

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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R. J. Rushdoony on Chalcedon's Vision

By Mark R. Rushdoony



On the occasion of Chalcedon's 50th anniversary, I thought it appropriate to review our ministry's purpose and message.

In preparing to do so, I collected some handwritten manuscripts my father wrote over the years, and soon realized his own words could best illustrate our mission¹ because the vision of Chalcedon began as his conviction and burden long before it was joined by others.

My father did more than found Chalcedon; he gave it marching orders which we follow still. Unlike the personality cults that drive many modern ministries, my father's contribution was one of substance embodied in dozens of books and thousands of articles. The writings of most authors disappear after their death; only some works of a few reappear years later. One of the primary responsibilities of Chalcedon is to oversee the availability of his body of work because it addresses core issues with which the church has yet to grapple. We perpetuate the work of R. J. Rushdoony not as a memorial or an historical archive, but as an arsenal for the saints at a critical period of history.

"Born into a Dying World"

More than a few times I have read comments suggesting it was ironic that my father wanted to "impose his religious ideas" on others when his own background was a flight from the Turkish massacre of Christian Armenians that began in the Ottoman Empire in 1915. This perspective fails to distin-

[Chalcedon's] purpose is to revivify the "private" sector as a governing force. At one time, all hospitals, schools, charitable activities, and even courts of arbitration were non-statist, required no tax support, and were the governing force in society and subject to neither state nor church, although profoundly motivated by Christianity.

guish the Biblically-based moral order from the Islamic, and assumes that a secular, humanistic society and ethic better serves man.

It was, in fact, his Armenian heritage and the bloodbath he survived (in his mother's womb) that shaped his perspective. He saw in Turkey's brutality the coming ugliness of a godless West:

I am Armenian, and I was born on April 25, 1916; my parents and a few relatives arrived in the United States in November, 1915, refugees from the Turkish massacres. In the march from Van, Armenia, into Russian territory, my family saw the line of refugees attacked repeatedly; they saw the dead bodies sometimes clogging streams, and they walked until no soles were left to their shoes, and their feet were bloody.

In California, on a farm near Kingsburg, I saw, into the mid-1920s, various refugees arrive, and, each time, Armenians came from miles around to ask them, "Did you see my parents, brother, sister, or other relatives?" The answer at times was, "No," at other times a grim and heartbreaking report.

As recently as the 1980s, my cousin Dora had a like experience when visiting Jerusalem on a vacation.

But added to this was another factor, my parents' prayers from the time of my conception that I would serve the Lord as a pastor and a Christian thinker. I was born into a dying world, with humanistic statism steadily strangling mankind. I recall vividly well into the late 1950s the older Armenian men breaking into tears over the direction of the United States into godlessness and immorality. They would speak of the ignorance of Americans about the wealth of their inheritance, and they saw a drift into the pragmatic immorality of Turkey.²

The Healing Blood of Christ

The history of the Rushdoony family went back to at least the time of Isaiah. In all those centuries the family lived within the vicinity of Van, Armenia.³ The loss of this heritage hurt my grandfather deeply. After recounting the death of both of his grandfathers, his older brother (Rousas George) in infancy, and many other relatives, my father wrote:

Before my birth, while still in Russia, my father prayed that I would serve the Lord in the ministry of the Word. From my earliest days, before I could say more than a few words, my father echoed Hannah's words (I Sam. 1:27-28) and constantly reminded me that I had been given to the Lord, and I was not my own. I was very young when my father's commitment became my own. I had been prayed for!

John L. Dagg, D.D., the great American Baptist leader, prayed earnestly

that his descendants would become believers and join him in heaven. Just yesterday morning, a sixth-generation descendent of J.L. Dagg, Beth Sutton of Georgia, a strong Christian, left us after a wonderful visit. Dagg's prayers are being answered to the sixth generation at least! More parents need to pray for their children and for their unborn descendants.

Very early, two facts impressed me. *First*, almost everyone in the farm community (in California) where we lived went to a church. Even in my high school years, much later, only one of their many churches was known to be somewhat modernistic. *Second*, in spite of this, both our community and the world left much to be desired in terms of being Christian. (Things are dramatically worse now, but they still left much to be desired then.) A *third* fact struck me forcibly as a boy. An elderly saint in the neighborhood, called "grandfather" by all of us, was somewhat blind and rather feeble. He exercised daily around the two walls of the barn which were not included in the corral. He would tap the side of the barn with his cane, until he came to the end, and would then turn to the other side, all the while praying, reciting Bible verses, and the like. We boys always said "Hello" to him, and shook his hand. In one hundred degree weather, his hands were still cold, even though he wore his winter underwear through the summer. His heart, we were told, was tired and thus would not pump blood to his extremities, and hence they were cold, a sign of creeping death. Years later, as a university student, I read a book which compared the twentieth-century church to an old man, no longer able to pump blood effectively to the extremities. This illustration struck me with especial force. It also helped set my Christian calling. The healing blood of Christ must be "pumped" to the extremities by the living church, both to carry the good news of salvation, and also to extend Christ's royal dominion over all things.⁴

The Idea of God's Law as Our Own Future

My father began his voracious appetite for reading at an early age. One minister who visited the family home expressed dismay on hearing he had read through the Bible several times. There were things in there unsuitable for young minds, he suggested. Nevertheless, the reading continued, but he was again confronted with prejudices of twentieth-century Western Christianity during his university days.

I knew that no simple political answer, nor a religious revival, would alter our direction. Yet when as a student I first expressed an opinion that Christ as Lord and Savior, and God's law as our justice structure and our sanctification, represented our only hope and direction, the reaction I received was so hostile that I decided to wait until I reached middle age and more knowledge before attempting to advance this cause. This is why Chalcedon is thirty years old and not older.⁵

Towards this end, I began my ministry (ordained as an evangelist) among Chinese Americans and American Indians. I preached during those years (twelve years in all) in the open air, in the streets on occasion, in prisons, and I visited the hospital, bed by bed, and so on. At the same time, I thought, prayed, and planned in terms of a theological ministry to set forth the whole Word of God for the whole of life.

I began to write articles (in 1948, I believe), and had three books published, before we finally established Chalcedon, with no money whatsoever, simply by faith.

In 1965, an opportunity arose when some people, whom I had not previously known, asked me to move to the Los Angeles area and teach them the Word of God systematically. Thus, in September, 1965, the first, one-page *Chalcedon Report* was published.⁶

The Name "Chalcedon"

The name "Chalcedon" I owe to Dr. Cornelius Van Til, and to George Huntson Williams.⁷

The name of Chalcedon comes from the Council of Chalcedon, A.D. 451, one of the greatest councils of the early church. At Chalcedon, the Biblical doctrine of Christ was set forth against the humanists of the day, and the true humanity and true deity of Christ declared. As against the claims of the state to be man's divinely ordained lord and savior, Chalcedon proclaimed Christ as Lord and Savior.⁸

I saw Chalcedon's position in A.D.451 as one which set forth the sole mediatorship of Jesus Christ as the unique incarnation so that neither church nor state can become god walking on the earth nor an extension of that incarnation in any form. This was the foundation of Christian faith and freedom.

This meant too that the foundation of freedom is neither church nor state but the self-government of Christian man. The basic institution in society is the family.

That such a position would arouse the hostility of humanists is to be expected. What I did not anticipate was the level of hatred coming from churchmen, both modernists and evangelicals, as well as the nominally Reformed. All the same, the work has advanced worldwide.⁹

Theonomy as the Christian's Government

Misconceptions die hard, especially when there is an unwillingness to learn. There is an artificialness about resistance to theonomy that comes from the fact that it is an idea that is not welcomed by the modern churchman, who wants salvation without strings, a figure-head king who does not exercise His authority, and ethical mandates agreed to by consensus.

Theonomy means no more than “God’s law,” yet it is often greeted as a decidedly evil concept. Because few advocate it, there is an easy dismissal of it as oligarchic:

Over the years, I have been interviewed by newspaper, television, and magazine reporters. They usually begin and end with preconceived notions, most commonly that we want to establish a theocracy in which some men rule in the name of God as an elite dictatorship. I usually try to tell them that Christian Reconstruction is theonomic, really a Christian libertarianism ... the state, or civil government, is one form of government among many. It was, in earlier America, referred to as civil government and to call the state the government is implicitly totalitarian. Government begins with us. It is not primarily in state nor church but in man and family.

Last month, one reporter finally understood what I was saying and exclaimed, “That’s extreme radicalism!”

The fact is that some societies have survived under tyrannies with simply self-government and the family, most notably Jews and Armenians. The United States visited by Tocqueville was ruled by persons, families, and private associations formed by the Christian community.

Only in such a society can freedom thrive. No power-hungry state nor controlling church is in charge, but responsible men under God. Freedom cannot be created by decrees of the state. It is an aspect of the life of a self-governing people.¹⁰

[Chalcedon’s] purpose is to revivify the “private” sector as a governing force. At one time, all hospitals, schools, charitable activities, and even courts of arbitration were non-statist, required no tax support, and were the governing force in society and subject to neither state nor church, although profoundly motivated by Christianity. In recent generations, the church has reduced

Christianity to pious gush, and the state has become an incompetent government and a drain on the economy.¹¹

“A Radical Decentralization of Government”

How can such a society cope with its problems? How does Biblical law adjudicate matters of property rights? We have here a long history of Biblical law applied to problems, such as George Horowitz’s *The Spirit of Jewish Law* (1953), and H.B. Clark’s *Biblical Law* (1943), both works written for use by lawyers and judges. If, for example, a man decides to build a tannery, which produces noxious odors, where it will damage the value and use of a neighbor’s property, he has violated the law, “Thou shalt not steal” (Exod. 20:15). It was on this kind of application that for centuries numerous applications of God’s law made for freedom for men and for the protection of their properties.

Our goal is thus a free society under God. As St. Paul said, “Where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17).

As a result, we have been trying to teach people that God’s salvation alone works, that if we do not begin with the regenerate man in Christ and then teach him to be his own basic government, we will fail. Our answers must be totally Biblical.

We have, therefore, *first* of all worked to educate and instruct those who will listen in the whole law-word of God. We cannot get good results with alien premises. Too much of the church community is given to pious humanism, not to a root and branch Christian faith.

Second, we have strongly promoted Christian and home schools, defended them in the courts, and worked to establish more and more of them. This in itself has been a major factor in recent years as more and more primary and secondary schooling has become

Christian. There is now a very great need to extend this into the college and graduate levels.

Third, at one time health, education, and welfare (or charity) were all in independent hands, and this too needs to be restored. The early church was very effective here, as was John Calvin in Geneva and Bishop Charles Borromeo in Milan. We must as Christians recapture the areas which in statist hands have led to social catastrophes.

Fourth, because such efforts rest on the initiative of persons and families who work together to establish new and free agencies to meet needs under God, this means a radical decentralization of government and of society. It means that *civil* government is increasingly replaced by *society*, the community in action.

In an early version of the Apostles’ Creed, in English *before* the Norman conquest of 1066, the article on the communion of saints reads, “And of the saints the societie” (E. Thomson, editor: *Select Monuments of the Doctrine and Worship of the Catholic Church in England before the Norman Conquest*, 1875, p. 85f.). A state or civil government is a compulsory order, and, for many churches, the church is a necessary order. The term communion is clearly connected, and rightly so, to its church use. But the word *society* carries the meaning of the Apostles’ Creed in a community in the Spirit and governed by a more powerful motive than either the church or state. The communion of saints, or their society, is an aspect of our life in the Holy Spirit. This is also a realm of necessity, but it is one ordained by God rather than by some institution.

There is no limit on what can be done to remake our world under God. We have made a beginning, or, rather we have returned to the Biblical mandates and foundations. We will go as far in this as your support will enable us to do. But it will not rest on us nor stop with us. Probably all of you are to some degree active in reconstructing

your lives and families, and also your communities, *under God*. This is God's work, not ours; it did not begin with us, nor will it end with us.¹²

"The Basic Issue"

Our God is not a half-god, nor a quarter-god. His is Creator, Lord, and Redeemer over all spheres of life and thought. To *reduce* the triune God and His jurisdiction to the church and salvation is to deny Him. His government and His jurisdiction are total.

Now we have an increasing number of people who, whatever their sphere of activity, are dealing with the basic problems, not the superficial ones. To do so means, *first*, very serious problems because it means a challenge to the basic premises of our world. We are then called "extremists" and worse because we threaten the power brokers of our time. These charges are made with heat and intensity because our stand is seen as a threat. But, *second*, despite all the hostility and name-calling, ours is a happy stand and position. "If God be for us, who can be against us?" (Rom. 8:31). We dare not, as God told Zechariah, despise the day of small things (Zech. 4:10). In my eighty years, I have seen several commendable causes, financed by many millions of dollars, fade away and become forgotten simply because the basic issue was never faced: "by what standard?" and "on what foundation?" Because of this, I am confident that Christian Reconstruction will not fade away when I die but will rather only increase because the cause is far greater than I, which to me is a very happy thought.¹³

"We Dare Not Retreat nor Think of Defeat"

Our goal is to bring every area of life and thought into captivity to Jesus Christ. We believe that the whole Word of God must be applied to all of life.

