "That's Outrageous." But this legal battle is itself the tip of a bigger iceberg. Something much bigger is at stake, something striking at the very core of the medical profession itself.

It is for this reason that I flew to Massachusetts as an independent investigator to meet the man calmly standing at the violent intersection of very powerful constituencies, all of which have a stake in controlling the narrative and steering the outcome. You will need to connect the dots for yourself and draw your own conclusions. The fact that some of those dots literally represent human blood can make this an emotionally charged journey for many. There can be no escaping this reality. But this story is charged with hope: it was born in hope, and realized its promises before the death blows fell. The light of its promise remains.

This is the story of Dr. Punyamurtula Kishore, arguably the twenty-first century's greatest pioneer in the treatment of substance addiction, whose *Massachusetts Model* program far outperformed the existing treatment paradigms at vastly lower costs—until his clinics and his reputation were destroyed in the fall of 2011.

This is part one of a series of articles. As you read this first article, you may be tempted to ask yourself,

cui bono, that is, who benefits from these attacks upon Dr. Kishore? If so, you wouldn't be alone, for it was with supreme irony that the day I left Massachusetts (Nov. 17, 2013), the *New York Times* ran a long front-page story by Deborah Sontag called "Addiction Treatment with a Dark Side." A large photograph of a Bible page appears on the newspaper's front page with the first three verses of Genesis apparently marked in yellow highlighter. But the yellow on the page wasn't highlighter ink: it was the drug buprenorphine being smuggled into prison using the Bible. This drug (a main ingredient in Suboxone) vies with methadone in treating substance addiction: these two treatments dominate the field and do so quite profitably.

But when someone like Dr. Kishore, bristling with formidable credentials and a strong track record working with 250,000 addicts, breaks ranks with these enforced orthodoxies, any success he enjoys will pose a problem. Because his cheaper and more effective low-tech alternative sends a perceived *pox on both your houses* message to the two treatments championed by the medical-industrial complex, it was perhaps inevitable that something had to give.

In this case, the question of whose approach is superior was not resolved by comparing clinical data or statistics (upon which Dr. Kishore's record is based).

Rather, this question was resolved using force.

What Happened to the Other Eighty Percent?

Nature abhors a vacuum, but those who prepare statistics on the success rate of addiction programs appear to be very much attached to a large sinkhole corresponding to the first four weeks of treatment. Such *success* rate graphs omit that first month and fix the success rate

at the beginning of the second month at ~20%. In other words, treatment for 80% of those addicted failed within the first four weeks, but the graph obscures this circumstance. Rather than focus on that demoralizing first month (which openly defies attempts to apply the term success rate to it), conventional charts omit it. Even then, the remaining 20% of patients continues to slide into recidivism from week five forward. It would appear that the four out of five patients who never even made it onto the success rate graph are considered as acceptable collateral damage. The system expects such losses in the first month and regards them as both normal and inevitable.

Part of the reason for this attitude is the fact that addiction medicine actually involves multiple disciplines (twenty different fields), but has been reduced to a dangerously simplified set of concerns. Further, M.D.s are only given a few course hours in addiction medicine while regulatory agencies have lowered the requirements for M.D.s to prescribe treatments like Suboxone. Once in possession of a hammer, the physician might easily see every problem as a nail. The two big hammers, methadone and Suboxone, now form the axis around which orthodox addiction treatment is expected to orbit.

In the interest of full disclosure, I add here that a pain specialist prescribed methadone for my wife (who, doctors later speculated, lacked the liver enzyme necessary to metabolize it). It built up slowly in her system over eight days, at which point she died in her sleep in 2005 at the age of 39. Despite this personal connection to the issues framed here, my primary interest is to shed light on better solutions to the *addiction problem*, as opposed to pain control.

It should be noted that Dr. Kishore fully grants that genetically-predisposed

addicts might well need replacement therapy, thereby justifying their use of methadone. The problem arises when methadone is hailed as a universal panacea rather than being suited only for a small minority of addicts (~6%). Such expansive claims mean the treatment will gain a foothold so tenacious it can never be dislodged from center stage.

Dr. Kishore challenged the notion that those massive relapse statistics in the first month were inevitable. He studied the dynamics of the addict's situation during those first four weeks of treatment and realized that this crucial period fell into four distinct phases of approximately one-week duration each. If one could successfully bridge the patient across this four-week period, one could mount a frontal attack on those miserable statistics. This would not only fill that embarrassing hole, but would reposition the starting point of the conventional graph much higher than the dismal 20% survival rate we see today.

The resulting program that Dr. Kishore has been developing since 1989, which he calls the *Massachusetts Model*, inexorably put him on the radar as his success grew. In 2004 the Boston Celtics honored him as "The Doctor of Addiction Medicine," and he received their "Hero Among Us" award. Four years later, Harvard studied his program with keen interest. By 2011, when the Attorney General shut his practice down, he had 52 centers across the state. Perhaps not surprisingly, his work was more highly regarded in the surrounding states than in the state that bears the program's name.

Would Dr. Kishore have been shut down had he toed the orthodox line and prescribed methadone and Suboxone according to prevailing expectations? His results would have matched those of the orthodox practitioners had he done so, but because this was not a morally

acceptable option for him, we will never know the answer.

We will revisit the legal attacks against Dr. Kishore later, but it is worthwhile to survey his powerful findings in relation to that first month of treatment, the month for which conventional wisdom defends an 80% relapse rate as reasonable. These findings provide the real-life context for the battle still raging in the courts of Massachusetts, which subsequent articles in this series will explore.

As you read what follows, you will come to understand how sprawling the multi-disciplinary nature of addiction medicine actually is. The twenty foundational disciplines that underlie addiction medicine are these: primary care, behavioral sciences, psychology, psychiatry, sociology, social anthropology, criminology, criminal justice, law, forensic sciences, public health, social work, management sciences, psychopharmacology, clinical pharmacology, toxicology, occupational medicine, genetics, government policy, and behavioral neurology.

In light of the above, we can see the fallacy inherent in the common question, Who should treat addiction? Counselors? M.D.'s? Psychiatrists? Social workers? Peer groups? No one of these has the whole picture or the entire toolkit, and the partial solutions they offer often rest on faulty premises. Effective addiction treatment is inherently a multi-disciplinary endeavor, and piecemeal approaches (such as the government generally pursues at great expense) yield poor results. Attempts to quantify success are often short-circuited by a refusal to develop a measurement standard for it. This omission prevails because too many philosophies of treatment would be exposed as inadequate were they to be actually measured, not only clinically but in terms of the personal cost of ad-

diction to actual human beings.

A piecemeal approach attempts to reduce a complex problem to one or two elements and ignore the rest. In humanist worldviews, reality is fragmented and it is therefore legitimate to shun a holistic approach in favor of working on a fragment. The large sums of money expended on such piecemeal approaches are usually the only proof offered to cover political considerations that the effort is worthwhile.

The blame for recidivism is placed upon the addicts themselves rather than the inadequacy of the fragmented approach—itsself the stepdaughter of a pessimistic philosophy of treatment stemming from a humanistic worldview premised on the fragmentation of all disciplines into discrete elements without mutual cross-pollination.

So, let us ask the question again and then answer it: Who should treat addiction? Counselors? M.D.'s? Psychiatrists? Social workers? Peer groups? No one of these has the full skill set, and neither does Dr. Kishore. But rather than pursue a piecemeal approach, Dr. Kishore hired people who had the expertise to fill in all the holes so that all the bases were covered. This involved considerable coordination, not unlike conducting an orchestra and keeping the realignment process in sync so that it doesn't derail. Dr. Kishore answers "All Of The Above" in response to the question, who should treat addiction? In that light, let's see how he successfully implemented a holistic, systemic solution to addiction.

THE FIRST WEEK

Why is the traditional success rate so low at the one-month mark? What was happening in those first four weeks of treatment that led to 80%+ relapse into addiction?

Post-Acute Withdrawal Syndrome (PAWS) is the primary cause of relapse during the first four weeks, leading to

that grim statistic. Dr. Kishore directed his focus onto PAWS using comfort medicines (not addictive new narcotics) to break the relapse cycle.

One must not confuse the popular notion of withdrawal symptoms (nausea, vomiting, diarrhea, anxiety) with the symptoms stemming from PAWS. PAWS involves repeating cycles of a suite of symptoms that include sweating, generalized achiness, malaise, loss of appetite, restless leg syndrome, fatigue, sleeplessness, simply "not feeling right," "feeling icky," "not feeling normal," etc. This estate is not merely the heavily-advertised "new normal" because the addict simply doesn't see it that way despite physician assurances that it will pass. Modern medicine often treats the standard withdrawal symptoms but not the PAWS symptoms, and it is the latter symptoms that often drive the addict to relapse during the first week.

Accordingly, during the first week of treatment Dr. Kishore saw his patients every day. He was essentially conducting real-time field epidemiology as he treated these men and women, building a framework for an empirically intuited treatment model. As a result, he was doing the legwork, the heavy lifting, for subsequent researchers to build upon.

The first seven to ten days involves a biological cycle in which the body is healing from the drug, producing things it needs to achieve homeostasis, healing itself, all in the effort to "cool down" from the addicting drug. During this first week, Dr. Kishore treats not only the well-known withdrawal symptoms but also the symptoms of PAWS. For example, how does one treat sweating (hyperhidrosis)? Dr. Kishore's research found that doctors had been treating movie stars and actors who were sweating under hot Klieg lights by using Robinul Forte (glycopyrrolate). Administration of this non-narcotic compound

prevented the addict from breaking out into sweating cycles: a simple solution, but one apparently never applied to drug addiction before.

Dr. Kishore minimized the impact of the restless leg syndrome component of PAWS by prescribing Requip (ropinirole). Mood swings and anxiety were reduced by prescribing non-addictive Clonidine (not to be confused with addictive Klonopin®). Using this strategy, he was able to break the back of the post-acute withdrawal symptoms that were pulling the patient back into addiction. He was able to silence the body's call to the addict to return to the addictive substance.

These were important, critical steps that had to be taken, but they were not adequate because addiction involves more than the biological systems of the patient. Relapse was still possible, and the driving impetus toward relapse after the body had been physically healed fell into three phases, generally corresponding to the second, third, and fourth weeks of treatment.

THE SECOND WEEK

In the second week of treatment, it's not the body calling to the addict but his mind. A process of rationalization kicks in, whereby the patient, knowing he or she had been controlled by the substance, now wishes to reciprocate, to exercise control over the substance, to prove that it doesn't control him. Dr. Kishore likens this to "riding the tiger," on the mistaken principle that the only safe place around a tiger is sitting on its back. The patients exhibited so-called "magical thinking" (the premise of all magic is the control of things: oneself, others, natural phenomena) usually taking the form of various idiosyncratic rituals.

One example: an MBA writing notches on a bottle to prove he had "only drank so much that day," evi-

dences obsessive-compulsive thinking (planning and scheming) to demonstrate alleged control over the addiction. Another example: someone testing himself with a small piece of a pill and bragging to the doctor that he was able to "control" his impulses. Addicts also adopt physical rituals that would do a superstitious professional athlete proud in how they reapproach the addicting substance. Alcoholics do this by going from conventional beers to O'Doul's, which has a 2% alcoholic content, but the principle is the same and the danger to the addict is the same: they make promises to themselves that they can't keep.

The addict needs group support, the "been there, done that" group that remains the best antidote for breaking the rationalization cycle, the false sense of control the addict wants to affirm over the addictive substance through incremental indulgence (a slippery slope if there ever was one). This calls to mind the first lesson inculcated by an Alcoholics Anonymous support group: the addicts must humble themselves and accept and fully own their powerlessness to avoid getting pulled back into the abyss. Frequency of support varies with the need, but Dr. Kishore makes sure there's availability for all such support seven days a week (in stark contrast to current paradigms and government programs).

