

*Faith for All of Life*  
March/April 2017

# FAITH FOR ALL OF LIFE

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

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## **Editorials**

### **2 From the President**

*How Do You See the Future?*

### **17 From the Founder**

*"First the Blade"*

## **Features**

### **4 The Lethally Deep Roots of Politicized Medicine**

*Martin G. Selbrede*

### **11 A Time for Honor: What I've Learned from R. J. Rushdoony and Other Giants of the Faith**

*Rebekah Sheats*

## **Columns**

### **20 Can You Hear Me Now?**

*Andrea Schwartz*

### **22 Remembering Rushdoony**

*Rev. Paul Michael Raymond*

### **23 Heaven Breaks by Nicholas Capps**

*Book Reviewed by Lee Duigon*

### **25 The Way Back: Restoring the Promise of America by F. H. Buckley**

*Book Reviewed by Lee Duigon*

### **27 Product Catalog: SUMMER SALE! Save 15% on ALL orders plus FREE shipping (US Only) Through July 31, 2017!**

## **We Apologize for the Late Issue!**

Due to the sensitive legal nature of the ongoing story of Dr. Kishore, our editorial process was delayed significantly due to extensive proofing by legal teams surrounding the Kishore case. ~ The Editor

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# How Do You See the Future?

By Mark R. Rushdoony



A very brief encounter with a pastor nearly forty years ago is still vivid. We were hurrying in opposite directions, so our encounter was very brief, and we both just slowed as he realized who I was, greeted me, and expressed his admiration for my father's writing. "I really like what he has to say," he commented as he passed by. Then he turned back and added, "Except the postmillennialism. I just don't see that happening in today's world."

He was already past me and looking back, and I never saw him again, but his words surprised me. His frankness betrayed the error in this pastor's thinking—that his personal perception of what was possible was relevant to what God says about the progress of His Kingdom.

Had that pastor said, "I don't see that in the Bible" I would have forgotten the brief encounter long ago. Perhaps he misspoke in his haste and that is what he meant, but, in reality, I believe we all have a tendency to walk by sight rather than by faith and view our times and the future of the Kingdom of God in terms of our perception of what is logically possible. In doing so, we are limiting the power of God to our human conception. If we say we cannot "see that happening in today's world" we are positing a Kingdom of God limited to one of our own understanding.

## Our Perspectives or God's?

We are Scripturally justified in being pessimistic about man and his culture.

Left to himself, man only shows the degeneration Paul described in Romans 1. To look at man's future in terms of sin alone, however, misses not only the transforming power of the gospel by the Holy Spirit, but also the context of the developing Kingdom of God that was the basis for Paul writing to the Roman church.

If we focus on the depravity of man that may be all we see, but that is no more valid a perception than the humanist emphasis on man's goodness. The gospel balances the sin of man with the regenerating power of His Spirit and the growth of the Kingdom of God, Who makes all things new. Our perspective of the times in which we live or the direction of all history must not be based on what we see and perceive but on the certain Word of God's specific command to seek that Kingdom and its righteousness. It is a similar error to see that evil in our culture or the modern church and predict only judgment. Judgment will come, but we do not know when or how it will be balanced by God's mercy and longsuffering, or how the growth of the church and the Kingdom might balance aspects of judgment. Even if judgment is imminent, our duty to positively promote the Kingdom still remains. It is no great piety to predict judgment if we do not proclaim and promote righteousness.

About the same time as I had that encounter with the pastor my wife and I socialized with another young married childless couple. The husband believed in an imminent (in 1978) economic and social collapse. As a result, he expressed

the opinion, to the consternation of his wife, that having children was unwise. His opinion about the immediate future was so wrong that what he saw as prudent planning we can now see as tragically foolish. Now and then my wife and I recall that couple and wonder if they had children.

Even when we truly believe in the power of God to advance His Kingdom to cover the earth we can fall into another error, one that assumes some process of events over time must happen for the Kingdom to grow to any great extent. We temper our confidence in the eventual growth of the Kingdom with cynicism that it is unlikely to happen anytime soon, because we assume the *progress* of the Kingdom involves a necessary *process*.

As humans, such thinking is almost inevitable because everything we do is based on our work and a process of capitalization. When we are dealing with God's Kingdom, however, we must remember that it moves not in tune with our efforts but with the purpose and power of God.

## The Fields Are White Already to Harvest

Jesus once showed His disciples that their view of the progress of the Kingdom was flawed. While stopping at the Samaritan city of Sychar, the disciples left Jesus at Jacob's well while they went into town to buy food. They likely thought Sychar was just a stopping place for the night before continuing on toward their destination, which was Galilee.

The exchange between Jesus and the Samaritan woman is usually the focus of lessons on this passage (John 4:1–42). There is another exchange in that passage, however, between Jesus and the returned disciples that pertains to the Kingdom of God, which Jesus had begun to preach after John's recent arrest (Mark 1:14). Jesus told the disciples, in verse 35:

**Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.**

The first statement was a transparently true observation. Jesus was giving a timestamp; it was either January or February, depending on whether the crop was barley or wheat.

My father grew up on a farm, and loved driving through California's Central Valley, with its unique climate that allows for a tremendous variety of row, fruit, and nut crops. It was natural for him to note the different crops he saw along the way. It was a part of his life and thinking to make such observations.

It was even more natural to those who walked through farmland as did the disciples. Every one of the disciples knew what sequence of work needed to be done and how long it would be before harvest. They had seen the process repeated their whole lives. So, Jesus stated the obvious: "You are assuming the grain harvest cannot take place for four months."