It is not only our duty as persons, families, and churches to be Christian, but it is also the duty of the state, the school, our callings, the arts and sciences, economics, and every other sphere to be under Christ our King. Nothing is exempt from His dominion. Like the Puritans, we seek to assert the "Crown Rights of Christ the King" over all of life.

We believe in the necessity for the total surrender of our whole life and world to the dominion of Jesus Christ.

He is not simply a life and fire insurance salesman but our Lord and Savior. Our salvation is only and exclusively by His atoning blood, and our sanctification is by His law-word, which His Spirit gives us power and grace to live by; as the Lord's covenant people, we must live by His Word, not our own. He is the only way.

Our sinful world lives under the burden of guilt and the sentence of death. The churches too often are like an old man whose dying heart cannot pump blood to the extremities. We must strive to reach the inner and the outer city, places near and far, church, state, school, and all other areas of life and thought with the saving power of Christ and His sanctifying law-word. We are plainly told that, "without shedding of blood is no remission" of sins (Heb. 9:22). Christ's blood has been shed, and ours is now the task of proclaiming His salvation, dominion, and victory unto all the world. Our Lord tells us very plainly that the very "gates of hell shall not prevail (or, hold out) against" His church (Matt. 16:18). John tells us what this means: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:4). In fact, Paul tells us, whatever the persecution or battle, "we are *more* than conquerors through him that loved us" (Rom. 8:37). Having such assurances, we dare not retreat, nor think of defeat. We belong to the Lord: He made us, and we are His property; He redeemed

us, and thereby made us doubly His possession. Our Lord, as the Adam of the redeemed and new humanity, said, "Lo, I come to do thy will, O God" (Heb. 10:9), and we must follow His example of obedience or faithfulness in all our ways.

We must rebuild the walls of our Jerusalem and say with Nehemiah, "The God of heaven, he will prosper us: therefore we his servants will arise and build" (Neh. 2:20). In that task of reconstruction, the joy of the LORD is our strength (Neh. 8:10).¹⁴

At the End of an Age

We are moving into very difficult times. The age of humanistic statism is winding down; its economics, politics, schools, and more are in decay. In the late 1960s, one of the more important Americans of this century told me that he expected about two hundred years of tyranny and a truly dark age before the rebirth of civilization. I have never believed that. I believe that this is the great hour of opportunity for Christianity. I expect the Lord to accomplish great things in the years ahead; man's way shall fail, and God's Kingdom shall triumph.

But we need Christians who meet the definition of a saint that one of you sent me: "The saints were saints only because they wanted to love God to the uttermost." The New Testament speaks of true believers as saints, as a people seeking to serve the Lord with all their heart, mind, and being. This, God requires of all of us.

Over fifty years ago, as a student, I recall reading of the aftermath of the fall of Rome. Romans were convinced soon thereafter that things would revert to normal. In the villas of southern France, wealthy Romans continued their parties and their fox hunts: "eternal Rome" would soon reassert its old pattern, they believed. Some of these fools were churchmen, one of them a bishop.

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Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell

by Martin G. Selbrede

How the State of Massachusetts is Moving the Goalposts in Light of Dr. Kishore's Successful Treatment of Addiction to Provide Pharmaceutical Companies with a State-Funded Customer Base



This is the seventh in an ongoing series of articles about Dr. Punyamurtula S. Kishore, the Christian doctor who innovated the Massachusetts Model of addiction treatment. The previous six articles documented how conventional addiction therapies based on substitute narcotics (methadone and Suboxone®) leave only 2% to 5% of patients who won't relapse back into full-scale addiction after twelve months. The few who haven't relapsed will often take prescribed substitute narcotics indefinitely, creating life-long issues for them. In contrast, Dr. Kishore's sobriety-based approach is non-narcotic in orientation. His method doesn't lead to a miserable 2% to 5% success rate at the one-year mark, but an astonishing 50% to 60% success rate based on hard test data (rising from 37% in 1994 to over 50% in 2011 with a quarter-million patients having passed through his program).

Massachusetts buried this medical miracle by incarcerating Dr. Kishore in September 2011 and withholding Medicare payments to his fifty-two treatment centers, causing their complete collapse. The consequences of the state's actions against Dr. Kishore's work permeate the previous six articles. To repeat that material, even in condensed form, would consume most of this present article. If you've not followed this series, review the earlier articles before diving into this newest article. Without the background

of the earlier articles, you can fall prey to ongoing manipulation (by omission and commission) by the state and its media gatekeepers.

Moving the Goalposts

The first example of "moving the goalposts" in this series had reference to the cleverly-edited graphic used to hide the disastrous 80% recidivism rate occurring during the first month of conventional drug addiction treatments. Because the first-month results have simply been chopped off the graph, *they don't come under consideration*. This opens the door to *redefining success*. One moves the goalposts for one of two reasons: to block a competitor from succeeding, or to create the illusion of success for yourself. This tactic is a blatant example of the latter.

Moving of the goalposts in such a way can only be effective if you are ignorant of the correct location of the goalposts. If someone comes along and blows the whistle on how dislocated the goalposts are, and what constituencies are benefiting from the reality distortion field thus imposed, he becomes a threat. If the whistleblower's success rate is many times higher than the conventional success rate, this becomes a second layer of threat. Both forms of threat to the status quo need to be quashed to maintain the blissful ignorance of the populace, to keep the goalposts at their "preferred" new location. When the media keeps the people it reputedly serves ignorant of both aspects of

these moved goalposts, it becomes a key accessory to the redefinition of success. Once journalists start down that road, it becomes increasingly difficult for them to admit fault, recant, and fight against the ignorance they've been enforcing so faithfully. No one wants to admit culpability in moving the goalposts. Therefore, Dr. Kishore's clinical record is simply ignored.

There are three other major respects in which crucial goalposts have been moved during the escalating drug addiction crisis taking its massive toll upon our communities. We will examine the tactics, significance, and high price we are all paying for the moving of these goalposts that should never have been moved. We will then come to understand why Solomon's maxim remains painfully valid for us today: "Remove not the old landmark; and enter not into the fields of the fatherless" (Prov. 23:10).

Exporting Doctored Goalposts Out of Massachusetts

The fifth article in this series dealt with the rise of Michael Botticelli from someone presiding over the ongoing drug disaster in Massachusetts to his promotion to overseeing federal policy on the addiction crisis at the national level. We predicted that Botticelli would persist in making the same mistakes as the nation's drug czar that he made in Massachusetts (see article five for an examination of the part he played in discrediting Dr. Kishore's clinical record

so as to protect and promote the vastly inferior methadone and Suboxone® treatment regimes).

As noted earlier in this series, when we're only allowed to see repositioned goalposts, we're open to "success" itself becoming redefined¹ in the battle against opioid drug addiction (comparable to the re-norming of the Scholastic Aptitude Test to hide declining student performance). We provided examples where local officials no longer speak in terms of sobriety or abstinence from addictive drugs: they now believe their sole job is to *prevent addicts from hurting themselves*. The shortcut route to *that* goal tends to focus on the administration of methadone and Suboxone®, usually indefinitely. Why indefinitely? Because "success" doesn't mean sobriety or a drug-free productive life anymore, it now means "the addicts won't hurt themselves." This lowering of the bar is, of course, a moving of the goalposts. We hide the massive failure that addiction medicine entails (with its pitifully low sobriety rates) by dropping sobriety measurements altogether from the picture.

Ironic it is that Dr. Kishore, who achieved the nation's highest sobriety rates (60% and rising, compared to 2% to 5% for conventional addiction treatments), was accused of being a killer. Nobody ever died while under Dr. Kishore's care (a rare case of a perfect record for someone who'd had a quarter million patients pass through his clinics). Why the accusation, then? Because of the prevailing dogma that sobriety-based programs that promote abstinence fail to stop people from hurting themselves, so that they relapse and die of an overdose or commit suicide (see the first article in this series concerning the breakdown of the first four weeks of treatment to understand Dr. Kishore's success in more detail).

By manipulation of the facts, the impression is created that the *good doctor* is the one keeping his patients perpetually on methadone, while the *bad doctor* is the man putting their lives back on track, drug-free. The easily-disproven falsification of Dr. Kishore's record served its purpose well. Asserting that "Dr. Kishore is a killer!" shifts attention away from the misery created by conventional substitute narcotic treatment programs. The claim needn't be true to be effective.

Not one to let local officials do all the moving of goalposts, Michael Botticelli has chosen to elevate the "don't let addicts hurt themselves" mantra to the level of national dogma as a treatment philosophy. Not surprisingly, he opened up the Tenth National Harm Reduction Conference in Baltimore in late 2014 to represent the current administration's "progressive credentials."² He implicitly endorsed methadone and Suboxone® as the standard of care for addiction. These public actions were tantamount to kicking dirt into the open grave that Dr. Kishore's sobriety maintenance programs were supposed to stay buried in, along with their paradigm-busting success rates.

One has to wonder how Michael Botticelli managed to rise to a federal position. Moving goalposts has a lot to do with it. Massachusetts has a massive addiction crisis, and with success commonly redefined as the number of persons in treatment programs (however ineffective they really are), Botticelli was seen as a man taking care of business. That his policies and philosophies only worsened the situation in Massachusetts was never considered, because the goalposts were moved. The federal government's endorsement of the new goalpost location was the icing on the cake. Now Botticelli is threatening to withhold federal money from drug courts that

don't provide methadone or Suboxone® to individuals. Such courts will be penalized for upholding sobriety as the standard of success.³ In short, Botticelli is working overtime to penalize jurisdictions daring to choose a treatment that's up to thirty times more beneficial to the patient (Dr. Kishore's Massachusetts Model). This is the new progressivism, care of the new goalposts imposed on the issue.

Therefore, a primary legacy of Botticelli's rise to power as the drug czar will be the redefinition of success in terms of harm reduction, *not sobriety*. With such sleight of hand, the destinies of millions of Americans have been written off by political shortsightedness. Sobriety will be regarded as inaccessible. We have the media to thank for their complicity in burying the truth of how accessible sobriety really is.

Moving the Legal Goalposts

As we await the results of the upcoming trial of Dr. Punyamurtula Kishore, scheduled for April 2015, we must note again that leverage against Dr. Kishore has been acquired chiefly through the moving of goalposts. Arbitrary state power in combination with the self-contradictory complexity of applicable law has rendered the "three felonies a day" in the title of Harvey Silverglate's must-read book⁴ a routine phenomenon.

An appeal filed by Dr. Kishore's attorney of record created an interesting situation, as many of the main media outlets didn't publish the story, which was carried predominantly by relatively peripheral news sources. It is tempting to speculate that a growing drumbeat of support for, and awareness of, Dr. Kishore's achievements may be motivating the main news sources in Massachusetts to be more circumspect and cautious in repeating claims made by the office of the attorney general. If true,

this is a small but important step in the right direction.

Of those outlets that carried the story, it is significant again to see how public ignorance was leveraged to give a completely false impression of the prosecution of Dr. Kishore. One example will suffice for our purposes.

In response to the appeal⁵ to have the case dismissed, the attorney general's office claimed that it's too late in the game and that the trial has already been postponed nine times. The implication was that these nine postponements were due to the defense dragging its feet and trying to prevent the case from coming to trial. Not a single news outlet pointed out that seven of the nine postponements originated with the attorney general's office, and that the two postponements requested by Dr. Kishore were related to treatment for his renal tumor, a medical reason. In every such instance of filtering the facts, the worst possible impression is always inflicted on Dr. Kishore. The defendant is depicted as slippery and evasive, the result of moving the goalposts on the theory that political need outweighs the facts.

Moving Medical Goalposts

As disturbing as the above developments are, the political redefinition of what constitutes the valid domain for medical practice is an even more dangerous one. For Dr. Kishore's Massachusetts Model has brought primary care, and a broad cross-disciplinary approach, back to the table as the time-tested framework for the treatment of opioid addiction. The massive successes of his program, reported in the first four articles in this series, speak for themselves. He has established that primary care is the vehicle of choice for addressing this complex crisis, with clinical results that no other program has come close to emulating.

Dr. Kishore has reaffirmed the

legitimacy of the primary care physician (when trained to apply his skills within the context of the Massachusetts Model) as the key to solving this growing health care epidemic. This achievement represents an end-run around the Johnny-One-Note solutions (methadone, Suboxone®, Narcan®, etc.) being promoted by pharmaceutical companies and those aping their talking points. The concept of the *physician* as an agent of healing in society lies at the core of Dr. Kishore's achievement. The recovery of this concept and its vigorous application to the problem of patients with opioid addiction led to the development of the most successful drug treatment program developed to date.