THE THIRD WEEK

By the third week of treatment, it's no longer the body that calls to the addict, or the mind, but the social network that shifts into high gear to reclaim the addict as their own, to place him back into the constellation of users within the drug ecosystem. The ecosystem even extends to habits and associated environmental cues ("The sun is coming in this morning through the blinds; I need to go see my dealer now"). All

such cues (former triggers) need to be extinguished, so that all elements of the ecosystem are neutralized so far as their conditioning power is concerned. Past reflexes to environmental cues need to be extinguished, and the addict desensitized to their formerly determinative impact upon him.

Beyond environmental cues in the ecosystem, individual humans make up the social network. The drug user's social network is a self-serving family, and it perceives the addict's attempt to leave the network as betrayal. The network reacts, applying pressure to recapture the addict. If these efforts fail, the dealer essentially excommunicates the addict: "He's a traitor. Don't talk to him." The network's reaction can be violent, even brutal, involving threats to the addict as well as to the addict's friends and family to escalate its resolve to protect its own interests.

One powerful solution that can be effective at this stage is the safe house, which provides a haven from the impact of the social network's imposition of pressure upon the addict. This often involves separating the addict from his cell phone so that the network cannot communicate its rage to the addict, which could influence the addict to reconsider the benefits of relapsing so he can rejoin his former peer group. You can't be guilt tripped if you can't hear the accusations. A safe house is temporary, transient—a place far away from the social network. The addict needs to be separated from the animosity his former social network directs at him.

One serious danger, at this point, is that a vindictive dealer, suspicious of the addict's recommitment to the group, will hand him a "monster bag," an overdose designed to kill the unreliable member of the group. The dealer doesn't trust him/her and so will protect the group (the enterprise) at the addict's

expense. The ecosystem is very possessive of its membership.

The reality is that many drugs are bartered for services (not necessarily paid for in cash), which tightens the screws that hold the drug ecosystem together at the personal level. One drug dealer (a policeman by day) threatened to turn an addict over to the law with a false report that the addict had molested his child while babysitting the boy. Dr. Kishore, mindful that addiction involves a huge cascade of issues far beyond the biological dimension, relocated the addict in a new job out of state to completely sever the link to the dealer. The dealer's intent to debase the character of the addict by giving him a police record (and making him unemployable) was defeated by Dr. Kishore's quick action. As he notes, this isn't rocket science: just do the right thing. But the social networks know how to keep addicts within their grip by destroying the possibility of a meaningful life outside the network. We'll see later the significance that having a job has for people in these situations.

For opiate and alcohol addictions, Dr. Kishore prescribes Naltrexone (an opiate antagonist) at this point in the third week, which can be repeated once a month thereafter to assist in stopping the cravings dead in their tracks.

THE FOURTH WEEK

By pulling addicts out of the drug ecosystem, their former social construct implodes on them. The crucial need then is to backfill the loss of community they feel, now that their former circle has ostracized them.

This means that even if the addict survives the first three weeks without relapse, he's not out of the woods. The implications of breaking with the social network behind the drug ecosystem now come home to roost. It's not the body calling them, or the mind, or the

social group, it's the spirit. Having been excommunicated, they become lonely and experience an identity crisis. (No surprise that Dr. Kishore's *Massachusetts Model* includes a class called "Who Am I?" to deal with this crisis.)

Moreover, at this stage the addicts see themselves as they really are, not through the rose-colored glasses the addictive substance provided that blinded them to their own nature. All their blemishes are clearly seen. Is life worth living, given who I am or what I've become? The spirit calls them, saying "Join me in hell" or "Join me in heaven." The appeal of suicide looms large as a convenient answer to the crisis of identity, the loneliness, the self-awareness, and the hopelessness that can follow on their heels.

That death-wish can be motivated by the grim prospects the now-sober addict can all too clearly see: a mountain of problems (e.g., crippling college debts that look impossible to repay, etc.). Sobriety is painful and is even perceived as a curse, making an escape from reality look attractive. The easiest response looks to be suicide. For example, a prostitute on drugs can easily dissociate herself by thinking, "it's not my body, it's not happening to me." But once sober, she confronts the fact that those things did happen to her, and post-traumatic stress syndrome enters the picture whereas it was absent before. The drug covered up a deeper problem, and the absence of the drug brings that underlying problem back to life. What the patient needs is a new identity: the old identity will drag her down and must be jettisoned.

Life must have meaning, and the addict becomes aware that his life now lacks meaning. Dr. Kishore's approach attempts to address this vacuum. The power of having an actual job cannot be overestimated, because meaningful

work produces a new sense of identity. When meaning enters the addict's life, his day becomes organized around that meaning. The *Massachusetts Model* puts the addict on a consistent schedule, and many become ambassadors for the National Library of Addictions, being paid on an honorarium basis for educating doctors by participating in "grand rounds" (medical lectures that target doctors), being part of group interventions for addicts still in their second week, etc. Those not becoming ambassadors may receive vocational guidance, do community service, etc., depending on the controlling authority in the addict's life at that time.

Incidentally, Dr. Kishore disdains the term "counseling" on the principle that you really cannot counsel an adult. Such counseling is adult babysitting and is inherently ineffective because it uses tactics (redirection, brownie points, reprimands) that adults are impervious to. Moreover, counseling implies that the counselor has the lock on knowledge. This reinforces the harmful notion that the counselor is above the counselee rather than being there to equip the addict to fully step into his role as an adult. If you treat adults as children, you'll get what you subsidize and catch what you're fishing for.

If an effort is *not* made to help addicts build a desirable new identity at this point, the addicts (assuming they're not disposed toward suicide despite its appearance on their mental horizon) will build a new identity *for themselves*, identities that may be quite undesirable. An addict might become a pimp, for example. They will switch gears into the one area where they can find employment, having been denied a job on the open market. This is why identity and employment are tied together so closely and why this aspect of the addict's effort to rebuild his or her life *must* be ad-

dressed and not left to chance. The new job, the new identity, must be shaped toward a meaningful, constructive goal for the addict. Otherwise, relapse and/or a socially destructive new identity become the result of the program. The program, in the final analysis, will have failed the addict if this need is not met.

There is a need to create an alternate universe for the addict, a new replacement value system, a new worldview. They looked up to their dealers, now they need to look up to something else. But injecting new values too early doesn't work. If introduced during the rigors of detox, the addict won't listen. If injected too late (after the fourth week), they've already adopted a new identity for themselves (e.g., as a pimp or a loan shark operative). Dr. Kishore has found that the optimal point in time to do value injection is approximately 28 days into the program (the timing varies by individual).

Massachusetts Model vs. Traditional Addiction Treatments

What a different pattern this four-week regimen is from the conventional paradigms. Small wonder: it embraces a multidisciplinary approach and takes into account the complex transitions arising in the body, mind, social construct, and spirit of the addict. This provides the framework for true sobriety maintenance. You will note that methadone and its sister drugs have no part to play in Dr. Kishore's approach. The model sets forth a non-narcotic approach to treating addiction, one that addresses all the crucial variables at play in the addict. Success grows naturally out of this model, on a scale the traditional therapies can only envy.

With traditional therapy, of course, the notion of a *success rate* is a misnomer. Modern addiction treatment is not sufficiently advanced to justify even using the term *success rate*. Incomplete

research (unverified, unvetted, unduplicated research) is driving the treatment industry. Success rates are therefore defined in self-serving ways designed to place the treatment model being promoted in the best possible light. But those metrics are worse than worthless, because *sobriety* needs to be the end point of success. You can only measure that if you follow the patients continually, as Dr. Kishore's teams did.

Conventional paradigms are oblivious to the four distinct phases the addict passes through during the first month of treatment. Expensive in-patient rehab programs (\$1,000 to \$3,000 per day) that last for twenty-eight or thirty days merely postpone the day of reckoning when the addict must pass through those four phases, and these programs provide zero preparation for what's coming. As addicts exit such rehab programs, all their suppressed issues resurface.

Cut loose from treatment and now on their own, these addicts then face so-called "kindling phenomena" (passing by old haunts or encountering powerful triggers and cues) that can lead to relapse. Thousands of dollars are spent on programs that only postpone the inevitable. Industry commitment to business-as-usual fails the addict by failing to deal with the four phases he must pass through after discharge. Because the underlying problems are unresolved, they reappear just as the addict is enjoying a false sense of security inspired by his sense of having "completed" the month-long treatment.

This is where government participation in the conventional therapies becomes most harmful. The state runs massive programs—as if only massive programs will work. In contrast to Dr. Kishore's hands-on approach, government-funded methadone clinics aren't a symbol of the state's concern for addicts

but of its indifference toward them. Legislative intrusions by the state deform every aspect of the medical profession, while the most insidious distortions of the doctor-patient relationship are due to the law of unintended consequences.

In respect to doctor-patient relations, for example, the dangerous "Don't Ask, Don't Tell" syndrome predominates today. Doctors avoid asking about a patient's illicit drug use because exposure of the addict's situation can have vocational ramifications (he could be fired from his job). The doctor might have to become an informant and fill out a report that one person is taking medicine prescribed for another. Doctors don't have the time for this. By the same token, an addict won't trust a doctor who will inform on him. So the current system represents an ugly détente in which both doctor and patient wear masks to reinforce the social lies now bonding them together.

Against that standoff, various treatment constituencies work overtime to justify their prescriptions using emotionally laden bromides. "Harm reduction," "No wrong door," "We prevented them from dying"—these self-serving slogans expose underlying philosophies of treatment that are inherently defective. Interestingly, all such rationalizations invoke a principle underlying modern psychoanalysis: the patient should expect the cure either to take a very long time or to be never fully realized (a counsel of despair, masquerading as conventional wisdom). The mainstream treatment philosophies all concede that successful treatment will remain inaccessible, so they lower their sights. You can't hit any higher than you aim.

One key element of all treatment philosophies is the question of WHO is actually solving the addict's problems: is the addict solving his problem himself

and simply being equipped to fight the battle, or is the treatment program solving the problem? The power to conquer addiction comes from within the patient, and is an outworking of the patient's multi-faceted worldview.

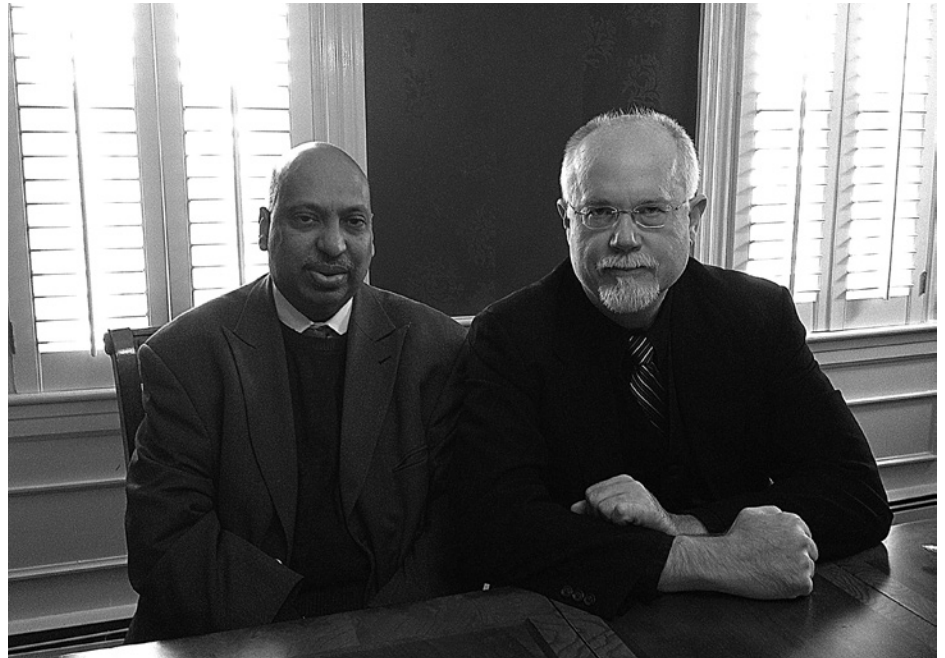
Dr. Kishore therefore puts the addict, not the treatment program, on the pedestal (which is one reason he refused to name his program after himself). The patient owns his own victory, not the treatment program, laying out a clear runway for long-term life success for the former addict.