### **The Harvest Starts Now**

Sychar was to be more than a place to buy food and sleep before moving on. The disciples likely knew their destination was Galilee (v.3) and even that they were headed for Cana, Nathaniel's home (John 21:2). They were not expecting Jesus to minister there on His way, but

**If we focus on the depravity of man that may be all we see, but that is no more valid a perception than the humanist emphasis on man's goodness. The gospel balances the sin of man with the regenerating power of His Spirit and the growth of the Kingdom of God, Who makes all things new.**

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

The ready fields to which Jesus refers are no longer either barley or wheat, but the elect of God then in Sychar in Samaria. That harvest was about to begin. The relationship of the Samaritans to the Jews had long been a strained one, for centuries. There was a real animosity and social separation, and like our assumption regarding compromised churches, the disciples likely believed any conversion of the Samaritans would be a difficult one that was likely some time yet in the future.

Our Lord announced that the harvest in Samaria was not a future event. The "fields" were ready for harvest; it would start immediately. Indeed, "many" of the Samaritans believed and begged Jesus to stay, which He did for two days resulting in "many more" believing and testifying "that this is indeed the Christ, the Saviour of the world" (v. 39–43). The harvest was not in the future as the disciples assumed, but then and there because that was when the Spirit moved.

### **"One Soweth, and Another Reapeth"**

Jesus continued His agricultural metaphor of a harvest. Not only was the

assumption of time and process wrong, but even of the necessity of their labors.

When I was in college I read an account of the Great Awakening. It was by one of its preachers who noted his surprise at the sudden overwhelming response to his message that had previously fallen on deaf ears. If we believe in the regenerating power of the Holy Spirit, we must believe that such a response to the gospel is not only possible but certain when the Spirit so moves.

Whenever we assume the Kingdom of God must grow (as it sometimes does) imperceptibly like yeast, we may focus so much on the smaller matters of Kingdom duty that we become cold to the possibility that big things can happen. If we have only seen slow Kingdom growth or some defeats, we risk projecting this as a necessary long-term progression, but the one certainty we have is that the Kingdom of God will not fail. We must not act or think in terms of what we "see" happening based on our experience, but rather in terms of what God says is certain.

Jesus told His disciples, just before these two days with the Samaritans, that "One soweth, and another reapeth" (John 4:37). Here in Samaria, the disciples would see a harvest where they had bestowed no labor. "Other men labored," He said, "and ye are entered into their labors" (John 4:38). Sometimes the people of God will see a growth of His Kingdom completely disproportionate to, or even entirely lacking, their own labor.

### **What Prospect for the Future?**

Adoniram Judson was a pioneering missionary to Burma early in the nineteenth century. He and his wife Ann labored for years under deplorable conditions, often near to death. Recently released from prison, Judson received a

*Continued on page 21*

# The Lethally Deep Roots of Politicized Medicine

by Martin G. Selbrede



This is the seventeenth in a series of articles covering the ongoing story of Christian physician Dr. Punyamurtula S.

Kishore, whose extraordinary addiction medicine practice was torpedoed by the Commonwealth of Massachusetts in September 2011 and whose persecution has continued into the present. The list of earlier articles we've been supplying has grown so long (nearly taking up a page in itself) that we may omit it from the end of this article (at least in the print edition). Our serial coverage of this story will soon come to a close as the film project and associated book near completion.

Philosophy professor Dr. Michael Gendre has made the first fifteen articles in this series required reading in his Ethics and Society class. His interest in Dr. Kishore's case is more than academic, however. He was an eyewitness to how the media in the state of Maine chose to handle Dr. Kishore's story in a calculated effort to derail his growing influence there (and to thus protect the methadone and Suboxone® industries in that state from a fatal competitive challenge to their hegemony). It became clear to Dr. Gendre that the tactics employed in Maine would also be used to challenge the film, and that a massive deconstruction of those tactics was called for.

We hope to post Dr. Gendre's work online once it is ready. It demonstrates some clear affinities between Massachusetts journalism and Maine journalism: casual disdain for the truth, an unwill-

ingness to even know the truth, and an embedded bias so deep the resulting "news" articles are models of fragmentation and logical incoherence. If we can color code the positive and negative sections of the article online, you'll be able to see how the journalist weaves in the negatives to neutralize the positives, even though the negatives have no relation to the positive points they follow. The Frankenstein monster thus stitched together gives the unwary reader the impression the piece is balanced and objective, but a closer look (such as Dr. Gendre has provided) reveals the hidden agenda that's actually at work.

## How We Got Where We Are Today

As it turns out, this kind of suppression (direct and indirect) in respect to addiction medicine is not new. It actually extends back to the dawn of the opiate crisis in the days of the Vietnam War. To understand how we got to where we are now (and to avoid repeating a sordid history), we need to take a crucial step backward to see that our current situation arose when politics (and crony capitalism) first began to contaminate the pharmaceutical industry, setting the deadly course we've been sailing ever since. Our guide for this historical narrative is Percy Menzies (M.Pharm.), who had a bird's eye view of that history, as he explained to me in regard to Dr. Kishore's work (for those familiar with the previous sixteen articles, note that Vivitrol® is the monthly injected form of naltrexone, a medicine also available as a pill taken either daily or three times a week):

I worked for the pharmaceutical company that developed naltrexone. My job initially was to introduce and train physicians on the use of this radically different medication, developed specifically to protect detoxed heroin addicts from relapsing when they returned home after residential treatment or incarceration. I cannot explain why I was so intrigued by this medication. Never in the history of medicine were two medications (methadone and naltrexone) at the opposite ends of the spectrum offered as treatment. You can guess who won.