When the prerogatives of primary care are reserved to the medical profession operating in terms of its original, unadulterated cultural charter, the preconditions for the kind of clinical successes that Dr. Kishore developed are readily met. How this unfolded in the creation of the Massachusetts Model was laid out in the first four articles in this series, giving rise to Sobriety Maintenance and Sobriety Enhancement, the keystone elements of Dr. Kishore's work.

The new paradigms, willfully rejecting thousands of patient-hours supporting the validity of Dr. Kishore's approach to sobriety maintenance, have moved the goalposts in two ways. The first way we've already discussed above: success is no longer defined in respect to sobriety. Sobriety has been written off and no longer counts. It is now a non-criterion for success. Harm reduction is the new sobriety, except it has nothing to do with sobriety and everything to do with keeping the populace addicted to substitute narcotics or worse.

But more insidious than redefining the meaning of success is redefining physicians out of the treatment equation entirely. Whereas in primary care, the

family physician is the primary avenue for treatment under the Massachusetts Model (as augmented by the model itself, explained in earlier articles), treatment of the opioid epidemic today is routinely being taken out of the hands of physicians entirely. For example, the drug Narcan®, a nasal spray, is being positioned for non-doctors to administer (police officers, family members, etc.). Botticelli's penalizing of jurisdictions that refuse to administer methadone or Suboxone® represents the federal government dictating treatment, notwithstanding availability of alternatives promoting sobriety to those state jurisdictions. The power to write prescriptions has been transferred from individual doctors to a pre-existing blanket prescription that can be invoked at will by state authorities (representing the future of healthcare in a nutshell).

These relocated goalposts are all saying the same thing: drug addiction is not the province of primary care physicians. To make this relocation stick, all remembrance of Dr. Kishore's clinical achievements must be struck from public memory. To this day, no major media outlet commenting on his trial has ever mentioned his success rates and how he achieved them. When asked to comment on this astonishing aspect of the defendant they were prosecuting, the state attorney general's office also declined to respond (see article six in this series).

What would happen if Dr. Kishore were acquitted and began to put his model back into practice, going against the flow of the new but clinically inferior paradigms being promoted while he was sidelined? Authority and responsibility would flow from state bureaucrats back into the hands of primary care physicians, who would be newly equipped to achieve and extend Dr. Kishore's 60% success rates without

losing any patients. The market for opioid substitutes would shrink to a tiny fraction of its current size, and the social costs for having so many people functioning at such miserable subsistence levels would be slashed.

Powerful interests tend to protect their rice bowls from being kicked over. The unprecedented overreaching⁶ by Massachusetts prosecutors suggests (but certainly does not prove) that there is more driving this ill-conceived case against Dr. Kishore than one reads in the heavily filtered media accounts of the trial.

Restore the Goalposts

Earlier we cited Solomon's admonition, "Remove not the old landmark; and enter not into the fields of the fatherless" (Prov. 23:10). The fatherless (orphans) are the least powerful members of society, wholly dependent upon the moral capital of a society to preserve standards of justice and rectitude. Whenever landmarks or goalposts are relocated, we always see a parallel invasion across jurisdictional boundaries, one sphere (usually the state) expanding into the domain of another. The goalposts, the landmarks, are moved to publicly redefine and justify the boundary transgression as beneficial and moral. It is our system's way of saving appearances. But such masks are becoming harder to maintain as the current epidemic rips this nation apart, inclusive of infants who are born addicted to opioids (the Massachusetts rate for such births being three times the national rate).⁷

The goalposts were originally moved to hide massive failure afflicting conventional treatment methods. There is no reason not to restore the original goalposts in light of what Dr. Kishore's primary care approach has achieved (doing so in the glaring light of hard clinical evidence that is incontrovertible). The only reason to protect failure and

indict success is to provide manufacturers of substitute narcotics a massive state-funded customer base, ruined lives be damned. The price for keeping the pharmaceutical companies in seventh heaven is keeping the addicts in hell. 🙄

The First Six Articles in This Series:

Article One: "Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine." **Read it online at <http://bit.ly/Kishore1>**

Article Two: "Massachusetts Derails Revolution In Addiction Medicine While Drug Abuse Soars." **Read it online at <http://bit.ly/Kishore2>**

Article Three: "The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down." **Read it online at <http://bit.ly/Kishore3>**

Article Four: "The Addiction Crisis Worsens after Massachusetts Pulls Plug on Dr. Kishore's Sobriety-Based Solution." **Read it online at <http://bit.ly/Kishore4>**

Article Five: "Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State." **Read it online at <http://bit.ly/Kishore5>**

Article Six: "Martha Coakley and Her Tree of Hate" **Read it online at <http://bit.ly/Kishore6>**

1. <http://www.thecleanslate.org/fake-success-rates-retention-and-completion/>

2. <http://atforum.com/2014/11/us-drug-czar-opens-national-harm-reduction-conference/>

3. http://www.huffingtonpost.com/2015/02/05/drug-courts-suboxone_n_6625864.html?utm_hp_ref=tw

4. Harvey Silverglate, *Three Felonies a Day: How the Feds Target the Innocent* (New York: Encounter Books, 2011). See the review of this book in the May-June 2012 issue of *Faith for All of Life* written by attorney Jerri Lynn Ward – see page 20 here: <http://www.scribd.com/doc/91967171/May-June-2012->

Faith-for-All-of-Life

5. The appeal pits federal regulations against state regulations, arguing that the federal regulations provide a rational scope while the state regulations do not. The appeal argues from the Fourteenth Amendment and supremacy considerations that the better-written federal regulations should apply, and doing so would automatically cause the case against Dr. Kishore to be dismissed. While we certainly have mixed feelings about using the Fourteenth Amendment in such a way, the resistance of the Massachusetts prosecutors to acknowledging the ambiguity in their law code surely suggests the possibility that ulterior state motives underlie this dispute over jurisdiction and authority.

6. Apart from the infamous Emailgate incident where Dr. Kishore's email records were sifted by prosecutors (see article two in this series) and multiple incarcerations to keep him out of the public eye, we note the following developments, reported by this author in the December 2014 *Chalcedon Report*: "The courts of Massachusetts have finally removed the GPS bracelet from Dr. Kishore's ankle (a shackle he's borne for three years) in acknowledgement that he is no flight risk whatsoever. Regrettably, his attorneys have repeatedly attempted to strong-arm him into accepting a plea bargain, which he has steadfastly refused to do. An attempt by his main attorneys to enter such a guilty plea, over Dr. Kishore's explicit refusals to plead guilty, was narrowly averted by the swift work of his pro bono attorney, Harold Jacobi. A press conference assembled to announce that illicit guilty plea had to be called off once it was learned that Dr. Kishore had been able to prevail in maintaining his uninterrupted assertion that he is innocent and will continue to plead innocent. The state recognizes it's on the hook for millions of dollars of cash owed to Dr. Kishore's clinics should he prevail in court—and is thus motivated to throw its weight around to keep that cash in its own pockets."

7. <http://www.bostonglobe.com/news/nation/2014/06/18/massachusetts-infants-born-with-opiates-system-three-times-national-rate-analysis-finds/wmfYrNDnWl-8npsyOi9mCK/story.html>

Redeemed Rebels: A Biblical Approach to Addiction, Part II, Bootleg Worship

by Jeff Durbin



Addiction is a beast. It is a complicated issue that involves a network of disharmonious breakage in both the spiritual and the physical aspects of our experience and existence. Addiction is at the very bottom and ultimately a spiritual problem that manifests itself in more obvious ways than a host of other sins. It corrupts every inch of our being, disrupts the farthest reaches of our purpose as God's image, and destroys the very fabric of our physical makeup.

The difficulty we face, at the moment, in answering the question of how we can be free from addiction (whether to drugs, alcohol, sex, porn, etc.), is that the popular remedies to the problem do not approach it with a foot planted on the proper foundation. In the current addiction industry, the starting point is man and not God. Our perspective about human beings, our anthropology if you will, is blatantly humanistic. We are simply protoplasm dancing out our DNA. So, whatever the problem is, it has to be something that is inherent and part of our chemical makeup. We are what we are and we had better get about the business of just accepting it. In the popular Alcoholics Anonymous program (including its spin-offs), we are "alcoholics." We are never going to cease being alcoholics (not drunkards; that's not nice). We are never going to cease being pill-addicts. We are never going to cease being heroin-addicts. These are

the cards we've been dealt. It's a disease. It's in us. How can we get free? We need more coping skills. We need to "fake it until we make it." We need a change of environment, a new pill that replaces the old one (just not the icky ones, thank you), and we need to learn to wear the new clothes that will cover our spots. In a word: hopelessness.

This is what the world offers. This is what I heard every day for four years as the full-time pastor at a rehabilitation hospital.

As is always the case, if we start with God as our reference point, if we stand on His revelation about Himself, us, and His world, our perspective will not only be hooked into reality, it will be brimming with hope and new life. We are not simply dancing out our DNA. We are not locked into a body that is controlling us. We are not doomed to life in an identity from which there is no escape; there is the promise of *new creation* (2 Cor. 5:17). The problem of addiction is not beyond the grasp of God. Addiction is a beast. Nevertheless, like all beasts before God, it is bound for submission to Him.

A Myriad of Voices

Hold a conference on addiction. Invite the top names with the highest repute. Fill the auditorium with the white coats. When the first coat approaches the microphone, listen as the expert constructs the most sophisticated answer as to why we have this great trouble of addiction. Not a moment

will pass before the applause has ended and the subject defined as settled when the next white-coat has nudged his way up to the microphone, telling everyone how wrong the first coat is and how the trouble of addiction is really solved in another way. On and on it goes; each distinct voice not being permitted to trail off before the tap on the shoulder and the next refutation. When the starting point is not God the opinions are innumerable.

I remember observing my first group therapy session at the hospital. The main facilitator that evening was a well-groomed, gruff sounding man, oozing with confidence, know-how, and success. The room was filled with patients, many wide-eyed and alert and a few half-dozing due to the detoxification medication. After calling the meeting to order, this gentleman began to relate his story:

I used to love to party. I had a very successful business; beautiful house, great cars, I had everything. Then the disease got me. I abused alcohol and cocaine and lost everything. Every day, I was going down to the bottom of the bottle and snorting a new bump of cocaine as often as I could. That was fifteen years ago. I came to understand my disease. I came to terms with it. I learned what I hope all of you learn: we have a disease. These are the cards we've been dealt and we need to learn to function in the world living as non-addicts all the while having the disease of addiction. You have to learn to fake it until you make it.

He then began to instruct everyone on the method he uses to maneuver his way out of the obsession to use drugs: golfing. He encouraged everyone to give it a try and see if it helps to take their minds off of the temptation to return to the old habits. Now, I don't want to rustle any jimmies for any golfers that may be reading this, but I hate golfing. Put down the silly-shaped stick and just hear me out. The idea of wearing brightly colored, tight, itchy pants, while hitting a tiny little white ball for miles over perfectly manicured lawns, under the hot blazing sun, just doesn't appeal to me. That seems rather like torture, really. However, there is something exceptionally serious to be said here. Listen to the hopelessness: disease, these are the cards we've been dealt, and learn to cope. There's simply no hope there. There's no freedom. There's no new life. All we have is the same heart, with the same desires, with the same inability to rein it in and get a bridle on it.

I heard this hundreds of times. Each new day was a new therapist, counselor, or group facilitator repackaging and respinning the same hopelessness. The stories varied. The foundations were the same. The answers: endless and all colliding with one another.

Here's the nuts and bolts of the thing: we don't want God's explanation. It's rather simple and involves a humble dependence upon Him. He defines the problem and He offers the help and hope. Our culture prefers to blame our environment, our upbringing, our bloodline, our chemical makeup, our lack of discipline, etc. Listening to God means having to reckon with Him. His explanations are not allowed, and frankly, it bothers us.

But if we are ever to be free, if we truly want the whole story of us and our problem, if we long for new hearts and something that can actually change our

spots, we're going to have to put our feet on a more solid foundation. The Lord Jesus said,

Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it. (Matt. 7:24–27 ESV)

Therein lies the fundamental problem in humanity. We like to build our houses on the unstable sands rather than on the Rock. It's vital to our freedom and hope that we recognize that when God became a man in the Person of Jesus Christ, He told us about the final plight of homes built like that. They don't make it. When the full issues of life come (and come they will), only the houses built on the Rock are left to see the brightness of the refreshed morning sun.

The mesmerizing part of the Bible, to my mind, is the fact that God has spoken. He is the Creator of everything. He spoke and the universe leapt into existence (Gen. 1:1). He stands above all things, was before all things, determines all things, and yet is mindful of rowdy little rebels like us. He has spoken (Matt. 22:31). He preaches to us in the things that have been made (Ps. 19:1; Rom. 1:20); He has revealed Himself to every single person made in His Image (Rom. 1:18–19); nobody is outside of the realm of His presence and knowledge, and that's not all: He has walked among us and given us His Word (John

1:1–18). It's spectacular. We can know things with certainty, with full assurance and without wavering (Heb. 10:23) because we know what He has said.