The Addiction Ecosystem as a Business Enterprise

The addict is not an isolated victim but merely one cog in a larger piece of machinery (which means addiction treatment *must* deal holistically with the implications of that ecosystem or it will fail). The addict can be one of the many different cogs in the business enterprise: an end-user, dealer, mule (minor-age carrier), informer (double-agent), lookout/scout, recruiter/marketer, etc.

This network is mutually supporting, creating a quasi-family around the enterprise of providing drugs to the addict. To exit the ecosystem is to betray this quasi-family and usually has dangerous repercussions for the addict and his real friends and family.

The modern government addiction program represents a substitute addiction ecosystem oriented around the administration of drugs such as methadone or Suboxone. The question to be asked is this: is this sanctioned ecosystem any less protective of its enterprise interests than the illicit drug delivery system? If the modern system's goal is to put forward the best possible solutions *for the addicts*, then why is there such antipathy toward Dr. Kishore's model inside Massachusetts, but not outside? Was his model affecting something inside the state, where it was actu-



Dr. Punyamurtula Kishore with Martin G. Selbrede, November 17, 2013.

ally operating, but not affecting those same things outside the state? Could that "something" possibly involve the billions of dollars spent on narcotics-based therapies, or business lost to Dr. Kishore's co-located practices?

That there is an orchestrated hate campaign directed against Dr. Kishore, calculated to discredit him at every possible level (morally, medically, professionally, ethically, legally, personally) is beyond question. I marvel that someone persecuted so mercilessly in the media for so long can remain a soft-spoken Christian gentleman who *still* is only interested in reaching out to help those trapped by their addictions.

I got only a fleeting personal glimpse into a few of the quarter-million lives he's touched while in Boston, but what I saw was nothing short of deepest heartfelt gratitude for his impact upon them. If Dr. Kishore is the fraud he's alleged to be, he would deserve a Lifetime Achievement Oscar. The Attorney General of Massachusetts must think he's exactly that, since her team blotted out his Sixth Amendment pro-

tections without even breaking stride. I would only offer this observation to AG Martha Coakley: Dr. Punyamurtula Kishore is a terrible actor. Truly.

Nonetheless, one must grant that circumstantial evidence is no basis to press formal charges, whether against various industries, government constituencies, addiction medicine practitioners, or any monopolies (real or imagined) against which the *cui bono* axiom might be leveled. To try this case in the media on my part would be to sink to the same level as those who've already tried the case in the media in Massachusetts. I would therefore suggest that those constituencies protesting that they've had neither a direct nor indirect role in the crippling attacks made upon Dr. Kishore demonstrate their goodwill by helping us find the actual parties responsible for these sustained assaults. It will be my sincere prayer that their search will be more successful than O.J. Simpson's hunt for the real killer, because I fear that for some, their search may well terminate at the mirror. 🖱️

Mexico: What's a Missionary to Do?

Roger Oliver



In April 2000, we crossed the border into Mexico for the first time as missionaries. It was an intimidating experience. The border

agents were known to be corrupt, sometimes criminally corrupt. Thirteen years later, things have gotten worse. We don't even think about driving to the border. It's too dangerous. During that same period of time, the evangelical Protestant church has grown. One estimate puts the number as high as 20 percent of the country's population. That is significant considering that we, and the Mexicans, think of Mexico as a Roman Catholic country.

The reasons for this are complex and inscrutable. I don't propose to offer any definitive interpretations or easy answers, but if you're going to be a missionary here you have to wonder what is going on. Are things getting worse as a prelude to a complete disaster (maybe the end of the world) or is all this the darkness before the dawn? What about the church? Is it failing as salt and light or is it slowly leavening the culture? What's a missionary to do?

I concluded that something was missing from my missionary efforts that needed changing. Mexico's problems are not the direct fault of missionaries, but I doubted that I was contributing anything towards their solution. I was busy saving souls but had no conception of sanctifying the culture, or if doing so was even a legitimate goal for a missionary. I certainly wanted to implement cultural solutions but didn't know how

to go about it. You simply can't wait until someone writes up the history before taking action. Prayerfully, I set out to make a reasoned analysis of what was going on around me and then to make changes.

What I propose to do here is to outline my conclusions about Mexico's situation and what I'm doing about it. Consider this to be the first in a series of subsequent articles that I trust will further develop my case. My analyses are based on my observations, my experience in Latin America, and a Biblical view of history. Much is based on what Mexicans say about themselves and their country. Curiously, Mexicans have a lexicon of aphorisms about themselves that imply that all Mexicans are fundamentally of the same mind.

What I am about to say will provoke controversy. Therefore, try to receive this input with grace. I'm doing the best I can, so keep the following points in mind: (1) This is a snapshot, and a blurry one at that, *not* a historical documentary. (2) Nothing is ever as bleak or as rosy as we may perceive it. In spite of the considerable negatives, Mexico is a great place to live. For us, it's as good as it gets this side of heaven. (3) Friends don't let friends drive drunk. Marcy and I love Mexicans. God has used this wonderful, warm-hearted people to bless us profoundly. We have lived here longer than we have ever lived in one place in our forty-three-plus years of marriage, and we have no plans to leave. We are more optimistic about the future of Mexico than most Mexicans are. To fulfill that future sooner rather

than later is the purpose of the following paragraphs, which may at times read like harsh judgments but which will heal the country if heeded.

Lest you get the wrong idea, we are not pioneer missionaries. We live in Puebla, Mexico. The state of Puebla has a population of over five million people, most of which live in and around the city of Puebla. Puebla is the home of the Volkswagen plant that employs around 12,000 people. We see all kinds of cars on the road here: all the major American models, lots of VW Jettas, and too many BMWs, Audis, and Mercedes. In Puebla, we can shop at supermarkets just like in the U.S., but we can patronize the local market as well. The city has five Walmart stores, Sam's, Costco, McDonald's, Burger King, Tony Roma's, Chili's (yes, the U.S. chain), Krispy Kreme, and five Starbucks. Papa John's, Pizza Hut, and Domino's all deliver. Medical care is excellent, with technology no more than three years behind the U.S., but costing a third or less of what comparable care costs in the U.S. Clearly, we are not suffering saints (at least we don't consider ourselves as such).

Not everyone has access to all these luxuries of the U.S. economy. McDonald's is where the middle and upper middle class take their kids. The poor can't afford it; they get around by bus, a quasi-free enterprise system subsidized by the government, but with routes all over the city marked by frequent stops. A ride across town can cost anywhere between fifty cents to one U.S. dollar. Corn for tortillas is government-subsidized as well. The government owns the

power company and the oil company. There is no competition. Mexicans pay too much for gas and electricity. Socialism pretends to help the poor.

I owe it to you, the reader, to state my presuppositions. I assume the following: Christ reigns. He is controlling history for the glory of the Trinity and to His own ends. He doesn't seek our counsel. The whole Bible is the Word of God, Old and New Testaments, and it applies to all of life. *All of life* means in the time and space we live in right now. Humanity's relationship to God is mediated by a legal declaration called a covenant. When we partake of communion we repeat Jesus's words, "This cup is the new covenant in my blood" (Luke 22:20; 1 Cor. 11:25), to remind us that we are under a covenant with the Sovereign of the universe. What He says goes. God is sovereign over the entire creation. Christ is reigning and must reign until He has put all His enemies under His feet. Christ exercises judgment throughout history through the sanctions of His covenant, the blessings and cursings outlined in our covenant document, the Bible.

Because I know Who my God is and what He says He is doing, I am full of exuberant hope for the future of Mexico in time and history (and not just in eternity). By "hope" I don't mean "maybe Mexico might blossom under God." My "hope" is a confident expectation. It will happen. The question is not if it will happen, but *when*. If not in this generation, then which generation shall see this? What should I be doing to hasten that process? Where do we start?

"To be Mexican is to be Catholic": Hard Truth or Dated Cliché?

Mexico is not so much Roman Catholic as it is secular humanist. There are beautiful colonial Catholic churches everywhere but they are not well-attended. The elites of Mexico are mostly prac-

tical atheists and are socialist Marxists in their thinking. The unwashed masses practice a syncretized religion that is a mixture of pre-Reformation Romanism and Aztec religion.

Mexico's culture is not monolithic. There is a rich variety of cultures here. The glue that holds all of them together is the worship of the Virgin of Guadalupe. "To be Mexican is to be Catholic and *guadalupano* (a worshipper of the Virgin of Guadalupe)," as the saying goes.

The syncretism that marks Mexico's religions is evidenced by the fact that the Virgin of Guadalupe is also known by her Aztec name *Tonantzin* (the goddess of mother earth). The cultural elites admit that they think the religion of the masses is a myth but they believe that "we need the myth to hold us together." They seem to fear that without the myth they will be unable to govern this people.

In a 2009 study of demographic and census data, anthropologist Elio Masferrer Kan pointed out that the statistics were being skewed to give the impression that Mexico is more Catholic and *guadalupano* than it actually is. The study was titled, "The Structural Invisibility of Evangelicals, Citizenship, Laity and Democracy."¹ His thesis is that such data manipulation is deliberately designed to (1) preserve the political power and influence of the Catholic Church and (2) to marginalize the growing evangelical community. He assumes that religious education is a private family matter and that public education is neutral.

The ruling class in Mexico loves Rousseau and the French Revolution, "The voice of the people is the voice of God." Mexico prides itself on its *laicismo*, meaning its secular government. Having been "educated" about the abuses of the Roman Catholic

Church, Mexicans are adamant about supporting the separation of church and state. Nobody questions this supposed "history of abuse by the Church" or that the solution for said "abuse" is the radical separation of church and state. Even evangelical Christians accept these notions without challenging them.

In practice the separation of church and state means the control of all religious expression outside of the state religion of secular humanism. The constitution of 1992 guarantees religious freedom. It created a bureaucracy in the federal government to control religious expression, the Department of Religious Affairs. Churches are required to form a religious association and register with the government. Whatever property they purchase belongs to the government. Pastors and priests are required to register as such with this governmental department. The legal term is *ministro de culto*. In 2009 there were more than twice as many registered evangelical ministers as there are Catholic priests (more than 40,000 evangelical pastors compared to just over 20,000 priests). All considered *ministros de culto*.²

There are important distinctions between a cult and a religion. A cult is "a system of religious worship especially as expressed in ritual" or "devotion or homage to a person or thing."³ What is a religion then?