I met Dr. Kishore in Boston over twenty years ago and instantly fell in love with him! I have not met another physician in the field so knowledgeable and passionate about helping people. He was that rare person who, like me, was determined to offer patients evidence-based treatments.

I was the associate product director for Revia (naltrexone) when I left the company about sixteen years ago to fulfill my mission. My clinics<sup>1</sup> in the St. Louis area treat in excess of four hundred heroin patients a month and the mainstay of our treatment is Suboxone®, naltrexone, and Vivitrol.

I met Dr. Kishore again in Boston about twelve years ago and he took me to some of his clinics and I spoke to his staff on how we use naltrexone ... I am one of the experts on naltrexone and can share the history and politics of this medication. I call it a Greek tragedy!

It is that Greek tragedy that we will now unfold under the guidance of eyewitness Percy Menzies. The perspective this provides will permit us to properly frame the ugly effects that politicized



decision keeps making in the realm of medicine. The following sections are garnered from direct discussions between Menzies and myself on March 12, 2017. Direct quotes are indented below.

## **Fear Mongering in the Shadow of Vietnam**

Those returning Vietnam War vets who were addicted to heroin instilled grave concern in the Nixon administration, which overreacted. If they came back addicted to heroin, they'd surely create an increase in crime! Heroin addiction was considered to be as virulent as viruses that infected fish: it was thought that one returning GI heroin addict would infect fifty other people stateside, turning them into heroin addicts too. Something had to be done.

Nixon's advisors told him that Dr. Jerome Jaffe, a psychiatrist in Chicago, had great success using methadone. Vincent Dole and Marie Nyswander had done the early studies on methadone but knew its limitations.

What was overlooked was that Dr. Jaffe agreed to bring in methadone *because he knew of a new molecule* (which later became naltrexone) *that would be a huge leap forward for heroin addiction*. So, the Nixon administration funded development of a long-term acting methadone (LAAM, in contrast to take-once-a-day methadone) and a long acting oral antagonist (naltrexone). Neither one saw the light of day because both were opposed by the methadone lobby and clinics. LAAM was not lucrative for them and naltrexone was rejected on the grounds that it "blocked the pleasure systems" and was thus suitable only for highly functioning, highly motivated clients like airline pilots and doctors.

Nixon agreed to the creation of the DEA in 1973 and approved methadone in 1974. Methadone was perhaps the only drug to not go through the stan-

dard approval process but was rushed through on a presidential order. The approach taken had three tiers: interdiction, treatment, and funding of safer alternative treatments, such as LAAM and naltrexone. To prevent diversion of drugs, methadone had to be ingested daily at a methadone clinic.

In actual fact, only 5 percent of the heroin addicts addicted while in Vietnam continued using heroin at home<sup>2</sup> (the other 95 percent reconnected with family, etc., and lost interest in the promise of false endorphins). Neither did returning vets have easy access to heroin in the U.S.—it was not accessible here back then.

In other words, the fear-mongering statistics that launched methadone were completely unfounded, but the methadone lobby, undaunted, persisted in pushing Opioid Substitution Therapy (OST) with a twist: only methadone could be used for OST, nothing else. Menzies believes this pushed the treatment of heroin addiction outside the mainstream of medicine.

The tragedy was that Dr. Jaffe was supposed to spearhead introduction of naltrexone, but he was such a strong advocate for methadone that he had little interest in seeing naltrexone move forward. Methadone was introduced in 1974, but when naltrexone was introduced in 1984, it had a black box warning that it caused liver damage: essentially the kiss of death for the drug. Significantly, the *only drug* in the history of the FDA that ever had its black box warning removed was naltrexone, *but that took thirty years to happen!* That is indicative of the politics of opiate treatment.

The rush was on to open methadone clinics. The results were disastrous. Many of their clients were barely recovered themselves and yet were asked to work in the clinics. The Illinois plan required that only people in recovery

could be hired by the clinics, but that was appealed and found to be discriminatory. Hospitals like Beth Israel jumped in with both feet. At that time, a clinic could be called not-for-profit and still make up to \$200,000/year in profit, tax-exempt.

## **The Government Plan That Became a Dumpster Fire**

At the outset, the Nixon administration estimated naltrexone would be approved within two or three years allowing for the methadone clinics to be phased out. Menzies elaborates:

Under Nixon, there was already a plan to decommission all methadone clinics. Methadone was intended to be nothing more than a stopgap measure. Back in 1914, the Harrison Act shut down the morphine clinics, which is why methadone maintenance was not seen as a solution at all. So it was a surprise to see the discredited, discarded method (opiate substitution therapy) come back to life. Scientists weren't prepared for this, but relaxed their objections when reminded that methadone was merely a stopgap medication. Once methadone got its foot in the door, however, the methadone clinics lobbied to oppose naltrexone and guide the mutation of the stopgap measure into a permanent solution.

Then naltrexone was charged with causing cancer in mice, so someone would have to do a study to see if it really did. But all naltrexone studies had been halted, so the required study was for all intents and purposes blocked.

## **Somebody Didn't Get That Memo**

Methadone's dominance was now safely insulated against naltrexone because nobody was supposed to be conducting studies on the latter. The methadone juggernaut had enough momentum that it could easily weather denunciations appearing later in refereed journals (e.g., "giving methadone

to addicts is like giving sterile razors to a suicidal patient”).<sup>3</sup> But the Achilles’ heel, the one unshielded point susceptible to attack, was an unexpected result in Westchester County, New York.