God says,

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Tim. 3:16–17 ESV)

It's vitally important for us to be fully convinced of this truth. We do not have to clamor around in the dark. There is light in this darkness. We can know what the true nature of our problem is as well as the path to peace. We must however place our feet on different ground than fallen people are inclined to do and look up to the One who chases the rebels, speaks to them, and redeems them from slavery. We have to start with the Rock. Our foundation is the Word of the Living God. We can listen to His voice over and above the myriad of contradictory voices and noise. His voice is settling, His promises sure.

Bootleg Worship

Ultimately, we do not have an addiction problem. We have a worship problem. It is not so much a problem of the brain, but a problem of the heart. Don't get confused, you'll remember that I told you that addiction is a beast and permeates the entirety of our being, spiritual and physical. Nevertheless, it starts at a much deeper level. If as Christians we engage the issue of addiction (in whatever form) trying to wrangle in the symptoms we miss the effective solution of dealing with bad fruit: the problem is in the root. Deal with that, and we will successfully handle the problem of the fruit.

Is the problem of addiction fun-

damentally a problem in our chemical makeup? Is it primarily environmental? Is it something merely the result of our “evolutionary” past? Is it summed up in not having the proper coping skills? Not according to the Scriptures. The Bible tells us a much different story.

All of us are created in the image of God (Gen. 1:26). We reflect His glory, were made for Him, created to enjoy Him, and are inescapably built for worship. Our problem isn't a lack of knowledge of the true God (Rom. 1:18–21). Our problem is a sinful suppression of the truth about Him (Rom. 1:18). The Bible says, “All have sinned and fall short of the glory of God” (Rom. 3:23). We are not simply spiritually *sick*. Our condition is much worse: we are spiritually dead and alienated from God (Eph. 2:1–3). From a Biblical perspective, focusing on any one particular sin misses the whole point. We are corrupt to our very core. Our whole life is in rebellion against the infinitely Holy God. Paul summarized it:

As it is written: None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one. Their throat is an open grave; they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known. (Rom. 3:10–17 ESV)

It wouldn't be outlandish or improper to call addiction slavery. That resonates with me. I feel the weight of that claim. Perhaps you feel it now? It's important however to point to the greater reality of what kind of slavery we are really involved in. The Lord Jesus

summarized our plight:

Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin” (John 8:34 ESV).

On its own, that statement is devastating. It reeks of the same hopelessness that is echoing throughout the house built on the sand. If He had left it there all we would have is unrelenting despair to confess. However, God has good news. That's what “gospel” means: good news. This is part of the story:

So if the Son sets you free, you will be free indeed. (John 8:36 ESV)

Jesus sets people free. He does not come to make our lives simply better or more manageable. He came to seek and save that which was lost (Luke 19:10). Lost: that is the summary. Many family members of people struggling with addiction have thrown their hands up in dismay over their loved one's seemingly ruthless commitment to a pursuit of death, destruction, and darkness. Jesus tells us why we are this way: we love the darkness rather than the light (John 3:19).

Now we have wiped away the layers of dirt and are looking upon the root that has been feeding the fruit of this problem. We are image-bearers of God made to worship Him. However, we are at war with Him (Rom. 8:7). In the fall, we will be in a constant struggle to live in God's world as His image apart from Him. Our lives are defined by self-seeking behavior. We are the new lawmakers; not Him. We do not want to live lives that are in line with His character and law. Now enter: the dark exchange. The Apostle Paul wrote,

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can

be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. (Rom. 1:18–25 ESV)

Our problem is a problem of bootleg worship. We don't want God. Therefore, in a sinful suppression of truth, we exchange God for an idol. We were made for worship. In our rebellion, we direct our worship elsewhere. As God's image, we have an inescapable need for fellowship, peace, joy, pleasure, intimacy. However, as rebels against the King, we choose rather to be satisfied with idols that do not satisfy. We need peace. Rather than going to God who is the very God of peace, we drop a pill or inject a substance that overwhelms us with a fictitious and fleeting peace. We need pleasure and joy. Rather than going to God, where in His presence there is fullness of joy and in His right hand there are pleasures forever (Psalm 16:11), we snort the powder or pop the molly (ecstasy) to taste a moment

of fleeting joy and pleasure. We were built for pure and wholesome intimacy and fellowship (with God and others). Rather than going to Him to be satisfied we exchange His blessings and sell His gifts to pursue a life of addiction to pornography and sexual immorality.

This is idolatry.

God says as much. We are not sexaholics. We are idolaters. In the third chapter of Colossians, the Apostle Paul lays out a category of sins and says:

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. (Col. 3:5 ESV)

Nevertheless, there is hope in the gospel! The beautiful story begins after this indictment upon us. The One and only true and living God prepared a plan before the foundation of the world to save His people from their sins. The Father planned a people for His own possession, the Son redeems them, and the Holy Spirit brings them to life, indwells them, and empowers them to obey Him. The good news is that God saves sinners through the work of Jesus the Messiah. God became man, lived the sinless life of obedience to all the laws of God, died in the place of sinners, was buried, and conquered death by rising again. He is now ascended as the King bringing salvation to the ends of the earth and He calls sinners to repent of sin and to come to Him for life, forgiveness, peace, and salvation as a gift of His grace through faith in Him apart from any work of law (Rom. 1–5).

So how does this answer our problem of addiction? The problem is sin. The pursuit of any addiction is the pursuit of an idol. When God redeems a person, He redeems the whole person. He reconciles us to Himself and brings us to a place of peace with Him removing our condemnation, having poured it

out on Christ. He gives us a new heart, puts His Spirit within us, and causes us to obey His laws (Ezekiel 36:24–27). There is the promise of new life. We are bought out of our slavery, taken up out of our death (Romans 6), and joined to Christ (Colossians 3); covered in His righteousness (Philippians 3).

Addiction is idolatry. In the Ten Commandments, God's first law is clear:

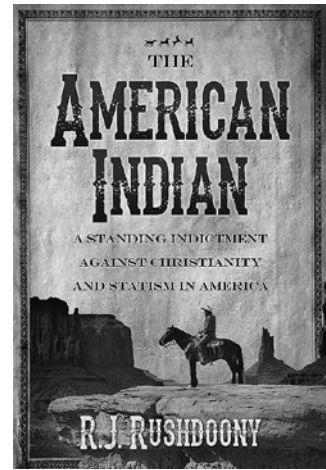
You shall have no other gods before me. (Exod. 20:3 ESV)

In Christ's redemption, we are not only saved from wrath and forgiven all of our sin, but we are indwelt by God's Spirit who gives us the power and future hope to live lives passionate about true worship and obedience to His law. This is His promise:

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezek. 36:25–27 ESV)

Jeff Durbin is Pastor/Elder of Apologia Church in Tempe, and has worked for many years as a hospital-chaplain. Jeff is a popular speaker for camps, conferences, churches and schools across the nation. He has participated in outreach to various different religions across the nation and has even engaged in public debate against Atheism. Jeff was featured on a series for the History Channel called "The Stoned Ages" about the Christian approach to drugs and alcohol. Jeff hosts a weekly radio program heard on KPXQ called "Apologia Radio" and is heard internationally via podcast at apologiaradio.com. Jeff is a World Champion martial

Continued on page 25



A FIRST HAND ACCOUNT OF AMERICA'S FIRST EXPERIMENT IN THE WELFARE SYSTEM

Long before state health care or food stamps, before the creation of welfare ghettos in our major cities, America's first experiment with socialism and government dependency practically destroyed the American Indian.

Today, as America's leaders expand the welfare state and radically transform the entire nation, we'd do well to reconsider this first experiment in government dependency and a Christianity stripped of God's law—before all of the United States is transformed into a massive reservation on a continental scale. Rushdoony's description of our past is also an indictment of our statist future.

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Nehemiah's Resolve

by Paul Michael Raymond



Nehemiah was a man of resolve. He was a man of focus; a man of purpose.

He was a man with a mission from which nothing would distract him. He was a man who could be counted on to begin and complete any task. This was both his gift and his practice.

Distraction from the essential responsibilities of life and devotion to the advancement of the Kingdom has always been a problem, yet never so much as it is today. This is what the Apostle Paul was concerned about when he commanded the Ephesians and the Colossians to redeem the time that God had given them on the earth. He urged them to redeem the time from something so as to redeem it to something. Paul was urging them toward a proper stewardship of time, the most precious commodity on earth. Knowing that the days on earth are full of evil, and the people of God are prone to many distractions, his concern was that God's people would lack the spiritual fortitude, concentration of mind, and discipline of body to be consistently productive in their calling, God-ward.

Nehemiah, Our Example

The resolve, focus, and tenacity that is seen in Nehemiah, and in all the prophets and apostles, was not at all common. In fact it was very unusual. It was unusual because it hinged upon God's grace: a grace conferred upon an individual especially for the purpose of godly resolve, focus, and tenacity. Today

we are plagued with a legion of distractions that infest every aspect of our lives. These distractions are with us daily, upon our persons and in our homes. In this age of technology, there is no safe haven from distraction. In an article in *Entrepreneur Magazine* called "Pay Attention," Joe Robinson observes:

Chronic interruptions, of the digital and human variety, are assaulting our concentration.

As thinking is diverted, the personal and financial consequences are immense; among them, possibility for error, increased stress and greatly diminished productivity. It just may be the crime of the century. Our minds, thoughts and chief productivity tool—attention—are being stolen by a thief, operating with absolute impunity; incessant, unbounded interruptions ... an ever growing volume of intruders, emails, texts, apps, phone calls, social media alerts—combined with assaults from increasingly time panicked humans, are leaving few places safe for ... Ding free concentration.¹

Perhaps Robinson's list should also include distractions from the siren call of news feeds, blogs, YouTube uploads, Skype, Xbox, and a host of online and offline interactive video games.

Robinson's conclusion is that all this technology, while it can be useful if stewarded properly, has rather become addictive.

This is why technology is so addictive. It can destroy the ability to control impulsivity, which means more frequent message checking and web browsing, and shorter attention spans ... [These] interruptions undermine effortful

control, which reflects the ability to regulate impulse control ... [These] interruptions trigger detours that tax working memory and increase the time it takes to accomplish tasks.²

All of these technological advancements are developed and promoted in an unconscious effort to "eat away" precious hours of our lives that might otherwise be used for productive accomplishments. Author David F. Noble (not to be confused with David A. Noble of Summit Ministries) posits, "[There is] an ideological wedding of technology and transcendence."³ Technology in his view has become "invested with spiritual significance."⁴

This may be true for the Premillennials, who look at the advancement of technology as a sign that we are near the end of the world where knowledge will increase at such a rapid rate that mankind will eventually know all the secrets of the universe and be as God. Thus the Premillennials view technology eschatologically, even apocalyptically.

This is not the case, however, with those of the Postmillennial Reformed faith where the historical victory of the Messiah is inevitable before the end of the age. Theirs is another problem. For some of them technology has become an escape from postmillennial responsibility. For others it is a distraction from any productivity God-ward. Either way it has become detrimental for any advancement of the Kingdom.

The hours spent upon these "techno addictions" are never recovered. If they are not used for a productive end, they are wasted and lost forever.

Productive Christians in an Age of Techno-Addiction

In the theological community we sometimes ask, how did Calvin preach so many sermons, write so many commentaries and books, keep up with so many correspondences, shepherd the people of his congregation, and teach at the Geneva academy? We might also ask how John Owen wrote volumes of theological discourses while deeply involved in the pastorate, in academia, and in the affairs of state. And what about the Puritans and their many pastoral and theological accomplishments, not to mention our own modern theologians: Gary North, R.J. Rushdoony, David Hall, Joel Beeke, John Frame, Gordon Clark, Keith Mathison, and so many others? How did they do it? How did they accomplish so much, many of them having so little? What makes them different? The answer is simple; not easy—but simple. These all were men of resolve. They were men of devotion. They were men of focus. They knew how to assess and prioritize. They knew what it took to fulfill their commission under God and they sought to execute it with targeted action.

Nehemiah's Resolve

The account of Nehemiah is so applicable to our day of distraction that it is the quintessential case study for reform and reconstruction of the individual, the church, and the nation. In the thirteen chapters of the book lie many of the answers to our modern distraction problems. Nehemiah sets the pace, gives the example, and lays down some ground rules for God's people to follow.