The word religion comes from the Latin word *religio*, which means obligation, bond, reverence for the gods, from the verb *religare*, to bind. Inevitably, religion brings obligation, duty, i.e. life in accordance with an obligation that binds man. The root of *religio* is *lig*, to bind, and is cognate with the word *lex*, meaning law. Religion, therefore, structures life; it structures the life of the individual and of society.⁴

How is a cult then different from a religion? One can practice a *cult*, a system of ritual worship, without being

bound by its obligations. Cults do not structure one's life or society.⁵ Roman Catholicism, worship of the Virgin of Guadalupe, worship of the Catholic saints, are *cults*, but the *religion* of Mexico is the State. Consequently, there are striking parallels between modern Mexico and the Roman Empire. Quoting Stephen Perks again,

In ancient Rome one could join and practice the rituals of just about any cult one wished to adopt. There were many different cults, and they were very popular. But they were essentially personal devotion hobbies, not religions. The religion of Rome was Rome itself as the supreme political power. As long as Roman citizens acknowledged the religion of Rome they were free to practice whatever cult they wished, the cult of Jesus Christ included.⁶

Mexican independence (September 16) with the *grito* at 11:00 p.m. on September 15, the revolution of 1910-20 (November 18 and 20), Constitution day (February 5), Benito Juarez's birthday (March 21), Labor Day (May 1), are the holy days that mark the rhythm of life in Mexico. The Christian holy days are *observances*. Christmas and Easter week are holidays, but are more an external custom than a genuine recognition of Christ as King of kings and Lord of lords.

The evangelical church scrupulously avoids pagan celebrations like Virgin worship, Ash Wednesday, and the worship of the saints. But Mexican evangelicals rigorously support the concept of the separation of church and state and celebrate the civil religion. I would argue that it is the civil religion that actually organizes the lives of most Christians in Mexico.

Like most modern evangelicals in our own country (the U.S.), Mexico's evangelicals do not realize that the Christian faith governs *all* of life. One significant piece of evidence for this

is the fear that grips Christian parents about their children's future if they do not get an education accredited by the federal government's Secretary of Education, the SEP (Secretaria de Educación Pública). The SEP is a monstrous cancer, an abject failure at education but a complete success at intimidation and indoctrination in the religion of statism.

The Burden of Bureaucracy and Administrative Law

What has the civil religion of statism produced in Mexico? The dogma here is that (1) economics means central control, (2) politicians are elected to pass more and more laws promising more and more benefits, and (3) the economy does not produce enough jobs because of monopolistic international capitalism (especially U.S. monopolistic capitalism).

A young man who is a Christian and a doctoral student in economics once asked me about the Christian answer to the unequal distribution of wealth. He asked, "You give me 200 pesos. Now I have 200 pesos and you are 200 pesos poorer. What do we do about that?" I nearly yelled at him, "NO! That's not the way it works! I gave you 200 pesos because you had something I wanted. It's a free exchange, not a zero sum game." That was the first time he had heard a Christian say such a thing.

One of my high school students asked me for help with an economics class taught as mandated by the Secretary of Education. She did not even know the most basic elements of economics (such as the concept of supply and demand). What she was actually learning was a *Marxist interpretation* of Mexico's economic woes.

The public education system teaches this stuff and the graduates believe it ... including evangelical Christians.

The burden of taxes in Mexico is

four times what the Bible characterizes as tyranny (1 Sam. 8:15). The federally mandated benefits and taxes amount to 40 percent of what it costs to legitimately employ someone. For every sixty pesos an employee takes home, the cost to the employer is one hundred pesos in cash. The cost of firing an unproductive employee can bankrupt a small company. The expense of keeping up with the paperwork demanded by the bureaucracy and administrative law is horrendous (though for most people it is largely hidden). It is nearly impossible to get a business started without being a scofflaw and flat-out ignoring most of burdensome labor laws.

In the name of preserving the resources of the nation for the people, the nationalized oil company, Pemex, is corrupt, lines the pockets of the politicians, and sells gasoline at constantly inflating prices. Regular gas at the only gas stations that exist (which are ostensibly owned by the people) costs about \$3.50 U.S. a gallon.

The *neutral* lay public education system teaches thirteen-year-olds that they are free to begin their sexual life whenever and with whomever they please. The pressure is on to approve of homosexual marriage. Morality is defined by tolerance for what is to God an abomination. The teachers and the teachers' union are the delinquents. And evangelical Christians send their kids to these schools. The Secretary of Education (SEP) is a monstrosity of a bureaucracy. It does nothing productive. SEP-registered schools commonly employ a person just to fill out paperwork for the SEP and stand in line at their offices. People are fed up with the system but are afraid to risk an education outside the system. The system has a psychological if not real stranglehold on what people believe are their prospects for the future.

What do Mexicans Say About Themselves?

Mexicans talk about themselves as if all Mexicans were the same. Like most of us I think they are talking about the rest of Mexico, not so much about themselves. Mexican idioms include hundreds of *dichos* and aphorisms about themselves. They mimic the pessimism of the Cretan philosopher who said of his fellow countrymen, “Cretans are always liars, evil beasts, lazy gluttons” (Titus 1:12). The most common examples I hear are these:

Mexicans are undisciplined. They don’t know how to save so we have to have social security to take care of them. I asked a friend from the upper class, who repeated this, if it might not be the other way round. Could it be that Mexicans don’t save because the government promise of social security is an incentive not to save? It’s an empty promise. Social Security retirement is less than peanuts. Mexicans don’t read. Mexicans take advantage of you. “Give them your hand and they’ll take your foot” is the Mexican equivalent of give them an inch and they’ll take a mile. Mexicans are too informal so they always arrive late and pay late. (This one does seem to be true.)

Mexicans steal ideas from others and pretend they are their own. Knowledge is power so it’s best to hold on to it and use it rather than share it. We are consumers rather than producers of theology.

Mexicans never say no, they consider it impolite. “We’ll be there *if God permits*” is a pretty good sign they aren’t coming. You get used to it. They hate to let people down. They’ll spend ten minutes giving you directions to a place they’ve never been to. You’ll get lost following their directions but at least the encounter was pleasant. Sometimes it’s because they never drive a car and direct you the only way they know, by the bus routes.

Mexicans tend to be fatalistic and fixated on the past. They talk about “the 500 years” (meaning the weight of 500 years of history since the conquest). Porfirio Diaz, president of the Republic for nearly thirty years, is famous for observing, “Poor Mexico, so close to the United States and so far from God.”

Much of what Mexicans believe about themselves is myth and self-fulfilling prophecy. I suspect the ruling class consciously or unconsciously perpetuates these myths. People who read and are not dependent on the government are not so easily manipulated by myths. Those who are encouraged or pressured to do so *do read*. They are industrious, resourceful, and hard-working. A family in need will throw up a business on the street overnight without a license, to make ends meet. They are a gregarious and warm people. You have to work hard to be friendless here. And the food is really good.

Are There Any Signs of Hope?

Tons! People are fed up with the school system. They are fed up with their corrupt government. They are looking for answers. When I teach how the Bible applies to all of life and what is possible for a people whose God is the Lord, the response is almost always positive.

Mexico is not a third world country. The signs of economic progress and wealth are amazing considering the insane government controls and regulations that throttle business and punish initiative. There is a Christian Military Fellowship here. An Army lieutenant who was one of my students at the seminary told me, “Roger, you’d be surprised at how many Christians are in the military.” And as I mentioned earlier, the evangelical church is growing. The question is, Will the evangelicals make a difference?

Is the Evangelical Church Ready to Make a Difference?

The Christians I know in Mexico are good folks. They attend church, read their Bibles, and pray. They evangelize their families and neighbors and they do good works. Their beliefs about Christianity are a reflection of what they have received from missionaries. As a result, the church in Mexico is much like its counterpart in the U.S., the source of most missionaries sent there. Many of my observations apply with equal force to the church in America. Mine is a critique of the Christianity I have practiced most of my life. In so doing, I do not question my fellow Christians’ sincerity or devotion.

As with its counterpart to the north, the church in Mexico has largely been marginalized and thus ineffective in changing the culture. I offer three primary reasons for this.

First, the evangelical church is largely otherworldly (so heavenly-minded as to be little earthly good). The evangelicals’ outlook on the future in time and history is pessimistic because their accepted eschatology is pessimistic.

Second, the church has not been taught how to apply all of Scripture to all of life. Everyday life is organized around the civil religion of the state. The church’s political efforts have been aimed at getting Christians elected in the hope that will sanctify the system. Evangelicals fear and envy the power and influence of the Roman Catholic Church. They react strongly against any suggestion that their doctrine of the separation of church and state amounts to an endorsement of the church of the civil religion (the state) controlling religious expression.

Third, the church is largely antinomian.⁷ They have been taught that law and grace are antithetical. They believe that one’s relationship to God is either

mystical, intellectual, or experiential. Few understand the concept of the *covenant*, a relationship structured around a legal declaration of a covenantal relationship between God and man. If you want to provoke a fight in Mexico, mention the law of Moses as the standard of morality for our times.

A *fourth* factor is the fragmented nature of the evangelical church. Mexicans form their groups and are zealous to protect their turf. In the federal government's offices of religious affairs, evangelicals are known as the most combative religious sector in the country, usually fighting battles over church property. Divorce and out-of-wedlock pregnancy are about the same within the evangelical church as in the society at large. Mexican evangelicals are often difficult to deal with and take advantage of one another. A lawyer friend said of his Christian clients that they resist reconciliation efforts and often want something for nothing.

The family in Mexico is under assault. The Christian family is nearly as dysfunctional as the rest of society. Marriage is a covenant. A covenant is a solemn bond sovereignly administered with an oath that includes blessings and cursings. In a covenant marriage the husband is the titular representative. He is not commanded to be such, he *is*—and that means he is responsible for everything that happens in his family and for the condition of his marriage. Because we have forgotten or have never been taught what a covenant is, we don't know what the covenant of marriage means. Douglas Wilson makes an interesting distinction between classical Protestant theology and modern evangelical thinking:

Modern evangelicalism doesn't think and doesn't have a backbone. Because contemporary evangelical theology doesn't have a backbone, modern

Christian men who are taught in terms of it find themselves without backbone also. Without this knowledge of the covenant the husband does not know how to love his wife as Christ loved the church. If our theology does not teach the covenant, and a husband's covenant responsibility for his wife, then his wife will be loved sentimentally, not for very long, or in fits and starts.⁸

The social insecurity, violence on the borders, kidnappings, the corruption, the plague of abortion and homosexuality, the disintegration of the family, are all the judgment of God on a disobedient people. It hurts and the people of God are crying out for deliverance.

Not If, But When: If Not This Generation of Christians, Then the Next

So is there anything good about the church, anything positive to report? Yes. First, the church is the church. It is Christ's project, not ours. There is an awakening, a remnant looking for a better way. The school system is so bad that people are overcoming their fear of the SEP and taking their children out of the schools. There is a growing homeschool movement in Mexico. The opportunities to study on-line at home are growing. The government even recognizes the sorry state of the education system, but the reforms are wrongheaded and make things worse.

My tired refrain to my audiences when I teach is that Mexico is our promised land. The future is ours and I believe Christ will lift Mexico up from the ashes of 500 years of tired history in such a way that millions around the world will bow the knee and proclaim Christ as King of kings and Lord of lords. Then I ask them, "Are we going to be another generation that dies in the desert or are we going to cross the Jordan River and take this place for Christ our King?"

Many tell me that they have never heard anyone speak so positively about Mexico and Mexicans and their future. You can almost measure the reaction in the change of posture and direct eye contact with the audience. Mexico is a wonderful nation with a marvelous future. I know that because I know that Christ is putting all His enemies under His feet. He is conquering kingdoms and advancing His reign through His representatives on earth. That includes Mexico.