The patients being released from prison on a work release program were allowed to go to work on condition they take naltrexone, and the resulting study was a phenomenal success. The Westchester folks had no idea all naltrexone studies had been stopped, and they accumulated a huge amount of data on the drug that proved its long term safety. Nobody outside of Westchester knew they were still using naltrexone, and using it so successfully.

The charge of liver damage was debunked in a similar fashion, but that exoneration took three decades to achieve.<sup>4</sup> Naltrexone’s early trials had gone poorly<sup>5</sup> and these cancer and liver damage claims derailed further efforts to develop suitable protocols<sup>6</sup> for its use.

### The Greek Tragedy Unfolds

Naltrexone was the first drug to be approved under the Orphan Drug Act of 1983. Methadone dominated the field, which was not the intention of the Nixon administration, but the obstacles against naltrexone were formidable. Says Menzies,

We could not get any traction for this drug. Introduction was practically impossible. We were told we would have a very limited market for a very select population. Within three years we had to stop marketing the drug. You couldn’t even give it away as samples.

You cannot treat a complex condition with only one solution. The more options you have, the better the outcomes will be. With any chronic condition or disorder, you need a plethora of medication options, not a single controversial solution.

There was no support for naltrexone whatsoever. Why would you have such

hostility toward a medication that was so incredibly effective? Regardless of age, it was 100 percent effective: the heroin could not enter the brain, giving the patient a fighting chance to get well. Methadone allowed the addict to keep abusing heroin, but naltrexone did not.

Menzies noted that even back then, methadone was being falsely compared to insulin. It was held that “you must stay on methadone forever, just like a diabetic must stay on insulin forever.” Dr. Kishore fully debunked this incoherent claim in the sixteenth article in this series. Because that myth still persists, there’s no attempt to wean methadone users off methadone (especially as the dangerous “harm reduction” paradigm became dominant, driving out the “harm avoidance” and “harm elimination” models that promote sobriety).

As reported in an earlier article in this series, a key researcher doing government-funded comparisons between treatments was told to omit naltrexone (Vivitrol®) from the testing matrix. No head-to-head comparisons between it and methadone and Suboxone® were to see the light of day: the scientific study was apparently intended to underscore this by way of a blackout.

### The Greek Tragedy Takes an Orwellian Turn<sup>7</sup>

In the meantime, current dogma is that “OST is the most effective treatment,” which fundamentally means methadone. Upstart drug Suboxone® (buprenorphine) has made a strong play, but its problems have been documented here beginning with the very first article in this series. As Menzies said in jest,

There is more Suboxone® on the streets than in pharmacies. It’s an addicting drug that can be diverted and abused. The CARE Act raised the limit of patients a physician can prescribe buprenorphine for from 100 to 270, but substitution treatment becomes less

effective when the supply of opiates isn’t cut off. You simply have more opiates flooding the marketplace. Even *The Washington Post* admits that patients using Suboxone® continue to use opiates. It isn’t stopping opiate abuse.

Enter the new acronym, MAT, discussed in the previous article. MAT (Medically Assisted Treatment) is, to quote Menzies, “a transparent figleaf.”

MAT is a term coined to remove the word “methadone” (which had become controversial) and raise the banner of a “gold standard” in addiction treatment, which was to be methadone and only methadone. This was marketing hype, enforced by hostility toward competing medications.

Why does MAT not include the other four FDA-approved medications used to fight addiction? But we prevailed on the definition, and MAT now includes all approved medications, including naltrexone. But for all practical purposes, the other three medications are hardly used. By default, MAT has come to mean methadone and Suboxone®.

By 1994 or 1995, addiction had ratcheted up to a big problem. Why did MAT not have an impact in stemming the problem? Menzies sees a key mismatch that makes no sense:

Look at the progress we have made against AIDS. Why aren’t we having these kinds of advances with respect to addiction? After all, the federal government has no hesitation in spending tens of billions of dollars.

More and more states are saying “social detox” is not allowed: you must use medical detox. After detox, MAT enters in as “the gold standard,” essentially meaning methadone. Nobody considers asking Cicero’s question, *Cui bono* (“Who benefits”)? Nobody thinks to follow the money or question motives or agendas. As a result of dropping naltrexone from the debate, we end up

with the two opposing poles fighting a battle that Menzies calls Pharmacophobia (the Alcoholics Anonymous approach) versus Pharmacohegemony (the methadone/buprenorphine approach). Consequently,

Naltrexone is a victim of the ideological battles between the AA groups and the MAT groups that primarily promote OST.

How's that battle going? America is consuming ninety metric tons of hydrocodone a year, and now police departments are being given Narcan (naloxone, not to be confused with naltrexone) to "save" people who have overdosed. That the hype over Narcan is phony has been documented in earlier articles in this series. Menzies has his own views on it:

This is absolutely crazy: they say they are going to solve the problem by distributing Narcan syringes and flooding the country with buprenorphine.

Narcan is a forty-year-old drug, for crying out loud! One of my jobs was to train physicians to use Narcan, and there was no use for it—it was only used for emergencies to reverse the effects of opiates/anesthesia after surgery had ended. Now the price for Narcan has gone up to \$2,500 to \$4,000 a shot. Narcan has a two-year expiration date, so the supplies have to be replenished.

Heart attack? Good to have a portable defibrillator nearby. But with opiate addiction, you don't know where the patient is going to overdose. Could be a bathroom he's hiding in.<sup>8</sup> So the strategy cannot be "let's give out Narcan and switch to buprenorphine." This simply won't work.