Nehemiah was faced with a situation, which, if not remedied, placed Israel at risk. It was a situation which impacted the present as well as the future. If not remedied, it would destroy both the present and the future of the

Hebrew people. His call was a call of reconstruction. This was his focus. It was an urgent issue and he understood it as such. Perhaps that is Christendom's problem. We do not fully understand the gravity of the problem we face in our world today. Nehemiah understood. He was a man of his times and he was resolved to rebuild the wall and re-establish the safety of the nation. That was his quest, his purpose, his vision, and his passion—and it was upon that task that he was poised to accomplish. That is our first lesson.

Without vision, focus, resolve, and the passion to carry out that vision, all efforts are doomed to failure. Desire is not enough. Empty talk is meaningless. Debate is usually fruitless. Creativity is not enough since it takes an industrious person to bring to fruition productive ends. Nehemiah was a man of discipline and resolve. He would build that wall. That was his quest and his entire life depended on it. He found his life's meaning in its accomplishment.

Nehemiah's Concern

Nehemiah was very concerned for his brethren. He was concerned for the church and for the integrity of the Kingdom of God. It was a genuine concern which fueled his resolve and strengthened his tenacity. He desired his brethren's wellbeing and safety. He desired for them to glorify God by being used in His service. He wanted to see them actively involved in the mission. He had hoped that they would work as one, united in the work of advancing God's honor, His glory and His Kingdom. But that would take individual devotion and self sacrifice. It would take prioritizing, diligence, and focus. It would take discipline and resolve. Distraction was the last thing the people of God needed, especially at this time in history.

Whenever God's people fail to be productive, they are overcome with sin

and the bondage of wickedness. They are then reduced to shame and can no longer be a victorious people. They are then a defeated people. Distracted Christians are a direct contradiction to their commission. They then become a reproach to men and nations.

Their salt loses its savor; becomes good for nothing except to be trodden under foot by wicked men. This is where we find ourselves today. Trodden under foot by wicked men (Matt. 5:13).

Nehemiah's resolution made him piously devoted to the majesty of the Lord, working tirelessly to see His law honored before all nations and by all men, especially the people of Israel. His was one goal and one hope: Thy Kingdom come on earth as it is in Heaven. In light of this we have to seriously ask ourselves some very probing questions. What is my purpose? What is my life's goal? How will I get there? Is it worth it? Does my goal have an eternal impact? A generational legacy attached to it? What am I really all about? David tells us that even a child is known by his doings. What am I investing my life in? Nehemiah knew the answer to each of these questions and it hinged upon God—his Maker, Redeemer, and Provider. His concern led him to enquire and probe into the problem and to seek a solution. This shows that he was also self-motivated and poised for action.

There is another point that must be considered. We are never to neglect, or take for granted, the power and authority of the gospel, and our commission to advance Christ's Kingdom, in light of the overwhelming responsibility that the Lord has given to His church and each individual in that body (Rom. 1:16).

The Source and Strength of Nehemiah's Attitude

Nehemiah's concern and godly attitude came as a result of his regeneration. He was a child of God. No one

taught him how to be genuinely concerned for others.

No one taught him how to be genuinely concerned for the body of Christ or for the honor of His majesty. None taught him the desire to see the advancement of the Kingdom to the extent that he would risk his entire life for its honor and advancement.

He was not taught by men. He was taught by God (Isa. 54:13, 1 John 2:27).

This tells us that the true saint will have an overwhelming concern for the people of God, and for the Kingdom of God as it exists in time and history as a result of God's anointing, and regenerating work of conversion. The problem that the redeemed face today is that they are overly distracted and have been thrown into the quagmire of the distracters, and do not know how to break free.

The Analogy of the Broken Wall

First, God uses the wall as a depiction of the law of God. It is the law of God which makes every city a fortress. When the law of God is established in a culture, the city is secure. Justice and peace are the result. Whenever the law of God is broken down, as it was in Nehemiah's case, it signifies that it has been disregarded, abused, perverted, shunned, mocked, and replaced by secular reasoning. *Second*, we must understand the broken wall in Nehemiah's case illustrates the fact that the people were without protection. And since the church is likened to a city upon a hill, if it does not have a secure wall of protection around it, it will be in danger (Prov. 25:28). This was the dilemma which Nehemiah was contemplating.

When Nehemiah viewed the wall (Neh. 2:15), he was contemplating and assessing the spiritual nature of each individual and family, the spiritual vitality of the church as a whole, and the entire cultural and societal structure of the

nation, that had left off God's holy law. The ethical and Biblical standards of God's people were in a shambles due to their lack of vision, resolve, passion, and focus to apply the law of God to every area of life. Only then could the wall be reconstructed to protect the integrity of the nation. By their lack of diligence the protecting wall was left to crumble. Their highest good had now been misplaced with a focus upon the self, instead of on the God of glory. Whenever God's people fall into grotesque distractions the Kingdom of God wanes.

Nehemiah First Prays, Then Acts

Before beginning the strategic application of his plan, Nehemiah begins with a prayer of confession. He confesses for himself and for his people (Neh. 1:4). Confession is a fundamental principle of repentance and restoration. This is where the saints must begin. Next he petitions the King. This is significant because it shows that Nehemiah knew influential people. He positioned himself so as to gain an audience. He did it slowly and over time. We must do likewise. We must show ourselves as sober, trustworthy, wise, knowledgeable, and credible men. In the business world this is called position marketing. Marketing mogul Seth Godin calls it "permission marketing." You promote yourself so as to promote your philosophy. Strategy and positioning are key ingredients to getting the message of the gospel and its cultural import out. Nehemiah positioned himself strategically within the social order as a man to be reckoned with.

He proved himself to be a man of integrity and wisdom. He built a reputation that was honorable.

Nehemiah then assesses the situation and delegates the task of reconstruction (Neh. 2:11).

He does this under the cover of darkness. I believe there is a time that

whenever plans are being made for Christian Reconstruction, that the church should first work behind the scenes, under the radar. Then, when all is in place, she is to execute the plan in the sight of all men and nations.

Nehemiah then assembles a faithful team and orchestrates the logistics of the plan. Obviously he had a pool of men to choose from. We lack that today. Today committed men are hard to find. Men who are willing to sacrifice, and willing to focus upon a task, are hard to find especially when that task is a long-term, generational one. We lack faithful men of scholarship who are also self-starters and men of consistency. Today it seems that everyone wants to be the top dog. Teamwork is no longer an option. The Reformed Christian community is scattered, many times unwilling to work as a cohesive whole. Wonderfully, however, Nehemiah had the right men who were willing to work as a team. These men were not only poised for the task; they were trained for the task.

Yet the training is not only in theology, Christian philosophy, leadership skills, and Biblical law. Needed today is a training in humility and teamwork. It is training in organizational skills which also teaches men and women how not to be distracted from the duty of the gospel. We need to train willing Christians how to get jobs done and to get them to actually do something in a coordinated effort. We need to teach men, yes, but we need to pray that they be men taught of God. Like Nehemiah's prayer we, too, must appeal to the covenant promises of God.

Enter the Enemies of Christian Reconstruction—the Distracters Human and Technological

There will always be a conspiracy against the advancement of the Kingdom by evil men, as well as by our own proneness to waste precious time, but

it is the express purpose of God to have His servants build the Kingdom of God “in the midst of these enemies”! As a result of Nehemiah’s convictions he remained focused in the face of these men. No matter what distractions they threw at him he remained resolute and targeted upon his goal.

Nehemiah faced mockery. The enemies despised his work. They questioned the integrity of the work, the validity and longevity of the project, and whether it was really worth the sacrifice. The enemies tried to convince Nehemiah that the project was unrealistic and that there was little substance to it. It was a dream, a fantasy. How many times have we heard that “We are living in a dream world” to think that the world would ever come under the dominion of the righteous Christ? If Christians are not convinced that the work of theonomy and Christian Reconstruction is worthy of their passion and focus, then they will be easily distracted.

Indeed, Nehemiah was a visionary, yet he was not unrealistic. He understood the way things were and the way things ought to be. He also had an applicable knowledge of God’s Word. He knew it was powerfully useful in real circumstances. He also knew that this was God’s work. God was the source of the work and it was His work that Nehemiah and all of Israel had undertaken for His glory. It was from this position that Nehemiah planned and executed his project. In this historical situation God was merciful by giving the people a mind to work. They were committed, resolved, focused, and passionate.

How do we Christians remain focused in a world of many distractions?

Remember there are many varieties of distraction, both human and technological. For now I wish to focus upon the distracters which come to us via

technology.

First: Know that the commission of the saint is a calling of God. The work of the saint is theistic, not humanistic.

Second: Know also that every one of God’s redeemed are purchased and therefore no longer belong to themselves but to God to do His bidding.

Third: Since the work is God’s, it will always yield fruit. It is never a work in vain (Neh. 2:20).

While there will always be people that seek to destroy the work, there are also those things which are technological that seek to distract us. These may very well be the greater enemies.

The enemies of God do not need to kill us or silence us . . . they merely need to distract us. The great distracters of Nehemiah’s day, Sanballat and Gershem, illustrate this, by seeking to take Nehemiah from the work (Neh. 6:1–2). Despite these distractions, Nehemiah would not be tempted (Neh. 6:3). He was focused upon a great work, and he was resolved to complete it.

We must see the work of God not merely as a work but as a great work. Nehemiah’s plan was to advance God’s work by arming the people with practical strategies and tactics to ward off distraction and discouragement. In the historical account, he arms them with tools for defense as well as tools for building the wall. He gave them the physical tools along with the metaphysical realities that the supernatural God will fight for them and prosper their work.

Some practical strategies to root out ungodly distractions.

1. Begin your day with quiet time. Wake thirty minutes earlier to be with God without interruption. Mediate upon the work of God and your part in it. Embrace it as your work. Internalize it as your own.

Plan your day accordingly.

Meditate upon your position in His universal scheme of things, and how you can assist in that work.

2. Curb your Internet time. Limit your time answering emails. Check them once or twice per day depending on your need. Filter out the nonsense coming to you via your electronic mail. Set a timer and stick to a set time to answer emails.
3. Do not answer every phone call unless it is an urgent call. Silence all audio chimes on your cell phone because the tendency is to immediately check to see who is distracting you.
4. Stay off Facebook until the end of the day. Then only stay on for a few minutes, unless you are using social media for your ministry or business. If you are using social media for business or ministry, allot a specific time that you will be on the site and do not be tempted to open any other browsers. If you get the urge to surf the web, get up from your chair and take a break. Eat. Take a walk. Run around the house. Do jumping jacks but do not be distracted by the urge to surf the web, or check email, or whatever.
5. If you desperately need to know what is happening in the continual collapse of our culture, you can check one or two news sites, but only read the headlines and browse for no more than ten minutes. That is all it should take to know that the world is still in a tailspin and your duty to change it is that much more urgent.
6. Set boundaries for your

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Moving the Ancient Boundaries

by Andrea Schwartz

Do not move the ancient landmark that your fathers have set. ~ Proverbs 22:28



Mankind has always been faced with a choice: either accept God's terms (and His definitions of terms), or construct independent and self-serving ones. When a culture constructs new ways of referring to Biblical concepts, it is evidence that it is in active rebellion against God and its laws and conduct will reflect such rebellion. When the people of God succumb to altered definitions and modern adjustments to God's Word, the results are detrimental and decidedly wicked. What's more, issues that are clear-cut in the Bible and clearly defined in Scripture become muddled and unnecessarily complex.

In the law of God as given to Moses and fulfilled (put into force) by Christ, certain behaviors are deemed capital offenses. This means that God requires the death penalty to be imposed by the civil government on people who commit these crimes. In addition to the justice demanded by God for these crimes, the death penalty also purges evil from among the people. Yet in our day and age, due to antinomian compromise within the church and outright humanism in the secular world, we have replaced Biblical terms with euphemistic ones and compounded the problem by inserting the concept of "mitigating circumstances" to areas where the Scripture speaks plainly and clearly.

An example of this is the term "fornication." In Scripture this refers to

and umbrellas any sexual behavior that is outside the bounds of godly, covenant marriage between a man and a woman. R.J. Rushdoony notes,

In Proverbs, all extra-marital sexuality is condemned, and the counsels concerning the evils of prostitution, adultery, and premarital sexuality are all given as age-old wisdom and implicit in God's law. Marital chastity is declared to be the standard (Prov. 5:1–23). It is presented, not as an impoverishing life, but as a well-spring of joy and health to man's being.¹

Some like to posit a different set of rules under the New Covenant. There is no Biblical basis for this antinomian perspective,

The New Testament forbade all non-marital sexual intercourse, and pre-marital relations therefore as well, without any concern other than to restate the Biblical law for Greek and Roman converts (Acts 15:20, 29; 21:25; Rom. 1:29, 1 Cor. 5:1; 6:13, 18; 7:2). Christ forbade the thoughts leading to it (Matt. 5:28).

Clearly then, Biblical law is designed to create a familistic society, and the central social offense is to strike at the life of the family. Adultery is thus placed on the same level as murder, in that it is a murderous act against the central social institution of a healthy culture.²

As adultery requires the death penalty under God's law, so too do other specific acts of fornication: rape, homosexuality, and incest. But today these transgressions of the law are given euphemisms in our modern culture.