There is a growing remnant in Mexico looking for answers. They want what I am telling them is possible, even inevitable. They want to know how? Where to start? Now that we have their attention, what are we going to say? Borrowing from my friend Bojidar Marinov and what he did for his native Bulgaria, we have to *lay the intellectual foundations* for the future Christian civilization of Mexico. The vision has grown from a series of divine coincidences, God's providence, to an answer to "seek and ye shall find."

What's a missionary to do?

I read a statistic cited in an article on www.buildingchurchleaders.com that 30 percent of all short-term mission teams from the U.S. go to Mexico. The interviewee concluded, "If short-term missions guaranteed long-term results, then Mexico would be the most Christian nation on earth, and Tijuana would be the Holy Land."⁹

It isn't as simple as sending more *long-term* missionaries. We need to reevaluate everything we are doing, including the theology we are exporting, how we evangelize a nation, what we invest in ... in short, *how we disciple the nation*. Speaking for myself, I have failed to teach the people to obey everything that Christ has commanded us. Until recently, I didn't know what that even meant. I thought I did, but I didn't. It

means teaching the whole counsel of God and that includes the law.¹⁰

To fix this, we are working in three areas: (1) educating the next generation; (2) translating and distributing books and articles and (3) a web page, www.vision-mexico.com.

Teaching the Next Generation— The Learning Center

When I was the director of Puebla Bible Seminary, one of my goals was to make the seminary financially independent. A common solution in this part of the world is to start a school within the seminary. While that idea was percolating, I began to read everything I could get my hands on about the philosophy of Christian education and why one should homeschool. I learned that education is not neutral, that it is a religious activity and that God assigned that task to parents, not to the state (Deuteronomy 6:4–9).

The idea of a school to support the seminary economically morphed into the heart of a strategy to build a Christian civilization in Mexico.

We started three years ago with a kind of homeschool co-op comprised of six junior high kids using an on-line homeschool program conducted in Spanish. Parents have hitherto been intimidated by fears that their kids will have no future without a SEP-accredited education. But things have gotten so bad in Mexico's state schools that parents are willing to consider other options, not because they understand their responsibility as parents to educate their children, but because it is downright dangerous to send their kids to public school. Bullying and violence are out of control, while Christian children are taught a morality in total opposition to what the Bible teaches.

Although our homeschool co-op isn't SEP-approved, the results in behavior and academic progress were

beyond our expectations. We did not actively promote the project but word spread quickly and the second year we had forty-seven students from primary to high school. This year, our third year, we added preschool and had reached ninety-six students being homeschooled.

The homeschool co-op is not a school. Someone started calling it the Learning Center and the name stuck. All subjects are related to the Creator who sustains the world, so math and science and language and all the subjects are possible. Each student spends thirty minutes every day copying from the Bible in cursive handwriting, starting with the book of Deuteronomy. They can recite the Ten Commandments and the Lord's Prayer by heart. They are learning the Westminster Shorter Catechism, which we call the *basic principles* of the Christian faith. (The word "catechism" sounds too Roman Catholic.) The results have been impressive. Two examples:

One of the preschoolers, a tiny four-year-old girl, was out shopping with her mom around the time of the Day of the Dead (Mexican Halloween). Some kids in costumes approached them as is the custom here. They were dressed as witches, monsters, and skeletons. Christians don't celebrate this holiday here and well they shouldn't. It has its roots in Aztec pagan worship of dead ancestors just as the Greeks did in ancient times. So, Dana says to her mom, "Mommy, we don't have to be afraid of them, right?" "That's right," says the mom. Dana then proceeds to tell the kids, "God doesn't like death, He likes life," immediately followed by quoting the first, second, and sixth commandments.

Last year a family approached me about a problem they were having with their daughter in the public school. They are a Christian family and "in ministry," as the saying goes. He is a doctor and she is a nurse as well as a graduate of the

Baptist seminary in Mexico City, Lomas Verdes. They were beside themselves about what to do about their daughter. She was fourteen or fifteen at the time and was being recruited into the lesbian lifestyle by a companion at the public school. We didn't really have room for her but when her dad asked me if he should pull her out now or wait until next year I asked him what he would do with a patient who had cancer. That settled it. They pulled her out the next day and brought her to us. A month later she said to her mom, "I don't know how I could have turned my back on God."

These are just two of many stories that encourage us to believe we are on the right track. Not all the stories are success stories. The Learning Center is a spiritual battlefield. The kids come to us loaded with humanistic baggage.

The Learning Center is a mustard seed project to build the future Christian civilization in Mexico from the bottom up. It's exhausting but rewarding work. Never did we expect to be working with children, especially since we are at retirement age.

The vision keeps growing. We hope to offer an apprenticeship program to some of the high school graduates from the Learning Center. The students will work as apprentices in the Learning Center while they study to earn a bachelor's degree in education and child development. The Learning Center will be a place for covenant families to educate their children from preschool through college.

The plan is to help the graduates of the apprenticeship program to start Learning Centers all over the state and eventually throughout Mexico.

Translation

We are also investing all we get in donations into translating Reformed literature into Spanish. Our ministry

Continued on page 26

Don't Teach Conclusions

by Andrea Schwartz

"It needs more than ever to be stressed that the best and truest educators are parents under God. The greatest school is the family. In learning, no act of teaching in any school or university compares to the routine task of mothers in teaching a babe who speaks no language the mother tongue in so short a time. No other task in education is equal to this. The moral training of the children, the discipline of good habits, is an inheritance from the parents to the children which surpasses all other. The family is the first and basic school of man." ~ R. J. Rushdoony, *The Institutes of Biblical Law*, p. 185



Often tell parents that one of the *positive* by-products of teaching your children *how* to think Biblically (teaching them God's law-word) rather than *what* to think is that, as they mature, they can be one of the many counselors the Bible suggests a person needs to make sound decisions.

One of the most *dangerous* things you can do as a parent is to teach your children to think Biblically. Why? Because, once you establish that their chief duty in life is to "Fear God and keep His commandments" (Eccles. 12:13), you have communicated the truth that *you* and *they* are under the authority of God and governed by the same standard. That automatically invalidates any parental assertion, "My word is law," and that obedience to the parent must be carried out blindly, without question. This puts a tremendous onus on parents to ensure that the rules they are mandating are, in fact, correctly lined up with God's Word explicitly or implicitly.¹

The goal of education is to prepare useful citizens for the Kingdom of God.² Part of being *useful* is to be self-consciously and deliberately maneuvering through life, weighing one's actions and decisions by God's unchanging standard. When parents (or elders for

that matter) demand blind obedience and fail to provide a Biblical apologetic for their mandates, they may create a practiced hypocrisy in those under them. Very early on, children learn what things are most important to their elders, and they can become quite adept at giving lip-service in compliance while their hearts remain unchanged.

We continually instruct children that they must *honor their father and mother*. We point out that while they are quite young, this means obedience to instruction and correction. As they mature we must expand on what honoring one's parents means.³ If we do not do so as they transition into adulthood, they will never learn how to exercise dominion, and we will never learn how to interact respectfully with the young adults (and eventually mature adults) who are our offspring. Despite the best of intentions, many parents who were rebellious in their youth determine that they will make sure that their children *will not sin* rather than help them deal with the sins that are inevitable in the process of their sanctification. Better to embrace the calling to teach them how to make Biblical decisions, rather than trying to construct family life in such a way as to prevent all transgressions at all costs.⁴

The Appeals Process

There must be built into the rela-

tionship the means by which children can appeal parental decisions. Part of the parents' duty is to ensure that the means of appeal does not automatically bring about punitive actions against the child. A plan must be in place (and adhered to by parents) that prevents flare-ups, shouting, and harsh words. If we deny this to our children, we have subverted the message of the Scriptures. Aren't our prayers to our Heavenly Father appeals to alter circumstances? By reading God's Word we hear from Him, and in response to our prayers, the Holy Spirit communicates to us. If we fail to establish this principle in our relationship with our growing children, we may be exasperating them (Eph. 6:4) and causing them to stumble (Mark 9:42).⁵

Not all children will want to take the steps necessary for genuine interaction with their parents because it may entail shouting, misunderstanding, and discipline. Often they opt for telling one parent (usually the mom) their grievance(s) and she communicates the upset to their dad. I fell into this trap more than once and I can honestly say nothing very good came out of it. I ended up in the middle of the disagreement and resolution didn't occur because both sides were filtering their opinions and emotions through me. It was a lose-lose situation.

As the expression goes, third time is a charm. By the time my third child was experiencing differences of opinion with her father, I was weary of my previous unsuccessful interventional approach. So I prepared the ground on both sides, dad and child, and encouraged each to express their concerns with the other without me as intermediary, and really listen to each other without assigning the worst of motives to the other person.

Yes, voices were often raised and tears often flowed. Sleep was often deprived because these cathartic moments usually became late night encounters. The situations did not always resolve immediately and there were times when one person would not speak to the other. But, as long as each party in the dispute was honest, and didn't conceal hidden gripes and grievances, resolution eventually occurred.⁶

This policy of open communication is the precursor to conflict resolution in families. Should the problems seem insurmountable, other trusted, believing friends can help keep the molehill from turning into Mt. Everest! On some occasions, I have appealed for assistance to my adult children, and have been grateful that they contributed to the discussion from a Biblical foundation.

Of course, none of this is a workable solution if God's law is not the foundation upon which a person or family operates. Just using "Bible talk" or frequent quoting of the Fifth Commandment while leaving out the other points of the law is not useful for restoration.

Whereas it is true that the father heads the household, it is under the guidelines of servant-leadership (Mark 10:42–44) and being the foot-washer in imitation of Jesus (John 13:1–17). Both parents need to emulate our Savior, who provided an excellent model for effective teaching and discipleship.

Jesus made ample use of stories, analogies, reproofs, and corrections in His dealings with others. He stated who He was and left it for them to follow or reject Him. He presented to His listeners a confident and unswerving allegiance to God's Word. If parents would emulate how Jesus nurtured His disciples, they would be way ahead of the game in discipling their own children.

Jesus made frequent use of questions, inviting His disciples to reason things out in a context of Biblical thought (Mark 8:29, Luke 15:4). He presented Truth and allowed them to come to their own conclusions. Some understood sooner than others (like Nicodemus), and some never embraced His message at all (Judas).

What If My Child Wants to ...?

A mother recently mentioned to me that one of her daughters expressed interest in someday joining the military. This caused some alarm on her part as she tried to figure out why her daughter had such a desire. Based on how this homeschooled child was being raised, this announcement really took her mother off guard.

In an attempt to help her relate to what her daughter shared, I asked her to consider possible reasons the girl might say this. Mom responded that she thought that her daughter might consider that being a soldier was exciting. As we talked this through, I inquired if as a child she ever had similar desires. She recalled that there was a time in her youth when she was jealous of the chores her brother was given as opposed to those she was assigned—his seemed like more fun. She told her mother that she wanted to mow the lawn. However, when she finally took a stab at mowing, she was more than willing to return to the chores that were her responsibility. I pointed out that drawing from her own experience could be useful in helping

her to understand her daughter.

I suggested that she hear her daughter out and discover what about the military was appealing to her. Since the girl is ten years old, and in no danger of being accepted by any recruiter any time soon, I pointed out she had time to teach a Biblical perspective on women in the military, including the obvious physical and emotional differences between men and women, the under-reported cases of sexual abuse within military ranks, how being enlisted affects a woman having and running a family, and those Scriptural references that speak specifically to this issue.