Hospitals have no interest in treating addiction, say Menzies and Dr. Kishore, and physicians simply don't see it as a big revenue generator for themselves. The prevailing attitude<sup>9</sup> appears to be, "Let somebody else take care of

addiction, someone outside the realm of medicine. These are social lepers anyway, let's throw them out into the wilderness."

## The Greek Tragedy Stretches into the United Nations

The most troubling recent development is an incipient trend to treat prescription of naltrexone/Vivitrol® as a human rights violation, on the grounds that it is a fundamental human right to be high on a psychotropic drug, and these drugs deprive people of that right, of the freedom to abuse addictive substances. Ideas like this have apparently been advanced by the George Soros-funded Drug Policy Alliance (a U.S. nonprofit) and have reached beyond the U.S.

It is regarded as unethical to give a drug like naltrexone because it takes away somebody's freedom to take heroin. But Menzies points out that naltrexone is a *treatment option*, and being that it is *option*, it is inherently ethical to offer it. But the opposition says No, it is not ethical to offer naltrexone to treat drug addiction. Menzies explains further:

Nal-trexone *restores* your freedom; it doesn't deprive you of it. This is particularly exasperating to me because the United Nations is just promoting methadone and buprenorphine. These guys at the UN are not in the trenches.

When it comes to treating drug addiction, Russia only allows naltrexone, not methadone or buprenorphine. (This apparently dovetails with the "violation of fundamental human rights" motif again.) The largest study on naltrexone ever done was in Russia, and Percy Menzies assisted on it (and the drug's enemies denigrated the study and, while they were at it, the Russians too). Special interest groups control the narrative and continue to insist that "naltrexone

doesn't work."<sup>10</sup>

When the U.S. Surgeon General issued his report on drug addiction, he sent a letter to every single physician in the country laying out three treatment options: methadone, Suboxone®, and naltrexone. But voices have raised strenuous opposition to the Surgeon General's actions, holding that he should not have said there are three medications<sup>11</sup> because naltrexone does not work and should not have been publicly acknowledged by the Surgeon General.<sup>12</sup>

## Percy Menzies Sets the Record Straight

In the clinics that Menzies operates in St. Louis, naltrexone is given in pill form. Patients take two on Monday, two on Wednesday, and two on Friday; this regimen keeps the patient in continual contact with the clinic. Such contact is a natural outcome of the dosing strategy in St. Louis, whereas in Dr. Kishore's case (where naltrexone is administered in the form of a monthly shot under the name Vivitrol®) the counseling/primary care component was intuited first, with urine testing consequently proving its clinical value within a sobriety maintenance context (see the earlier articles in this series for how this new but medically legitimate strategy was used by the ignorant against Dr. Kishore to destroy his fifty-two clinical centers).

Menzies, intimately familiar with the brutal suppression of naltrexone, sheds further light on developments he's witnessed in regard to it. Addictive substances can impose the equivalent of a Stockholm Syndrome on the victim, who befriends his enemy and distrusts his true friends:

Naltrexone works, but the patients' brains have been hijacked by the abused opiates so they see naltrexone as a form of punishment.

The regularity of the clinic visits, in



conjunction with a string of teachable moments, permits continual interaction between patients and clinicians (who reinforce the positive and monitor compliance with court orders). The migration from the pill to the monthly Vivitrol® shot has emerged as a significant change in St. Louis:

Everyone wants the shot now, because word has spread that it's amazing. We only use the pills for those without insurance, or when law enforcement requests naltrexone pills to keep costs down.

Vivitrol is used more and more in the correctional system, as if it is a punitive drug, but it's not punitive, it liberates you, it gives you your freedom back.

Menzies explains that the "deprivation effect" or "conditioned abstinence" is the primary cause of relapse. Like Dr. Kishore, successful treatment requires "extinguishing the conditioning," namely, cue extinction. How well you extinguish them determines how successful the return to sobriety will be.

An implicit endorsement from the insurance industry is becoming harder for the naysayers to explain away, as Menzies points out to patients considering the monthly Vivitrol® shot:

We always criticize the insurance companies for being cheap. Why then would most insurance companies prefer the \$1,200 shot over the \$2 pill? Because the shot has fewer relapses, fewer readmits to hospitals, much greater success, and is known to be life-saving. It saves them money to get you well. You should be excited the insurance company is giving that expensive shot to you. It tells you something.

Missouri is now one of the leading states using Vivitrol®, and the number one state in the nation using the naltrexone pills. Had Dr. Kishore's clinics not been torpedoed, Massachusetts may well have been in that position, but cobellig-

erent Menzies arrived there first because he hadn't been brutally put down by his state government.

In the beginning, naltrexone was not a big money maker, and though eight to ten different companies now manufacture it as a generic, there is no promotion for it. Why? Because there's no money in it when it's available for as low as eighty cents per tablet.

Dr. Michael Gendre joined Dr. Kishore to witness the Menzies treatment centers in operation on March 10, 2017. Dr. Gendre was impressed with the results he saw with naltrexone treatment, facetiously wondering out loud if anyone had offered to include it in the water supplies of some cities. The more that shrewd observers take in the magnitude of the situation, he noted, the more the mystery deepens. It is an open question why the authorities are saying yes to Narcan but no to naltrexone. Why the visceral hostility toward naltrexone? Why are only a handful of physicians strong supporters of naltrexone/Vivitrol®? Menzies drove the point home for his visitors:

We could reduce the jail population by 60 percent if we used this system. You wouldn't be building new jails, you'd be shutting them down. We aren't handling this properly.