Adultery is sanitized to "having an affair." Rape has lost much of its meaning due to promiscuity being the norm rather than the exception, not to mention how in some circles, any act of sex between a man and a woman is deemed rape depending on the mindset of the woman.³ And, words such as "gay" and "queer" have replaced the term homosexual that is used in Scripture. Parents or parent-figures are said to have molested or abused their children—terms not found in Scripture—rather than having committed incest with them and by extension adultery against their spouse if they are married. Add to this the societal conditioning, where perjury is expected, yet rarely prosecuted, not to mention that the death penalty is all but extinct. Is it any wonder that within and without the church there seems to be no end of the reports of gross sexual misconduct? In truth, the people of God often prove helpless in separating the fact from the fiction and have no inkling as to how to apply God's law to these situations.

Martin Selbrede notes that for certain transgressions of God's law (covered under the term "abuse"), "Any number more than zero is one too many."⁴ He states,

There are as many kinds of abuse as there are sinful impulses in the heart of man. Physical, emotional, spiritual, sexual, and ecclesiastical abuse must never be depersonalized or smeared with the vocabulary of collusion. Where abuse has in fact occurred, it must be dealt with in a godly way. Ezekiel 34

can help us grasp the manifold facets of such abuse and harm that can be inflicted on one or more sheep ...

[I]f we fail to take God's oath seriously, and move to retain individuals in capacities where the harm they inflicted can be repeated, we will have placed ourselves firmly on the side of injustice. Small wonder that the modern church is filled with the walking wounded ... Deuteronomy 16:20 reads "Justice, justice shalt thou do," not "Injustice, injustice shalt thou preserve and protect."⁵

Since the operative nature of God's law is ignored by most people and churches, and is not customarily the subject of Sunday sermons, it is easy to let standards other than Biblical ones rule the day. Uninformed or partially informed comments on social media often determine the guilt or innocence of the accused or accuser. Emotionalism and slander replace solid Biblical thinking. Even those who claim to adhere to theonomic principles are likely to abandon them in order to spare themselves or their congregations embarrassment or condemnation.

If we are serious about wanting to protect children, women, and society from sexual predators, we need to teach children (at home and in church) from the earliest age what God has to say on the subject of lawful sexuality. Some will protest that this instruction will sexualize children prematurely, but failing to teach them leaves them fair game for perpetrators and aggressors. Better that they become acquainted with these matters from those who will provide instruction from a thoroughly Biblical perspective, than from someone without the same interest and concern for them.

It is always preferable to provide instruction before problems arise when the terms and context of the teaching can be done calmly and systematically. Those whose families have been ravaged

by sexual violations often agree with this statement in hindsight. Although the following examples are hardly of the same magnitude of teaching children how to obey God in the area of sexuality, they illustrate the point that we regularly address the reality of potentially negative outcomes as we prepare our children for scenarios they may encounter.

- When a family is planning a wilderness vacation or a simple hike, instruction is given to children to be on the lookout for poison ivy and poison oak. The plants are described and they are schooled in how to spot them before they are standing in the midst of them. One could argue that by pointing these out to children ahead of time they will go and seek out the plants and play there. However, by calling their attention to the hazards posed by even touching them, unnecessary pain and suffering can be avoided.
- When teaching young people to drive, we encourage the concept of defensive driving. By demonstrating the devastating effects of collision injuries or even death, and encouraging the frequent and proper use of mirrors, speed limits, and safe driving practices, we help a new driver maneuver through the hazards associated with getting behind the wheel. Rarely do these precautions dissuade the teen from driving altogether. Just the opposite is the case. The person is better equipped to deal with the inevitable challenges that will be faced each time he assumes the role of a driver.

While Their Hearts Are Tender

Very young children are often the target of sexual predators (both within and without the church). Their trusting natures and their eagerness to please give

an advantage to those who seek to harm them. We do not have to "toughen" the tender hearts of children to prevent them from becoming victims. We can speak to their tender hearts as we teach God's rules and show that God's laws are operative even for children. So, as we instruct children on modesty (not running around without clothes on), and respecting the personal spaces and the bodies of others (not solving their differences by coming to blows), we can also teach that because of God's high premium on marriage and fidelity, care must be taken to remain in His will long before a person is ready for marriage.

Discussing why we cover certain parts of our body and guard our chastity is a way sin (the opposite of godliness) and its effects can be explained to children. If you teach them when they are young, they have the principle in place before they experience temptation in these areas. If they understand that mommy and daddy have an exclusive relationship with each other that does not include other people, and that the same rules apply to them even before they marry, red flags will go up if something contrary to Biblical teaching is offered to them.

Because of the epidemic of adults fornicating with children, it is important that we refine our terms so that gullible children are not fooled by "friendly" people who come bearing treats or presents. The familiar admonition, "Don't talk with strangers," implies that the only true threats come from people they don't know. However, once someone has been introduced and seen on a regular basis, the designation of stranger no longer applies. Instead, children should be told that secrecy from their parents is never an acceptable condition when dealing with others. Someone who wishes to take advantage of children will usually encourage secrecy and instruct them not to speak to others about any

of what takes place. Whether they are seduced by pleasure or intimidated by fear, if children have not been prepared to recognize a sinful situation, defend themselves, and report it to their parents, then their vulnerability is a direct result of parental negligence, at best.

In the devastating scenario of a parent abusing his or her own son or daughter, the non-offending parent must remember that Biblically the responsibility and loyalty is first and foremost to God, and then to protect the child. Attempting to handle revelations of sexual misconduct privately and without outside assistance compounds the problem and makes discovering the truth or falsity of the claim additionally difficult.

Biblical definitions and Biblical consequences must be taught and understood if we hope to bring light to this very dark area. We must use the Biblical terms for these specific acts of fornication: adultery, incest, rape, and homosexuality. Trying to soften these terms only serves to lessen the fact that the acts are primarily offenses against God, and that His Word contains the consequences for so doing.

Among the problems attendant with this entire subject is the absence of Biblical terms to replace the concepts of *abuse* and *molestation*. As we've moved away from Biblical definitions, the waters get muddier and muddier. Moreover, some want to dismiss any allegation by a child or teen if there are no corroborating witnesses.⁶ While it is true that it takes wisdom to adjudicate in these matters,⁷ without people who place God's law above personal considerations or public opinion, we don't have a fighting chance.

The Bible is not silent regarding those who don't have corroborating witnesses to sexual offenses perpetrated against them. Psalm 10:2–11 describes

the plea of the oppressed person. Most definitely, those who are victimized by the sexual aggression of others fall into the category of the oppressed. Note how well the psalmist describes the actions of the wicked as they go after the weak and helpless.

2 In arrogance the wicked hotly pursue the poor; let them be caught in the schemes that they have devised.

3 For the wicked boasts of the desires of his soul, and the one greedy for gain curses and renounces the LORD.

4 In the pride of his face the wicked does not seek him; all his thoughts are, "There is no God."

5 His ways prosper at all times; your judgments are on high, out of his sight; as for all his foes, he puffs at them.

6 He says in his heart, "I shall not be moved; throughout all generations I shall not meet adversity."

7 His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity.

8 He sits in ambush in the villages; in hiding places he murders the innocent. His eyes stealthily watch for the helpless;

9 he lurks in ambush like a lion in his thicket; he lurks that he may seize the poor; he seizes the poor when he draws him into his net.

10 The helpless are crushed, sink down, and fall by his might.

11 He says in his heart, "God has forgotten, he has hidden his face, he will never see it."

Proper Jurisdiction

Failing to acquaint children with the tactics and strategies of those who might oppress them leaves them at a decided disadvantage when it comes to protection. We must insist that our children tell us immediately of anything untoward that happens to them. This policy protects both the accused and the accuser so that steps can be taken to investigate the matter and bring in the civil authorities to help adjudicate the truth or falsehood of the claims. Anything less subverts justice (one way or the other) and creates a shadow-world of secrecy.

Some object to calling in civil authorities, stating that the ungodly status quo disqualifies the civil realm from dealing with such accusations and crimes. This argument fails on many counts, not the least of which is the God-given jurisdiction for justice God gives to the state. If we are going to call into question instances of overreach by one institution into the affairs of others (health, education, and welfare), we must uphold the proper duties of the civil magistrate.

Others call it a matter for the church to deal with. This, again, fails because the church does not wield the sword and for this reason must bring in civil authorities to determine whether allegations of sexual violation have occurred. The church has the power of excommunication, which may be in order for the offender, but that in and of itself does not bring about justice for the offended. We must make proper use of the institution God has ordained to deal with such matters, even if it exercises its role imperfectly. This should be the impetus for God's people to work toward the Christian reconstruction of society so that we end up with a godly civil realm.⁸

Liability of the Bystander

Along with training children to be forthright with their parents (or another adult in the case of an offending parent), the person who becomes aware of the situation of sexual violation has a responsibility to aid the afflicted. Rushdoony notes,

[T]his principle of responsibility appears in Deuteronomy 22:24. A woman assaulted in a city is presumed to have given consent if she does not raise a cry, the origin of the *hue and cry* common law. At her cry, every man within sound of her voice has a duty to render immediate aid; failure to do so was regarded as a fearful abomination which polluted the land, and figuratively, darkened the sun.⁹

Not unlike in the parable of the Good Samaritan, we must render aid when we are approached by an oppressed or afflicted person. We cannot fall back on the fact that we're too busy or we are uncertain as to the truth or falsity of the claim. We are not to be a bystander to the situation, but must help to bring about justice. Again Rushdoony comments,


The civil legal situation may be an equivocal one; the biblical legal requirement is not. Misprision, i.e., the concealment of a crime, is a serious offense. The inactive bystander is a party to the crime. The parable of the Good Samaritan (Luke 10:29–37) was firmly based on biblical law.

In the parable of the Good Samaritan, the priest and the Levite avoided the victim and “passed by on the other side.” The religious leaders claimed to obey the law; they tithed “mint and rue and all manner of herbs, and pass over judgment and the love of God” (Luke 11:42). It was an easy matter to tithe mint; it sometimes required moral courage to help a victim; in the case of the victim Jesus described, not even courage was required, only assistance

in terms of the law to a victim abandoned by the criminals. The religious leaders kept the law only when it cost them little or nothing to do so. Jesus confounded them from the law.

It is thus a serious error to reduce the parable of the Good Samaritan to the level of feeling alone, or to a matter of charity; these things are subordinate to the law in this case. Those who despise the law are also without charity. They profess to love the law, but they choose simple matters for obedience and despise the things which are difficult. Too many churchmen today reduce the law to simple rules about the sabbath and adultery and bypass or violate the rest of the law with impunity. This is Pharisaism.¹⁰

Although no one enjoys conflict, there are times when unpleasant accusations need to be dealt with scripturally. Unless the people of God adhere to God's Word in the area of sexuality, they will not be able to deal with the ugly situations that a wicked and perverse generation presents us with. We represent Christ as Christians and need to understand that the psalmist is calling *us* to insist on justice—justice on God's terms.

O LORD, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more. (Psalm 10:17–18) 

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1. R.J. Rushdoony, *Institutes of Biblical Law* (n.p., The Presbyterian and Reformed Publishing Company, 1973), p. 395.
2. Ibid.
3. Reducing fornication to a “matter of personal choice” rather than an infraction of God's law makes the entire subject of discerning actual rape a difficult one. That said, humanistic definitions and perspectives rarely result in outcomes that reflect justice, as in the case of Potiphar's wife and her false accusation against Joseph.
4. Martin Selbrede, “Liberty from Abuse,” *Faith for All of Life* Jan./Feb. 2014.
5. Ibid.
6. Making use of a rape kit, along with a medical exam, in the case of sexual penetration, can serve as corroborating testimony.
7. See 1 Kings 3:16–18. King Solomon did not have the benefit of the testimony of two witnesses who agreed with one another. His knowledge of the law and experience applying it was such that he was granted wisdom when it came to determining which of the two harlots was telling the truth.
8. Just as in the circumstance of a fire in your home, or evidence of an intruder breaking a window in the middle of the night, the first call that will be made is to the fire department or the police, rather than your elders. Not that your elders might not be called in, too; but their help and support fall into a different category.
9. R.J. Rushdoony, *Institutes of Biblical Law*, p. 464.
10. *ibid.*, p. 467.

In Freedom's Cause

(The Braveheart Story, Only Better)

Reviewed by Lee Duigon



Normally when I review a book or a movie, I'm on the sharp lookout for flaws, nuances, etc. But this is neither a book nor a movie. It's an audio drama—a movie for your mind.

My wife and I are audio drama fans. We collect them, and we listen to "Imagination Theater" every weekend. So I put away my notebook and just sat back and listened.