She *could* simply tell her daughter, "No. Women shouldn't be soldiers! Stop talking like that!" Or, she *could* engage her daughter to approach this subject in such a way that her daughter comes to a sound conclusion after an extended time of consideration and reflection.⁷

Those of us who have taken on the role of teacher for our children need to be on our guard to give them the space and opportunity to reach sound conclusions while they are still immature and naive in some areas. If we don't encourage working out differences of opinion while our children are living under our roof, they will be handicapped when they venture out into the broader society and potentially absorb some of the poison of humanism. Instead of "butting heads," the potential for helping them reach sound conclusions is augmented if a process already exists within the family to express disagreement and talk subjects out in a God-honoring way.

Teaching is a risky business. What if your students do not really learn the truths you wish to convey? Worse yet, what if they come up with the "wrong" conclusions about what you instructed—perspectives quite different from your own?

If you are a teacher in a day school

setting, you might file this under the category of *the cost of doing business*. But if you are a home educator, your graduates don't migrate away only to return for periodic school reunions. As a parent/teacher you get to see them and interact with them on a regular basis for the rest of your life. You may even be playing with *their* children someday!

It is precisely for this reason that the homeschool needs to be the place where all things are taught from and related to the Word of God. As in the parable of the sower, the home schooling parent is responsible for sowing *good seed* and must be more concerned with sowing than on the ground the seed lands. Nowhere in that parable does Jesus hold the sower responsible for the ground on which the seeds end up. If your children don't see eye-to-eye on all matters and concerns, it isn't a failure on the part of the parent/teacher. By the same token, if children see everything in alignment with their parents without any deviation or disparity, it could mean that both parent and child are mistaken. My point is what *they* end up thinking does not validate or invalidate the teaching you provided. What we are called to be is faithful; the regenerating and sanctifying work in their lives is under the control and jurisdiction of the Holy Spirit.

I have very definite views on current events that my adult children don't always agree with. Rather than avoid discussion about these topics, we often have lively debates that result in potent food for thought. Rarely do we alter our positions entirely, but I am continually amazed at how well-reasoned their arguments are. Just recently, after one such dialogue with my son via email, I inquired, "How did you get to be so smart?" His reply, "My teacher made me think too much!!"

R. J. Rushdoony exemplified teaching the Word of God rather

than merely transmitting his own conclusions. His writings and lectures did not have persuasion as a focus. No, his work and mission were much more vital than that. He was convinced that if he presented the Word of God faithfully, the Holy Spirit would lead his listeners into all Truth. We homeschooling parents can learn a lot from him, not only from his message (the Bible speaks to all areas of life and thought), but also from his method (unabashedly premising all perspectives from an orthodox, Biblical perspective). In the end, that's the kind of legacy that is worth recording on one's lifetime resume—we were found faithful in raising our children in the nurture and admonition of the Lord. 🏡

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1. The stewardship responsibility of parents is not given to flawless people. Those who are in the process of being sanctified are the ones training and instructing the children God has given them. This should give all parents a greater impetus to know and apply the law-word of God throughout all areas of their lives. The reality that they, as parents, are not without error should drive them to make sure they are on solid-ground with the rules and regulations of their households. God's blessings should not be anticipated if they operate any other way.
2. See Andrea Schwartz, "Parent Directed Christian Education," *Lessons Learned from Years of Homeschooling* (Vallecito, CA: Chalcedon Foundation, 2006), 5.
3. A young child demonstrates honor of

parents by obedience and compliance. As a person grows into adulthood, embracing the self-discipline that comes about with a practiced application of God's law-word, honoring becomes respecting decisions and preferences while communicating differences of opinion in a respectful way. Romans 12:10 should be the overriding guideline in dealing with conflict.

4. By means of analogy: Teaching a child phonics is a much more effective and long-term approach to reading rather than attempting to teach them each word in the language. Phonics provides a system to approach unfamiliar words. In a like manner, teaching how to approach life within Biblical guidelines is a more Kingdom-driven approach than attempting to teach all potential circumstances they will encounter in their lives.

5. This appeals process serves as a safeguard against parents going too far (becoming dictatorial) in imposing extra-Biblical requirements on their children. Tyranny on the part of superiors will certainly provoke God's wrath.

6. Conflict resolution is something that is valuable to learn and practice between husbands and wives, eliminating the shouting and crying so as to better prepare them to deal with the real and expected conflicts that occur with children. Like so many other areas of parenting, a teachable spirit makes this process smoother.

7. One of my children was determined that she was going to be an astronaut. I knew that that was not likely to happen, but instead of squelching the desire, I used it as an opportunity to let her study and research all she could about the subject, even arranging a tour of NASA in our area. In the process she learned quite a bit regarding aeronautics, rockets, the history of flight, and more. I'm not sure she remembers when the desire for space travel abated, but instead of telling her she was wrong, I allowed her to make that decision on her own.—(Oh, how I wish I had practiced this more with my children in other areas, rather than concluding for them that their ideas *were* wrong!)

Church Leaders Gird for Next Battle in Marriage War

by Lee Duigon

“On an issue as sensitive as this, knowing that Americans hold a wide range of views based on deeply held beliefs, maintaining our nation’s commitment to religious freedom is also vital. How religious institutions define and consecrate marriage has always been up to these institutions. Nothing about this decision—which applies only to civil marriage—changes that.”

—Barack Obama, June, 2013

“If you like your health care plan, you will be able to keep your health care plan, period.”

—Barack Obama, on numerous occasions

“That’s the good thing about being president. I can do whatever I want.”

—Barack Obama, January, 2014



Every day there’s another story in the news. Small businesses owned by Christians—bakeries, florists, a photography studio—incur the wrath of the government for declining to provide their services to same-sex “weddings.”

It’s one thing to crush ordinary, powerless individuals. But behind them stand Biblically-faithful churches that teach the sacredness of man-and-woman marriage, ordained by God, and the sinfulness of any homosexual parody of marriage. If the churches stand, will not “gay marriage” fall? A house divided against itself will fall. And can even a country as great as the United States find room for two totally contradictory systems of morality?

Many church, para-church, and social conservative leaders fear that it’s only a matter of time before the government seeks coercively to impose its own moral system on the churches—presidential promises notwithstanding.

Last year, anticipating Supreme Court decisions that could have redefined marriage in America (but actually stopped short of doing that), a coalition of these leaders signed a declaration warning the Supreme Court that Christians will resist any such action.

“As a nation, we have lost our moral compass,” says the declaration of the Freedom Federation. “As a result, we are losing true freedom. We affirm together that there is a moral basis to a free society. Though we live in a secular society, together we reject relativism and secularism.”

Nine months, and several lower court rulings later—a judge in New Jersey, for instance, ordered last September that same-sex “marriage” must be performed in New Jersey—how do things stand today?

Chalcedon consulted three of the declaration’s signers: Dr. Paige Patterson, president of Southwestern Baptist Theological Seminary; Dr. Richard Land, president of Southern Evangelical Seminary; and Robert Knight, with the American Civil Rights Union.

They Don’t Trust the President

None of the three expected the government to keep its hands off the churches for long.

“President Obama has impressed few with his promises and his intention of keeping them,” Paige Patterson said. “If he attempts to force such demands on the churches, we have a 2,000-year history of thriving under persecution. Those of no serious commitment will be driven away by the persecution. But

the church purified will take whatever persecution comes and prosper in its devotion to Christ. In a land marked by religious freedom, even the president will find this step difficult to enforce.”

“From his [Obama’s] actions, it seems he thinks he has the power to do anything he wants,” said Richard Land. “But by saying the government can redefine marriage, he is acting above his pay grade. God has already defined marriage—period.”

“If you like your church doctrine, you can keep it,” Robert Knight quipped. “Seriously, there is an unsaid assumption that he [Obama] has the power, right now, to force churches to perform same-sex marriages.”

On a personal note, it feels strange to be writing this—that here, in the United States, called in its Pledge of Allegiance “one nation, under God,” important, responsible persons in the Christian community actually expect the nation’s government, led by a president whose promises they don’t believe, to launch a persecution of the churches. And why? For the seemingly irrational purpose of forcing the churches to go against Scripture and recognize, or even perform, “marriages” of men to men, and women to women. What could be more bizarre?

The Arc of Persecution

"The Left long ago saw the homosexual movement as the most destructive cultural force they could unleash," said Robert Knight. "It's powerful. It challenges moral standards, the authority of Scripture, and truth itself. If homosexuality is normal, then there is no normal."

"America long ago abandoned the spiritual and moral principles that belonged to her founding," Dr. Patterson said. "I do not see the founders through rose-colored glasses like some do, but this is not the same land that greeted my birth 71 years ago."

The federal government, and also state governments, said Dr. Land, long ago strayed from Biblical principles of government.

"How? Let me count the ways!" he said. "Romans 13 states that the purpose of the government is to punish evil and reward good. But we have governments that, for instance, set up casinos and encourage gambling, promoting an anti-social and perverse activity that draws crime wherever it's found. Government subsidizes out-of-wedlock births, while at the same time awarding grants to Planned Parenthood to perform abortions."

"People are afraid," Knight said. "We see so-called 'conservatives' paying homage to the sin lobby. No one in politics will speak against it, for fear of public shunning and a loss of lucrative opportunities. And corporate America is just as much under the thumb of the sin lobby as the politicians."

Knight, who authored the first draft of a bill that eventually became the Defense of Marriage Act—a law, passed by Congress and signed by President Clinton, which this president has publicly refused to enforce or defend—predicted the arc of persecution.

"First they'll go after Christian-

owned businesses, using public accommodations laws to force them to provide goods and services to 'gay weddings,' or else their business will be destroyed by the government. We're already seeing those stories in the news just about every day.

"Then they'll attack para-church organizations, like they went after Catholic Charities in Massachusetts and forced them out of their adoption ministry. [Editor's note: In 2006 Catholic Charities discontinued its adoption service, in response to an order by the state that it make children available for adoption by "gay couples."]"

"Finally," Knight said, "they will threaten the tax exemption of churches. And I think it's going to come to that."

How Should the Church Respond?

How should the churches respond?

The declaration says, "As Christians united together in the defense of marriage, we pray that this [redefinition] will not happen. But make no mistake about our resolve. While there are many things we can endure, redefining marriage is so fundamental to the natural order and to the true common good, that this is a line we must draw and we cannot and will not cross."

"Our ultimate obedience is to God, not the government," said Richard Land. "If Caesar commands us to do something contrary to God's will, we must obey God. And we'll see them [the government] in court!"

"The answer is to rally our people. We outnumber them," Knight said. "Churches have to make it very clear that there's a line that can't be crossed. And that line is coercion. But before we come to civil disobedience, every legal resource must be exhausted."

"Actually," said Paige Patterson, "'being Christian' became much too easy. The reality of dying to self to live

for Christ was abandoned, and the moral fallout was inevitable."

He and Dr. Land discussed positive actions that the churches might take.

"The major work of the church is still to introduce men and women to Christ," Dr. Patterson said. "The church has no power to change culture. But if the church changes enough individual lives by introducing people to the regenerating power of Christ, then the culture automatically changes."

"I do not advocate the abandonment of social and political activism, but we simply must recognize that this will never be enough. Only a great movement of God in the hearts of men can ever affect that change."

Dr. Land took a slightly different tack. "Their agenda is to have their lifestyle not only tolerated, but to have it affirmed, and to use the government to ostracize and demonize those who disagree," he said. "And it's our fault for letting them do it."

"The church must seek to make every congregation a counter-cultural, pro-marriage center. The divorce rate among Christians is much too high; so we must provide counseling and support for married couples in the church."

"The culture today is shaping the church, especially in regard to sexual issues. We've got the world inside the churches; we let the church get suburbanized. So we have to start by preaching the Word of God, pure and unadulterated. We have to widen the gap between the world and the church."