The politics of alcohol and drug treatment is worse than the disease. The disease can be treated, but the politics is beyond help. It is so deeply entrenched, and the victims of the politics are the patients.

Menzies believes it's unconscionable that 28 million people are affected with alcohol and drug addiction but only five medicines are available for them, and only 10 percent receive any medical treatment, "the other 90 percent being stuck up the creek without a paddle. They just have to use willpower. They're stuck with where they are."

Methadone clinics are a symbol of the government's indifference to its people. They are not chummy places, not symbols of compassion. A smile or a hug is far more meaningful than "here, drink this, goodbye." The choice is between methadone clinics or humane treatment.

Unless we treat addiction as a public health issue, not a criminal justice issue, we will fail. We need to give these people a cash incentive. Their source of income is selling their bodies or becoming low-level dealers. But give me a program that provides me \$5 per patient per day and I can create wonders in the city.

The dominant programs are often promoted by "addiction experts" whose credentials appear to be nothing more than "I'm in recovery myself." Among these is Michael Botticelli, the former national figure who features quite prominently in the earlier articles in this series.

On March 22, 2017, *The Boston Globe* announced Botticelli's return to Massachusetts saying "the nation's former drug czar is bringing his expertise back to Massachusetts." This is truly bad, bad news for Massachusetts. There as elsewhere, all the money is going to supporting the worst solutions, which are propped up by the most egregious fake news imaginable, with roots extending back into the 1970s. Menzies is driven to ask,

Where are the philanthropists? Gates? Clintons? What are they doing? They should be coming out of the woodwork, like they do for AIDS, malaria, etc., shouldn't they? So they have needle exchange programs and want drugs legalized instead.

I would love to work with one foundation. Give me \$50/month/patient plus cost of medication and I can change the world, just like Dr. Kishore was changing outcomes in Massachusetts before



he was unthinkingly cashiered.

There are surely differences between the Menzies clinics and Dr. Kishore's approach, but it's the factors they have in common that made them successful.

## The Memory Hole

The blackout against naltrexone and Vivitrol® has been so successful that Dr. Kishore's successes have been wiped out in the resulting memory war. As Dr. Kishore pointed out concerning a November 2016 news story,<sup>14</sup>

They had two patients—just two!—who “completed” Vivitrol® treatment and they are crowing about the “experiment” being a success! We had 3,300 patients on Vivitrol® on any given day at my PMAI clinics in Massachusetts, until Martha Coakley cruelly closed our practices in September 2011.

Nobody remembered the original intention behind methadone's approval either: that it was to be a temporary stopgap and that naltrexone was to be quickly approved in tandem with it (and not stonewalled for decades to block its introduction). What you don't know *can hurt you*.

This, in part, answers the question, Why did Dr. Michael Gendre get involved in the Kishore case and spend so much energy dissecting the payload that a Maine journalist had concocted to block Dr. Kishore's success from getting off the ground there? The answer is that false narratives (legal, medical, political) have been crafted with incredible care to propel a targeted result to its goal. In itself, each narrative has considerable power to sway the unwary and fearful. As a package deal, they're formidable enough to need strong medicine to correct, such as the analysis Dr. Gendre has been preparing.

There was one other roadblock on the path to the success of that deadly juggernaut: somewhere in the American

psyche there were remnants of Biblical morality sufficient to uphold the notion that sobriety was morally invaluable. The power of this peculiar autopilot<sup>15</sup> to undermine the harm reduction narrative was not to be underestimated by the enemies of sobriety. They have the same answer for this as they have for every other element of Biblical morality that once framed our culture: “Let us break their bands asunder, and cast away their cords from us” (Psalm 2:3). How is this done? By normalizing everything once regarded as abnormal, immoral, perverse, and morally wrong. Moral inversion is the new game in town and has been shaping headlines and standards for decades if not millennia (cf. Isaiah 5:20).

What is now being normalized? Heroin addiction. We're not talking about removing stigma (in which this moral reversal merely gets its foot in the door) but the wholesale rejection of sobriety and the embrace of keeping heroin addicts happily supplied with “safe” heroin. This is the new normal, the new way that the image of God in man is to be defaced in keeping with the shifting values of postmodernism. Being high on an opiate is being declared a fundamental human right, and sobriety is not only optional, it can assert no ethical superiority or moral claim over anyone ever again.

The continual moving of our moral goalposts can no longer be a matter of indifference. It has now forced upon us an utterly deadly situation. “See, I have set before thee this day life and good, and death and evil” said Moses (Deut. 30:15). He therefore counseled them, “therefore choose life, that both thou and thy seed shall live” (v. 19).

In the matter of drug addiction, counsel such as “choose life” is being rendered obsolete, and if some have their way, will be outlawed to protect

the new fundamental human right of choosing a living death instead, something which you will be required to regard as normal. To uphold sobriety, or any other aspect of Biblical morality, will be abnormal and, in time, a micro-aggression to be decisively sanctioned. If we don't dig our way out of the memory hole (such as the one documented herein) we will be in no position to send forth a light into the growing darkness: the hole will have become too deep.