In Freedom's Cause is billed as "The Real Story of Wallace and Bruce"—that is, Sir William Wallace and King Robert the Bruce, the champions and liberators of Scotland from English oppression in the Middle Ages. It's part of a series, *The Extraordinary Adventures of G.A. Henty*, Henty being the prolific author of edifying and faith-friendly children's books some hundred years ago. His work is very well-known among today's Christian homeschooling families. The series is produced by Bill Heid and audio theater veteran John Fornof—and it's first-rate family entertainment, packed with lessons in Christian faith and honor.

Stellar Cast, Gripping Story

I say it's better than the Oscar-winning film, *Braveheart*, because it includes the religious dimension of the story, which was omitted from the movie. The William Wallace depicted herein is more of a whole man than was Mel Gibson's Wallace in the film. What is omitted from the audio drama is the

silly stuff about the English queen falling in love with Wallace.

It would have been the easiest thing in the world to make this production simplistic, preachy, and corny. It is none of those things. It's a drama taken out of history, with Christian heroes, a noble cause, courage against overwhelming odds, and faith. "By faith" Sir William Wallace fought for Scotland's freedom—just like one of the Biblical heroes memorialized in Hebrews Chapter 11.

To give the story heart and wings, a superb cast was assembled. Instead of Mel Gibson, we have Stuart Pendred as Wallace. Originally trained as an actor, Pendred has won acclaim as an opera star—not a bad asset for an actor whom the audience will never see, but only hear. Pendred wields his voice with power and precision. When his Wallace quoted Scripture, it deeply moved me. It will move you deeply, too.

They've also got one of my favorite actors, Brian Blessed, playing G.A. Henty himself to introduce the story and serve as narrator throughout. Blessed is best known for playing Augustus Caesar in the classic BBC production of *I, Claudius*. He plays G.A. Henty with infectious enthusiasm.

The story is carried forward by the adventures of a boy, Ned Forbes (Hugo Docking), who inherits a blood feud, with all the dangers that entails, and grows to manhood (Johnny Scott takes over the role as "older Ned") as one of Wallace's most trusted knights and brothers-in-arms. Ned and his feud, his

marriage to the daughter of his enemy, and his interactions with Wallace and King Robert, are fictional. His story serves as a bridge between the audience and the larger story of Scotland's fight for independence.

It's Not All Sunshine

There are some darker elements of this story. Wallace could not be conquered on the battlefield. The English found a Scottish traitor to betray him, and after a one-sided mockery of a trial, subjected him to a most cruel and protracted execution.

Instead of shying away from this, the writers made it an occasion to test Ned's faith. "Sir William believed God would deliver him—but God did not deliver him!" Ned cries. But the answer Ned receives is that God did not abandon Wallace, but went with him into the valley of the shadow of death: and did not deliver him from death (for all men die), but rather delivered him in death. Wallace would have saved himself by doing homage to the English king and becoming his vassal, his slave. But despising what these men would do to him, Wallace remained true to his last breath.

Again Hebrews 11 comes to mind: "and others were tortured, not accepting deliverance, that they might obtain a better resurrection" (v. 35).

It was harder to show the heroism of Robert the Bruce, who at first tried to appease the English and was slow

Continued on page 26

History is Important: How to Falsely Portray Christians as Racists for Political Purposes

by Michael Wagner



History is vitally important. Many people think it's not important, or that it's not particularly relevant to day-to-day life. But in some instances, at least, it clearly is. What you believe about many political and economic issues is powerfully influenced by what you believe about certain events of history.

This is why, for example, some people strive so hard to "prove" that six million Jews were not killed by Hitler's Nazis. They want to change what people believe about World War II in order to dispel part of the negative stigma attached to Hitler and National Socialism. There's a method to their madness (and madness it is).

Historical revisionism can work in the other direction as well. If you can be convinced that a particular political movement has a sinister origin, you may want to distance yourself from it or even condemn it. So what you believe about the history of that movement is an important consideration in your overall assessment of it.

Prof. Randall Balmer

Enter Prof. Randall Balmer of Dartmouth College. He is widely recognized as an evangelical scholar. He has been formally associated with *Christianity Today*, the flagship magazine of evangelicalism, and he has written scholarly books about evangelicalism. But he is politically left-wing, and if there's one thing he can't stand, it's right-wing Christians.

A few years ago Prof. Balmer began to develop a thesis that modern conservative Christian political activism was originally motivated by racism. Normally the rise of such activism has been attributed to Christian opposition to abortion, homosexuality, feminism, and other such currents of modern society. Balmer says phooey to that. Support for racial discrimination was the real motivation.

Why does he make that claim? It is no doubt deliberate. He takes two quite different historical matters and mixes them together to make it look like conservative Christian activists in the United States (at least in the 1970s) were full-throated supporters of racial segregation. Balmer understands that history is important, and if he can get people to believe that modern Christian activism was originally motivated by racism, he can thereby discredit such activism. If you are a Christian activist, you will be tarnished by the historical wrong-doings of your movement. You'll have the stain of racism attached to you. That is the whole point.

Racial Segregation

To understand how Balmer misinforms his readers, it is important to know a few matters of American history.

Until the mid-twentieth century, some American states had laws that segregated black people from white people. Public schools and public transportation, for example, had different places for blacks and whites. This government-imposed segregation was

quashed by the U.S. Supreme Court and the federal government during the 1950s and 1960s.

Some whites who continued to favor segregation then created private schools commonly known as "white flight" schools to keep their children away from black children. The federal government responded by denying tax-exempt status to these kinds of schools. Racially discriminatory schools could not be considered charitable organizations.

However, one well-known Christian university in the South, Bob Jones University, maintained some racist policies. At first, it would not allow black students to attend. Then it relented and allowed blacks to attend in 1971 but forbade interracial dating. Due to this continuing policy of racial discrimination, the Internal Revenue Service (IRS) revoked Bob Jones University's tax-exempt status in January, 1976.

Bob Jones University filed a lawsuit to retain its tax exemption. This lawsuit wound its way through the court system until the U.S. Supreme Court ruled against the university in 1983.

While that case was ongoing, another matter arose concerning private Christian schools. In 1977 President Jimmy Carter appointed Jerome Kurtz to be the new IRS Commissioner. Kurtz soon implemented a policy that private schools in certain parts of the country would lose their tax-exempt status if they did not enroll a certain percentage of minority students, or otherwise demonstrate that they were making efforts

to recruit minority students and hire minority staff. Thus many Christian schools that did not support racial discrimination in any way could still lose their tax-exempt status simply for failing to meet arbitrary IRS standards.

Storm of Protest

Political scientist Robert Zwier, in his book *Born-again Politics: The New Christian Right in America* (Intervarsity Press, 1982), points out that many conservative Christians saw this new IRS policy as being grossly unfair. Zwier writes, “These proposals triggered storms of protest among fundamentalists, many of whom support religious schools. To them it looked as if the IRS was simply presuming guilt for any school created after 1954. Some Christian groups generated a letter-writing campaign and deluged IRS offices with over 120,000 letters—apparently an IRS record” (p. 26).

Basically, there was a groundswell of Christian activism against the IRS attack on Christian schools. This contributed significantly to the overall mobilization of conservative Christians into the movement now called the Christian Right or Religious Right. It is notable that the Bob Jones University case was separate from this event. Zwier doesn’t even mention it.

Due to conservative Christian opposition to the IRS policy, the U.S. Congress passed a measure to stop it. The IRS could not just assume that Christian schools were racist schools. This success further encouraged the growth of conservative Christian activism.

Balmer’s Twist

Prof. Balmer has recently written a biography of President Jimmy Carter, whom he adores: *Redeemer: The Life of Jimmy Carter* (Basic Civitas Books, 2014). He uses this book as his latest platform to attack conservative Chris-

tians. He lumps together the Bob Jones University case and the IRS attack on Christian schools to make it look as though Christian school supporters were motivated by racism.

Consider his accusations. Balmer writes that in the 1970s, the conservative Christian political movement “organized effectively, if not avowedly, to defend racial segregation at Bob Jones University and similar institutions” (p. 107). Further on he states that “the issue that had been responsible for the emergence of the Religious Right” was “tax exemptions for racially discriminatory institutions” (p. 167). And later he notes that “opposition to abortion had emerged by the early 1980s as the litmus issue for the movement, eclipsing the less popular stance of defending racial discrimination at places like Bob Jones University” (p. 169). Abortion became the “litmus issue,” eclipsing the previous “litmus issue” of “defending racial discrimination.”

Is it true that the Christian activists he describes were “defending racial discrimination”? No, it is not. As mentioned, what Balmer has done is taken two separate issues, the Bob Jones University court case, and the controversy over the IRS “guilty until proven innocent” policy, and mixed them together. He says they are the same issue; so when Christian private schools defended their rights against the IRS, they were simultaneously defending racial discrimination at Bob Jones University. In other words, the Christians who rose up to defend their own private day schools were actually advocates of racial discrimination. This is Balmer’s assertion and it seems rather close to being libelous. Publicly accusing people of being motivated by racism is not something to be taken lightly.

It is true that the Christian resistance to the IRS policy was a major fac-

tor in the rise of the Religious Right, as Balmer states. But it was not a defense of racial discrimination as he falsely claims. The Bob Jones University court case was an entirely different matter.

Francis Schaeffer a Racist?

Interestingly, Balmer also briefly discusses Francis Schaeffer and notes that Schaeffer is “considered by many” to be “the intellectual godfather of the Religious Right” (p. 110). In other words, Balmer’s view is that Schaeffer was the intellectual godfather of a movement whose founding tenet was “defending racial discrimination.”

What would Francis Schaeffer say about that? Well, we don’t have to guess. In 1976 he wrote a book entitled *How Should We Then Live?* In chapter 5 of that book he discusses the “many areas where the Bible was not followed as it should have been” in the Reformation countries. He identifies racial discrimination as one of the two biggest failures in this category. For example, he writes: “In the area of race there were two types of abuse. The first was slavery based on race; the second, racial prejudice as such. Both practices were wrong, and often both were present when Christians had a stronger influence on the consensus than they now have—and yet the church, as the church, did not speak out sufficiently against them” (p. 113).

He goes on to say: “Today’s Christians, by identification with their forebears, must acknowledge these inconsistencies in regard to a twisted view of race. We can use no lesser word than sin to describe those instances where the practice was (or is) so far from what the Bible directs” (p. 114).

So the question Prof. Balmer needs to answer is this: how does he reconcile his view of the Religious Right as coalescing to defend racial discrimination with the fact that the “intellectual godfather” of the Religious Right explicitly

condemned racial discrimination as sin in one of his best-known books?

Don't expect an answer. The historical revisionism of Balmer's book has a political purpose and that purpose would be thwarted by clearly identifying the different historical events and the motivations of the Christians involved. The Christian activists of the 1970s were not motivated by support for racial discrimination. But if Balmer can get people to believe that, conservative Christian political activism will be discredited to a certain degree. And that is his purpose.

Conclusion

History is important. As this example demonstrates, having an erroneous view about the historical origin of modern conservative Christian activism will affect how people view such activism. An historian can take actual events, rearrange the information into a predetermined pattern, and portray certain participants as being sinister. This is what Prof. Balmer has done.

Of course, it's tempting to portray our opponents as sinister. But a Christian historian will be bound by Exodus 20:16, "You shall not bear false witness against your neighbor" (ESV). A Christian historian, like everyone else, can make mistakes and even come to an unconventional understanding of events. That's legitimate. But hopefully he or she will not allow a political agenda to dictate an historical portrayal that misleads people.

The bigger point, though, is that what you believe about history can have implications in your day-to-day life. Your willingness to participate in or support a particular movement or organization will be influenced by what you believe about its past. 🏠

Michael Wagner is a home schooling father, an independent researcher and writer, and

the author of *Christian Citizenship Guide: Christianity and Canadian Political Life*. He has a PhD in Political Science from the University of Alberta and lives in Edmonton with his wife and eleven children.

M. Rushdoony ... Chalcedon cont. from page 5

They were soon gone, and their world with them.

We are summoned repeatedly in Scripture to love the Lord our God with all our heart, mind, and being. Our Lord says, "If ye love me, keep my commandments" (John 14:15). Nothing less will please the Lord. Only faithfulness will make us "more than conquerors" in Christ (Romans 8:37).

Unfed people do not live long: they die of starvation. Unfed church members also wane in strength and become basket cases. We try to feed Christ's people, sound an alarm concerning the evils which confront us, and we also seek to further Reconstructionist activities in various areas of life and across the globe. We are only able to do this as you support us.

Back in the late 1950s, when I wrote about these things in *Intellectual Schizophrenia*, I concluded by saying that this is a great and exciting time to be alive. I have not changed my mind.¹⁵

Commanding the Future

We submit that the future, more than ever, depends on the study of the meaning of God's law-word. Unless we develop the implications and requirements of God's command-word for our time, we will continue to walk in darkness, and under judgment.