Southern Evangelical Seminary, he added, is "committed to rebuilding a Christian world-view—not only here at SES, but in churches throughout the land." To help local churches do this, various resources and teaching materials are available on the seminary's website, <http://www.ses.edu>.

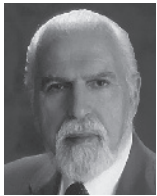
Continued on page 26

Statist Medicine

By R. J. Rushdoony

Chalcedon Medical Report No. 8

(Reprinted from *Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 499-503.)



An important book published recently is Alexander Podrabinek's *Punitive Medicine* (Ottawa, IL: Karoma Publishers, 1980, 223

pages). The author is now serving a sentence of exile in Siberia. This is a careful and documented account of the use of psychiatry for political purposes in the U.S.S.R.

Notable opponents of the communist regime are discredited by being sentenced to mental institutions, there to be drugged and tortured into submission. The psychiatrists act on orders from above. They justify this prostitution of their profession by saying that no man in his right mind would speak out, take a stand against, or contradict and challenge the state system and the official ideology. "Normalcy" and mental health to them means living with the system. To question or fight the system is for them not a normal act nor a sensible one; hence, it is a sign of mental problems.

Thus, mental health is defined by conformity to the Marxist order, not by a sound mind in relationship to God, and to men in and under God. Normalcy and mental health become whatever the state decrees and does. Such a definition is very close to that of the Western democracies and their schools; men are group directed, subject to group dynamics, and are trained to regard the behavior of those resisting the group as "deviant." (One mother of an intelligent

"There is no reason to believe that socialized medicine anywhere will serve the people any better or as good as private practice. On the contrary it will serve the federal government. Let us remember, after all, that the Sixteenth Amendment (the income tax) was voted into the U.S. Constitution in the name of helping the poor!"

boy, whose father was a noted scientist, was called to the public school to discuss her "deviant" son. His "problem," which brought him under suspicion, was a preference for reading over playground horseplay.) The group is the norm; society determines standards and mental health. The Marxists have simply put this humanistic standard under more disciplined direction: not the group, but the state, determines normalcy and mental health.

As a result, we have what Podrabinek calls "legalized lawlessness" (p. 99), the newer psychiatric "hospitals" are less evil (p. 34), but all grow in perversity with time, and sadism becomes the order of the day among doctors and guards (pp. 30ff.). No doubt, the courage of the resisters is a reproach to them, and intensifies their sadism and evil.

Added to this is the fact that orderlies use patients for sexual perversions (p. 31).

The Soviet definition of mental health as conformity leads to strange diagnoses such as these: "She is suffering from nervous exhaustion caused by justice-seeking." "You have schizo-dissent," and so on (p. 78). "Soviet psychiatry does not allow any opportunity for conscientious refusal to adapt" (p. 77).

Very aptly, Juliana Geran Pilon calls all this "The Shame of Soviet Medicine" (*Reason* magazine, January, 1980). The problem is not restricted to psychiatry but is common to all medicine in Marxist countries. For example, venereal diseases are dogmatically called "bourgeois." How can a bourgeois infection exist in a socialist paradise? It not only exists but is very widespread, although not acknowledged. No statistics are given on V.D.; it has supposedly been abolished. Because it has been abolished, there are no clinics to treat it. The unhappy patient must go to the "dermatology" clinics for treatment! Dermatologists visiting the Soviet Union are assumed to be specialists in venereal diseases.

The same is true of narcotics. The newspapers like to write about "The Absence of Addicts in the Soviet Union: One More Proof of the Superiority of Communism over Capitalism." All the while, the use of drugs flourishes, and a drug culture is very real. (See Yuri Brokhin: *Hustling on Gorky Street*, pp. 74, 121).

The point is clear. Diseases and problems do not “exist” unless the Marxist state allows them an official existence or recognition. Medical training is controlled; doctors and psychiatrists are controlled; hospitals are controlled; drugs, like all medical practice, are a state monopoly. The medical profession serves the state, not the patient. Doctors are a part of a bureaucracy which has a state-controlled life and conscience.

Punitive Medicine? Of course. In cannot be otherwise. As Podrabinek notes: “Punitive medicine is a tool in the struggle against dissidents who cannot be punished by legal means” (p. 63).

The most serious mistake we can make is to treat punitive medicine as a Soviet aberration. We should instead see it as the logical conclusion of all socialized medicine.

The advocates of socialized medicine believe that such a step would bring more medical care to the poor and needy. The fact is that, at least in the United States, the poor have usually had more medical services rendered to them than any other class. The fact of their poverty has made them the recipients of free services, or subject to very nominal fees, and hence they have more readily used doctors.

But the problem goes deeper. Ostensibly, socialized medicine will serve the people. Senator Edward M. Kennedy, in his book, *In Critical Condition, The Crisis in America's Health Care* (1972), sees socialized medicine as “the choice of conscience.” “The government” will supposedly have a conscience and a concern for the poor which doctors ostensibly lack. Private practitioners, whom he sees as grasping businessmen, will somehow all become Good Samaritans when the federal government controls them. His picture is a passionate, selected, and extremely partial one. It is also very unrealistic.

There is no reason to believe that socialized medicine anywhere will serve the people any better or as good as private practice. On the contrary it will serve the federal government. Let us remember, after all, that the Sixteenth Amendment (the income tax) was voted into the U.S. Constitution in the name of helping the poor! The income tax was to be limited to “soaking the rich” and distributing the wealth. It would make a freer and happier America possible. The worker would come into his own, and there would be a better America for all.

There is no reason to suppose that a socialized and federalized medicine will be any more benevolent than the Internal Revenue Service. The I.R.S., after all, was created with at least equal idealistic motives. Anyone who can think of the I.R.S. as the people's friend today does indeed have mental problems! Socialized medicine will be no better than the I.R.S., and potentially far worse. Any and everything which puts us into contact with a powerful state and its bureaucracy is dangerous, and socialized medicine will place us in a very close relationship to that power-state: at pregnancy and childbirth, in ill health and accidents, for a variety of required medical examinations, and much more. Also, as euthanasia becomes an accepted practice like abortion, the more the state knows about you, the less safe you are.

Already, of course, the hand of the state is very heavy upon all doctors. Medical schools are extensively subsidized and thereby federalized. Because of funding, the medical school looks as much to Washington, D.C., as it does to the general practitioner, or the surgeon, and their problems. Hospitals are also serving the state and are more ready to displease doctors and patients than federal authorities. What the state controls serves state purposes.

Thus, Alexander Podrabinek's

Punitive Medicine gives us merely the avant-garde aspect of the new medical practice, socialized medicine.

It is a very logical development. The state is a punitive agency or institution. Its purpose is to punish or to vindicate. Its basic and truest instruments are the courts, the police, and the military. Their purpose is to punish or to vindicate. The life of the state is geared to punitive action. St. Paul, in Romans 13:1–4, makes clear that the true function of the ministry of justice (the state) is to be a terror to evildoers. The state is the agency of coercion. The church's function is to educate; industry's function is to produce; and the medical professions' function is to heal. To place the healing arm of society under the coercive or punitive arm is the height of folly and unreason.

No realm taken over by the state has escaped its coercive and punitive nature, to the detriment of its original function. Thus, before the states in America took over education, the United States had the world's lowest illiteracy rate and a remarkably capable populace. Today, after a century and half of Horace Mann's evil “reform,” state control of education, we have our highest illiteracy rate in history. Jonathan Kozol, in *Prisoners of Silence* (1980), gives us some very alarming estimates, from federal and other sources. The Office of Education estimates that fifty-seven million Americans are unequipped to carry out the most basic tasks. This means over 35 percent of the entire adult population. Some place the figure as high as sixty four million. Perhaps twenty three to thirty four million of these are illiterate; the rest can barely function. Illegal aliens, who may number as high as eight million, are not in these statistics at all. Kozol is a liberal, a concerned liberal. How does the teachers' bureaucracy deal with all criticisms of its incompetence? With

evidences of illiteracy among teachers themselves? Typical of its reaction is an article on “New Right’s Attack on Teachers” in the *Tennessee Teacher*, April, 1980. Well, it is all an ugly conspiracy! “Since we as teachers believe in public education and in professional dignity, then surely we see the New Right as very wrong—a dangerous threat to the freedoms we inherited and continue to espouse.” A bureaucracy calls itself the vessel of freedom! This is 1984 and Newspeak indeed! It is also the voice of monopoly and unreason. Coercion remains in the public schools, because they are agencies of the state: compulsory attendance laws, the persecution of Christian schools, and the like. But education is disappearing.

There is no reason to believe that socialized medicine will be any better. It will rather become *punitive medicine*.

“No realm taken over by the state has escaped its coercive and punitive nature, to the detriment of its original function.”

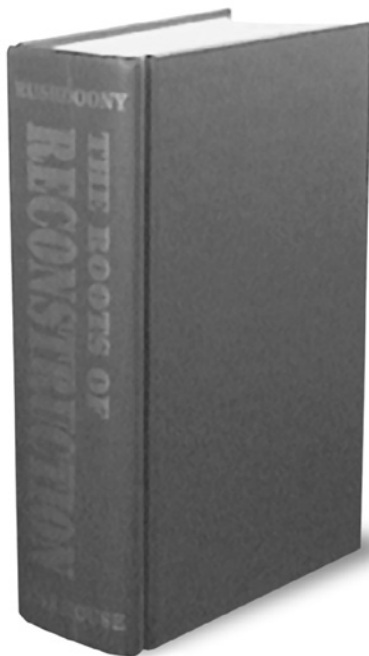
Thus, the problem is not merely a Soviet problem: it is our problem as well.

The sphere of the state is the ministry of justice according to the Bible. Its activities are properly punitive, and its jurisdiction must be limited to those areas which are legitimately punitive. Healing is not one of these. When the state takes over all areas, coercion prevails in all areas. As a result, because no independent, uncoerced, and free voice exists, corruption prevails. Brokhin noted that the chief stimulus to labor in

the Soviet Union is the bribe. Without it, the economy would collapse (p. 97). As Brokhin further observed: “There will never be a Watergate-style scandal in the Soviet Union. No party boss ever has been or ever will be brought to trial and jailed for bribery, corruption, or theft. If one corrupt high official were ever sent to jail, all the rest would have to go too, almost without exception” (p. 102). Where charges of corruption are made in the U.S.S.R., they are a facade for a personal vendetta, or for coercing dissent.

American life—and medicine—needs to be preserved from statist controls. Punitive medicine is not an agency of healing but an aspect of total terror. Those who seek it should be viewed with distrust. At the very least, they suffer from moral and intellectual myopia. 🏠

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Oliver ... Mexico cont. from page 17

strategy is to go after the remnant. I'm uncompromising about that in the Learning Center as well. The importance of a translation program is an idea that we learned from Bojidar Marinov. We live on my military pension. This permits us to invest everything that we receive in donations into the very things we came here to accomplish.

www.Vision-Mexico.com

We have two other activities/ministries we are working on: the web page mentioned above, www.vision-mexico.com, and a home church that is developing into a Christian family synagogue rather than a traditional church. Pray that both grow into vehicles to extend the Lord's work ever deeper into the nation of Mexico, and that we who name the name of Christ don't squander this opportunity among the fields white unto harvest. The door is wide open and effectual, and the prospects have continued to improve since we've learned to apply the *whole counsel* of God to the nations that are in such desperate need of His covenant Word to them.