## First 16 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>

**Article Seven:** “Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell” **Read it online at** <http://bit.ly/Kishore7>

**Article Eight:** “Massachusetts Completes Its Takedown of Addiction Pioneer Dr. Punyamurtula S. Kishore” **Read it online at** <http://bitly.com/Kishore8>

**Article Nine:** “A Brief Update on Dr. Punyamurtula S. Kishore” **Read it online at** <http://bitly.com/Kishore9>

**Article Ten:** “Dr. Kishore Encounters the Dedication of the State” **Read it online at** <http://bitly.com/Kishore10>

**Article Eleven:** “Puncturing the Boundary Between Medicine and Politics: How the State Condemns Addicts to Disaster.” **Read it online at** <http://bitly.com/Kishore11>

**Article Twelve:** “Biblical Faith, Medicine, and the State: Repairing the Breach During the Spreading Epidemic.” **Read it online at** <http://bitly.com/Kishore12>

**Article Thirteen:** “Physician Rising: What It Takes to Get Up Again After Being Smashed Underfoot.” **Read it online at** <http://bitly.com/Kishore13>

**Article Fourteen:** “How to Bury the Best Addiction Program Ever.” **Read it online at** <http://bitly.com/Kishore14>

**Article Fifteen:** “Dr. Punyamurtula Kishore in the Eye of the Storm.” **Read it online at** <http://bitly.com/Kishore15>

**Article Sixteen:** “Dr. Kishore Breaks the Back of Fake News Addiction.” **Read it online at** <http://bit.ly.com/Kishore16>

1. Assisted Recovery Centers of America, LLC. See <http://www.arcamidwest.com>
2. Jerome Jaffe enlisted a St. Louis, Missouri psychiatrist, one Dr. Lee Robins, to conduct the study that resulted in that 5 percent determination.
3. Dr. Matt Dumont made this observation concerning Dr. Jaffe’s 1970s push to promote methadone in *Addiction* (1999) 94(1), 13-30.
4. The liver damage that was discovered was reversible by simply stopping use of naltrexone (it was a high dose of it that was hepatotoxic: six times the actual dose). At 50 mg/day it was very safe, but at 300 mg/day it could cause reversible liver disease. Percy Menzies’s testimony was part of the process of reversing the black box warning—he showed that over 6,000 patients had been taking naltrexone and not one showed any elevated liver enzymes.
5. One expert reviewer of this article noted that “the early clinical trials of oral naltrexone with middle class clients showed a high

relapse rate because of non-compliance. The explanation was that it would work only with the most motivated patients. In those days, there was no awareness of the iatrogenic addiction population, even though it existed and was being treated in private psychiatric clinics.” Indeed, this expert didn’t see any promise in naltrexone until after observing Dr. Kishore’s successes with Vivitrol®.

6. Critics of naltrexone claim it only works when “psychosocial” factors (e.g., counseling, etc.) are in play, and that if you use psychosocial treatment the naltrexone doesn’t improve results: it’s essentially a worthless placebo. But Dr. Kishore’s work turned this erroneous claim on its head because adding Vivitrol® to his existing model improved outcomes from 37 percent to 50-60 percent success rates after one year of treatment as measured with a robust testing regimen.

7. Granted, the term “Orwellian” is over-used, so we risk being called lazy and unimaginative for deploying it in our subhead. The subversion of language at the heart of MAT and its intended purposes fits Orwell’s definitions too well for us to abstain from appealing to his insights here.

8. This circumstance is a factor in the documentary film about the destruction of Dr. Kishore’s clinics in Massachusetts.

9. <https://www.statnews.com/2016/10/19/primary-care-doctors-opioid-treatment/>

10. One of the more toxic attacks on naltrexone comes from the harm reduction contingent, such as found here: <http://theinfluence.org/pushing-naltrexone-as-the-answer-to-our-heroin-problems-is-unscientific-and-unethical/>

11. The ways in which this screed turns a blind eye to Dr. Kishore’s quarter-million patients and the successes Percy Menzies has with his clinics (which are quickly dismissed and discredited to fit the narrative) are legion. The critic conflates the primary care/counseling component and abstinence with naltrexone’s effects, not grasping that it is but part of the toolkit for Dr. Kishore. This sleight of hand lets him declare naltrexone to have either no effect, or harmful effects, by denying all connection to measured successes. That the solution preferred by

such “harm reducers” includes use of clinical heroin (advocated in this article) is no surprise, as sobriety is under direct attack in such pieces.

12. The comments of Maia Szalavitz are representative in this regard: “Another problem that results from vagueness in the [Surgeon General’s] report is its use of the term “medication assisted treatment” (MAT) to refer to all three medications currently approved for the treatment of opioid addiction. The report states: ‘MAT is a highly effective treatment option for individuals with alcohol and opioid use disorders. Studies have repeatedly demonstrated the efficacy of MAT at reducing illicit drug use and overdose deaths improving retention in treatment and reducing HIV transmission.’ This, however, is true of only two of the medications, methadone and buprenorphine. There is no data suggesting that the third, naltrexone, reduces overdose death rates (the oral or implanted forms were associated with an eight times greater risk of death in Australian research compared to deaths following methadone; there’s not enough research to know if the injectable long-acting version could have similar problems). Only long-term use of methadone or buprenorphine is linked with saving lives; this data should have been highlighted and these medications advocated as superior care.”

13. Those who’ve read the previous sixteen articles in this series know that such long term studies as Szalavitz insists must exist once did, but were effectively destroyed in Massachusetts with the majority of those medical records in storage having been shredded. The two remaining containers of documents are at risk of deterioration and the expense of paying the storage rental fees exceeds the meager income from Social Security that Dr. Kishore receives (and even those modest proceeds have a 15 percent garnishment imposed on them). Further, *not one single patient died* while under Dr. Kishore’s care, giving the lie to this critic’s tendentious citation of Australian death statistics in a program totally unlike the one Dr. Kishore had painstakingly developed.