This is Chalcedon's calling and purpose, to set forth God's Word in all its meaning for every sphere of life and thought.

There have always been schools and agencies to train men in terms of specific current duties in church, state, school, and other spheres. Beyond such

vocational training, valuable as it is, there is the need to study God's Word simply to know it, and, knowing it, command the future in terms of its meaning and mandates. Will you help us?¹⁶ 🏠

1. I have, when possible, noted the dates these handwritten manuscripts were composed. Some or all were likely printed in some form, but the specifics of how or when are not easily determined without exhaustive research.
2. "Reflections on 80 Years," by Rousas John Rushdoony, 1996.
3. Now Van (pronounced Von), Turkey.
4. "The Vision of Chalcedon," by Rousas John Rushdoony, undated.
5. "Reflections on 80 Years."
6. "The Vision of Chalcedon."
7. "Reflections on 80 Years."
8. Untitled, 1970 or 71
9. "Reflections on 80 Years."
10. "Chalcedon's Vision," by Rousas John Rushdoony, undated.
11. "Chalcedon Foundation," by Rousas John Rushdoony, (early 1990s).
12. "Chalcedon Vision."
13. "Reflections on 80 Years."
14. "The Vision of Chalcedon."
15. From a printed Friends of Chalcedon letter titled "A Report from R.J. Rushdoony," June 1991.
16. "Study and Progress," by Rousas John Rushdoony, 1986.

J. Durbin ... Rebels cont. from page 13

artist with 5 Black-Belts and has starred in popular video games and even played Michaelangelo and Donatello for the "Teenage Mutant Ninja Turtles" franchise as well as Johnny Cage in "Mortal Combat" the world-tour. The younger crowd may have even seen him as a fighter in MTV's "Final Fu". Jeff has been married to his bride, Candi, for over 14-years. Candi and Jeff have 4 children: Sage, Immagin, Saylor, and Stellar. Two more children are in heaven with Jesus, because they went to be with the Lord during pregnancy.

P. Raymond ... *Nebemiah cont. from page 17*

uninterrupted work time. Carve out a certain time in the day where you are to be without interruption.

7. Close the day with a recap of what you have accomplished. Monitor your progress. Repent over any wasted time spent on meaningless endeavors. See all distractions as sacrilegious. They can very well be the undoing of your impact on the culture.

One of the reasons why I believe the church has been brought into such a state of shambles is because she has not been focused upon the historic Christian faith, its creeds and its counsels, and how Christianity has changed, and ought to change—the face of the world by transforming cultures. Remember the enemies of the gospel never sleep. But while good men sleep, the enemy sows tares. Christians need to wake up out of sleep. Our task is clearly before us. Will we fight for our brethren, our sons and our daughters, our wives and our houses, or will we lie back comfortably upon our beds waiting for someone else to sacrifice for the work of God in the advancing of the Kingdom? If that is your position, can you be truly sure that the Spirit of God rests upon you unto salvation? The great Puritan Richard Baxter penned these words hundreds of years ago;

He that is in a state of sin hath habitually and predominantly a greater love to some pleasures or profits, or honors of this world than he hath to God and to the glory which he hath promised. He prefereth and seeketh and holdeth (if he can) his fleshly prosperity in this world before the favor of God ... On the other side, a state of holiness is nothing else but the habitual and predominant devotion and dedication of soul body and life, and all that we have, to God; and esteeming and loving

and serving and seeking Him before all the pleasures and prosperity of the flesh, making His favor and everlasting happiness ... our end.⁵

May God strengthen us to do all His Holy will in our day—in our time—advancing His Kingdom on earth as it is in Heaven. 🏰

Rev. Paul Michael Raymond is the pastor of the Reformed Bible Church in Appomattox, VA, founder of the Institute for Theonomic Reformation (www.hisglory.us), and Dean of the New Geneva Christian Leadership Academy (www.newgeneva.us).

1. *Entrepreneur Magazine*, September 2014, pp. 61–62.
2. *ibid.*, p. 64.
3. David F. Noble, *The Religion of Technology* (New York: Alfred A. Knopf Publications, 1998), p. 22.
4. *ibid.*, front flap.
5. Richard Baxter, *A Christian Directory* (n.p., n.d.), p. 14.

Duigon ... *Freedom's Cause cont. from page 22*

to take up arms against them—all the while Wallace carried on the fight virtually alone. It seems the Scots high nobility didn't mind the common people and the lesser nobles getting trampled, as long as their own privileges were secure. The Bruce was tardy in coming to the cause; but once committed, he never let up until the cause was won.

The writers are to be congratulated for never trying to sidestep the less heroic aspects of this history.

Making It Work

There are extras that flesh out the production to make it truly a movie for the mind—a haunting background music score, expert sound effects, and bits of comic relief. I laughed out loud when one of the young Scots was sent in to spy on the English, disguised as a minstrel: but the only musical instrument he could find was a primitive

contraption called a “goat woo”—a kind of bagpipe whose eruptions only a goat would appreciate. I won't attempt to describe it.

In Freedom's Cause is two-and-a-half hours long. But if you don't have such a block of time available, it's on two discs, with the break in the story placed so that it won't disorient you to save the second part for the next day.

All in all, I found that this story stayed with me after I'd finished listening. It made me want to know more, because I kept thinking about what I'd heard. Further reading re-acquainted me with Sir James Douglas, “the Black Douglas,” who took up the fight where Wallace left off and pressed it home to final victory.

That's how education's supposed to work, isn't it?

The two-disc set costs \$24.99 and can be ordered online via www.InFreedomCause.com, or by phone, 877-327-0365. The website provides information about the cast, the production, and the rest of the G.A. Henty series.

All right, I know it's too late to order it for Christmas. But who says you can't give your family an after-Christmas present? 🏰

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.

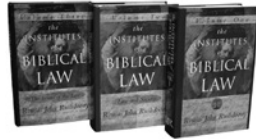
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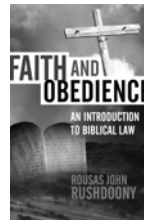
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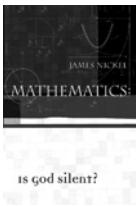


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book was instrumental in launching the Christian school and homeschool movements.

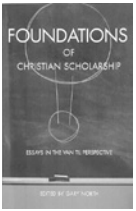
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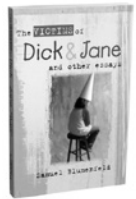
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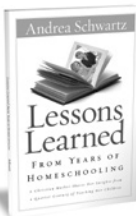
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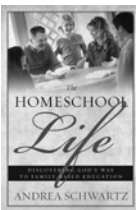
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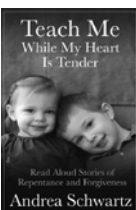
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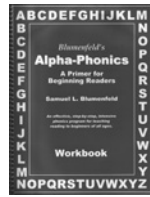
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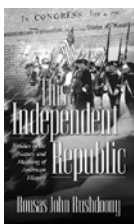
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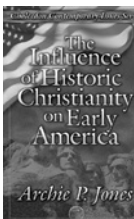
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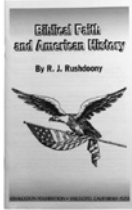


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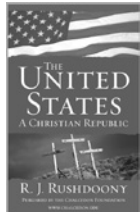
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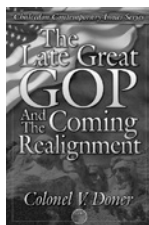
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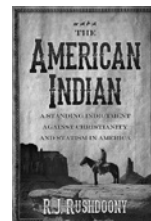


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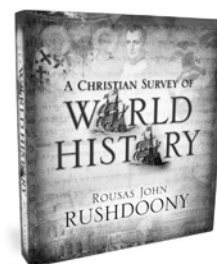


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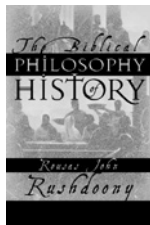
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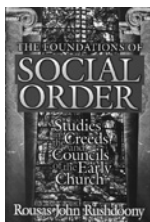


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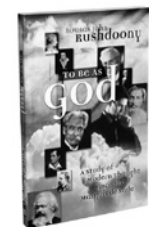


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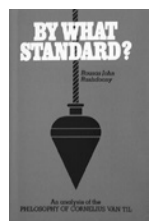
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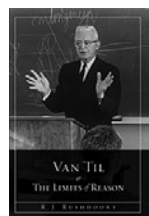
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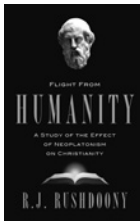
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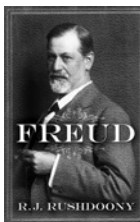


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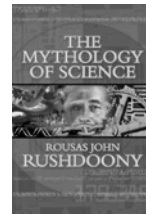


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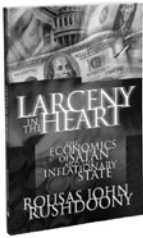
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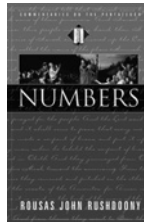
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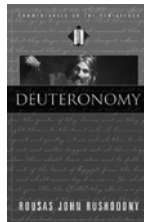


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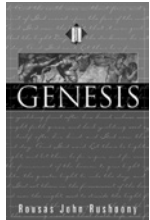


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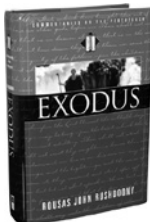
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By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept

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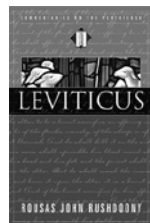
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By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a 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

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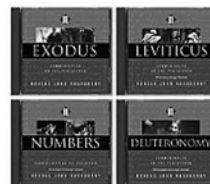
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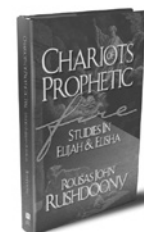
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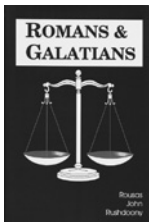


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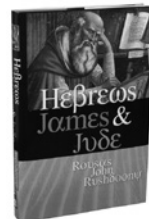
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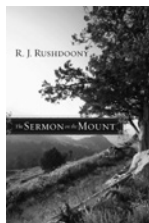
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By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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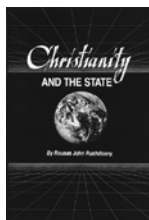
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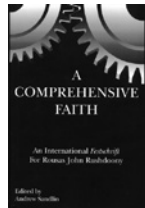
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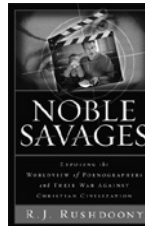
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Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

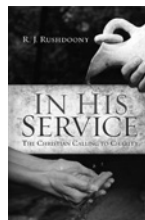
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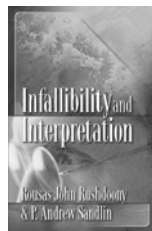
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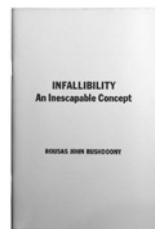
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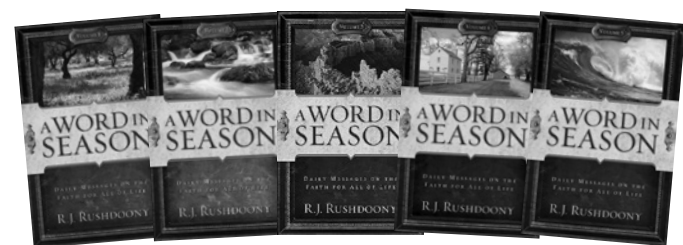
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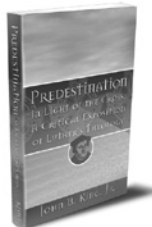
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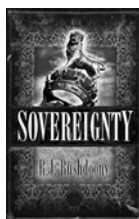
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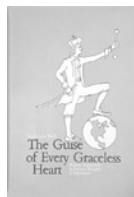
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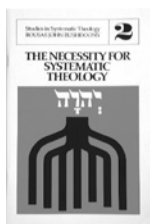
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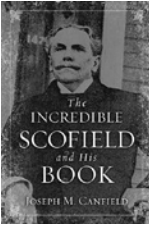
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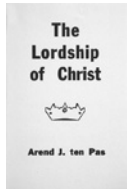
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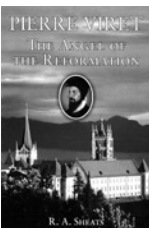
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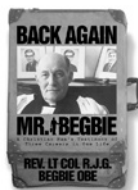
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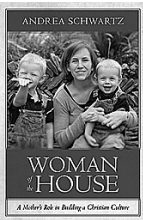


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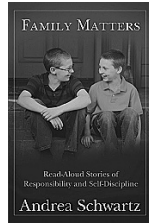
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