The Future Is Ours in the Lord

Be encouraged. The future belongs to us and we belong to Christ and Christ belongs to God. (1 Cor. 3:22–23)

I'm writing this during the Advent season. I must admit that I love to hear Handel's Hallelujah chorus at this time of year. It is the heart of the story of Christmas, the birth of our Savior King: "For the Lord God almighty reigneth, Hallelujah, Hallelujah, Hallelujah."

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever." ~ Revelation 11:15 quoted in Handel's "Hallelujah" chorus. 🎵

Roger Oliver serves as a missionary in Puebla, Mexico, his home for the last

14 years. His primary ministry has been theological education and leadership development at Puebla Bible Seminary where he served as the director for 8 years until June 2012. Roger retired from the US Army in 1992. He earned his MBA at Syracuse University for the Army and completed a ThM in Bible Exposition at Dallas Theological Seminary after retiring. Roger and his wife, Marcy are trained in Christian conflict mediation. They are active in the home school movement in Mexico and spend most of their time at the Learning Center in the seminary, a homeschool coop. They also lead a house church in their home and an on-line ministry called vision-mexico.com.

1. Elio Mansferrer Kan, *Ciudadanía laicismo y democracia, La Invisibilidad estructural de los evangélicos*, Centro de Estudios de las Religiones Contemporáneas, México D.F., 2009.

2. Ibid.

3. Stephen Perks, "Christianity as a Cult," in *Common Law Wives and Concubines, Essays on Covenantal Christianity and Contemporary Western Culture* (Taunton, Somerset: The Kuyper Foundation, 2003), 9.

4. Ibid., 10.

5. Ibid.

6. Ibid.

7. Antinomian – against the law. "One who holds that under the gospel dispensation of grace the moral law is of no use or obligation because faith alone is necessary to salvation" *Merriam-Webster's Collegiate Dictionary*. 2003.

8. Douglas Wilson, *Federal Husband* (Moscow, ID: Canon Press, 1999), Kindle version

9. <http://www.buildingchurchleaders.com/articles/2006/futureshortterm.html> "The Future of Short-Term Missions," An interview with Paul Borthwick by George Halitzka.

10. Yes, I do mean the law of Moses less the ceremonial laws that pointed to Christ. The moral and civil codes still apply. I was an antinomian like most modern Christians.

Duigon ... Marriage War cont. from page 22

The Other Shoe

Church leaders and congregations are waiting for the next shoe to drop.

"I've never seen an issue this one-sided in the press—not even abortion," Robert Knight said. (He is a former news editor for the *Los Angeles Times*.) "The homosexual movement has the American news media as a wholly-owned subsidiary."

How far will the government go to shore up same-sex "marriage"? America has never yet experienced an open rupture between church and state.

"Obviously we can't stop them from having some kind of ceremony and calling it a marriage," Knight said. "Nobody's even suggesting that we try to stop them from doing that."

But that doesn't stop militant homosexuals from pressing their demands. "It's not about live and let live," Dr. Land said. "It's about endorsement—and coercion."

We know. If there are forty bakeries in a city, the lesbians always zero in on the one Christian-owned bakery whose owners will not create a cake for their same-sex "wedding." The lesbians complain to the nearest "human rights" agency, and the hammer falls. Again.

At last count, the Freedom Federation declaration had nine pages' worth of signatures from church leaders of many denominations. There is room for many more.

What will happen if the government acts to revoke the tax exemption of churches that refuse to recognize or perform homosexual "marriages"?

No one knows. 🎵

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the *Bell Mountain* series of novels.

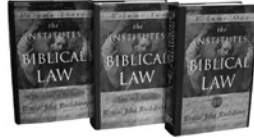
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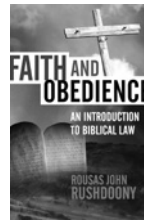
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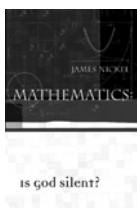
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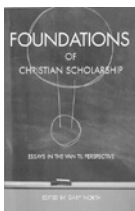
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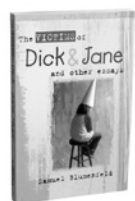
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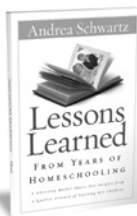
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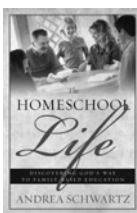
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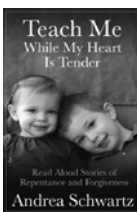
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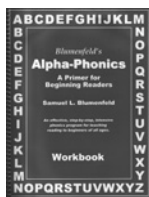
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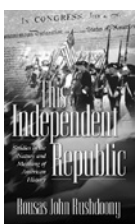
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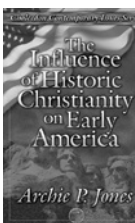
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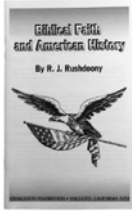


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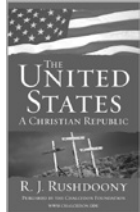
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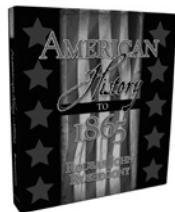
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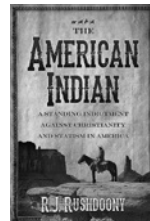


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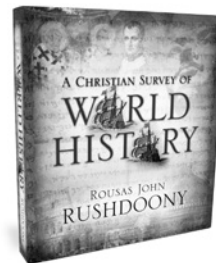
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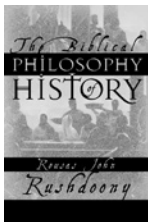
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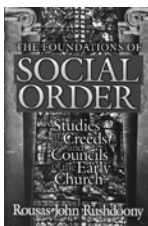


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The "Atheism" of the Early Church

By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded.

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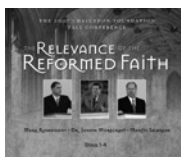
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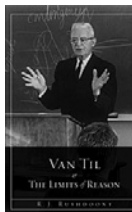
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By What Standard?

By R. J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy. This is Rushdoony's foundational work on philosophy.

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Van Til & The Limits of Reason

By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

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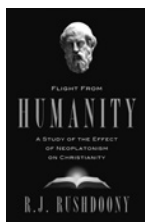
The One and the Many:

Studies in the Philosophy of Order and Ultimacy

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and

determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

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By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the

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Psychology



Politics of Guilt and Pity

By R. J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God.

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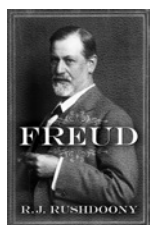


Revolt Against Maturity

By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man's history is a short one filled with responsibility to God. Man's

psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

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By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source of Western guilt — Christianity. Rushdoony shows conclusively the error of Freud's thought and the disastrous consequences of his influence in society.

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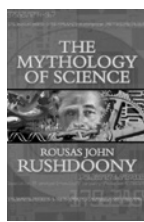


The Cure of Souls: Recovering the Biblical Doctrine of Confession

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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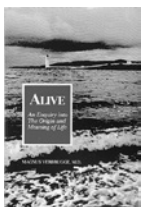


Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution.

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Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

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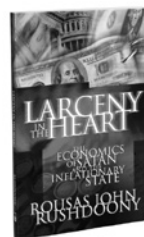


Economics

Making Sense of Your Dollars: A Biblical Approach to Wealth

By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

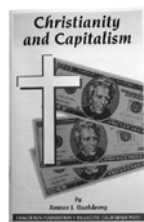
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Larceny in the Heart: The Economics of Satan and the Inflationary State

By R. J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results.

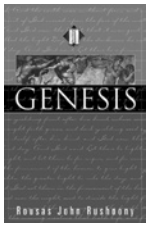
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Christianity and Capitalism

By R. J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

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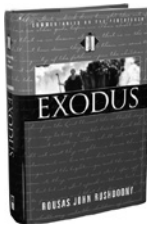


Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance,

require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

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Exodus, Volume II of Commentaries on the Pentateuch

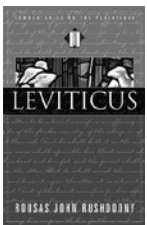
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

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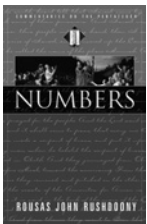
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains

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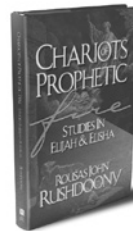
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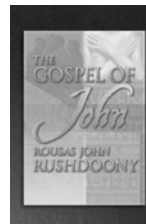
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and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light.

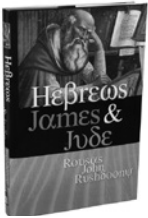
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By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... This is the purpose of my brief comments on Romans."

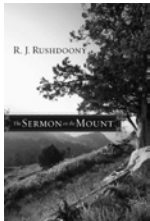
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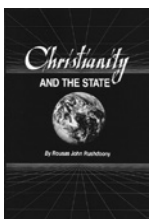


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By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

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By R. J. Rushdoony. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

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By Edward A. Powell and R. J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing

aspect of God's law-word and cannot be neglected.

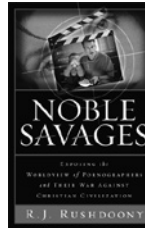
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Salvation and Godly Rule

By R. J. Rushdoony. Salvation in Scripture includes in its meaning "health" and "victory." By limiting the meaning of salvation, men have limited the power of God and the meaning of the Gospel. In this study R. J. Rushdoony demonstrates the expanse of the doctrine of salvation as it relates to the rule of the God and His people.

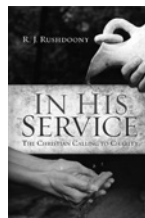
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Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

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In His Service: The Christian Calling to Charity

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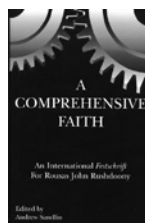
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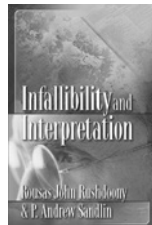
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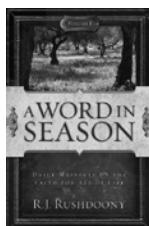
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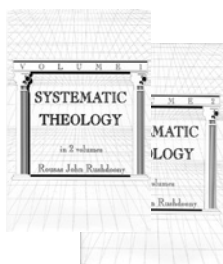
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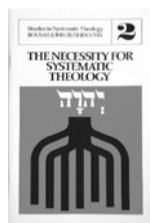
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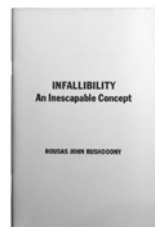
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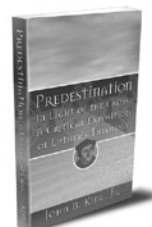
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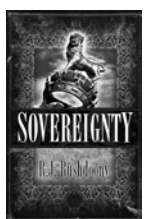
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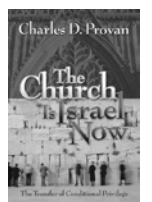
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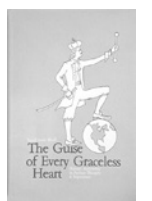
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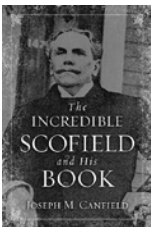
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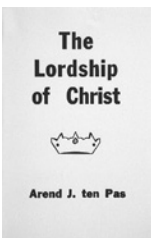
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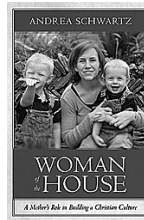


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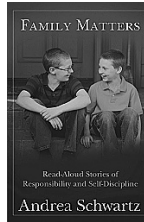
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