*Continued on page 22*

# A Time for Honor: What I've Learned from R. J. Rushdoony and Other Giants of the Faith

by Rebekah Sheats

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD." (Lev. 19:32)



In a day when rebellion is the fashion and contempt for previous generations seems to be a prerequisite for acceptance in society, Leviticus 19:32 appears strangely out of place. "Honor?" we ask; "What an archaic thought!"

Being a young person in America, it's easy to see that my generation and those following it are marked by a lack of reverence. Honor for the aged does not come easily for us; our sins of pride and entitlement are far too deeply engrained to permit such reverence. Even in religious realms our contempt for our forefathers is readily apparent. As Rushdoony noted, "All too commonly on the current scene, contempt for godly authority is seen as a mark of intellectual and religious freedom."<sup>1</sup> We pride ourselves in our freedom—a freedom from what we too often consider the intellectual and religious "bondage" of previous generations. Little do we realize how blind we are.

Considering our immeasurable indebtedness to our forefathers, we ought to be one of the humblest generations of all time. We certainly have little to pride ourselves in, and how vast is the debt we owe to our fathers in the faith!

I was a toddler when R. J. Rushdoony spoke at my local church in the early 1980s. I don't remember him, but he made such an impression on my

father that he purchased the first volume of the *Institutes of Biblical Law* (the only volume of the set available at the time). As a child, I always had a fondness for that volume because it had been a part of the household almost as long as I had, though it would be many years before I began to understand the importance of the matter contained within its pages.

My parents took education seriously, and as a young teenager I read Calvin's *Institutes* for the first time. John Owen and other Puritans were old friends, and Merle D'Aubigne's *History of the Reformation* was yet another collection on the shelf demanding to be picked up and read. As I grew, books filled the spare hours of the years. Through them the Spirit worked, slowly disciplining my thoughts and imperceptibly deepening my understanding of the truths of Scripture and the God who gave us that truth. Looking back, I cannot point to one book or even one author and say, "This man was most instrumental in shaping my understanding of God in this particular regard." I know it's not always easy to remember who first introduced me to an idea, or to identify when that idea changed to a conviction and became a part of my being. But I can recognize that God in His providence has greatly used men of old to mature me in His truth and to spur me on to greater godliness.

Whether it was Owen, Rushdoony,

Calvin, Viret, or a score of others, the Lord has shaped me through the proclamation of His truth as recorded in the writings of those saints who have gone before me. Were they perfect men? No. They were broken vessels, just as we are. But they were men God used, men who left a legacy. And because of that legacy the next generation stands upon their shoulders as they continue to seek the Kingdom of God and His righteousness above all (Matt. 6:33).

To these men who have gone before me I owe more than I will ever realize, and far more than I could express in this article. But I'd like to set down just a few truths that I have gleaned from the writings of Rushdoony and others—three jewels from Christ's vast treasure house that I might not know or recognize if it were not for the faithfulness of these men in Christ's cause.

## God's Law: A Revelation of His Goodness and Love for Mankind

The first truth I'd like to note is the beauty and blessedness of God's character revealed in His law, and the joy and blessing man obtains in the keeping of that law.

In 2015 Dr. Michael McVicar published *Christian Reconstruction: R. J. Rushdoony and American Religious Conservatism*, the "first major scholarly work"<sup>2</sup> on Rushdoony. Within the first chapter of this volume McVicar discusses Rushdoony's early ministry spent on the Duck Valley Indian Reservation



in Owyhee, Nevada. When recording Rushdoony's initial reaction to life in Owyhee, McVicar makes a very interesting point:

When Rushdoony arrived in Owyhee, he found a mission in "deplorable" condition ... "Lawlessness prevails," Rushdoony wrote a friend, reporting "extensive drinking, gambling (legalized), fornication, rape, adultery, and extremely widespread illegitimacy." The "lawlessness" cited here is significant because many of the "crimes"—drinking, gambling, and illicit sex—were in fact legal on the reservation; Rushdoony was appealing to the higher demands of his religious office and saw it as his duty to enforce God's laws, not man's.<sup>3</sup>

As McVicar notes, Rushdoony looked to a higher standard of morality than that offered by the civil law enforcement on the reservation. In doing this it might appear that Rushdoony sought to restrict the "freedom" and "happiness" the community at Owyhee enjoyed under man's law by calling them to the more stringent standard of God's law. But is this truly the case? Was the liberty and pleasure of the inhabitants of the Duck Valley Reservation endangered by this view of Rushdoony's? The answer must be found by raising the question: is true freedom found in man's law or God's? And is man's happiness greater when he conforms his life to God's law or to man's?

In his *Commentary on the Laws of the Ancient Hebrews* (1853), E. C. Wines wrote: "Law is man's truest friend, and, next to the divine providence, from which indeed it cannot be rightfully separated, his greatest benefactor."<sup>4</sup> But which law is man's truest friend: man's or God's?

### Good Gods and Good Laws

Interestingly enough, Augustine addressed this very question in the fifth century. In his magnum opus, *The City*

*of God*, Augustine sought to convince his readers that the Roman gods were not gods. One of the arguments he employed to prove his case was the issue of divine law. Assuming that one of the marks of a true God is the fact that He would give His people a law order that would be for their good, Augustine used this fact to prove that the gods of Rome were not divine because these gods did not give good laws to their people:

First of all, we would ask why their gods took no steps to improve the morals of their worshipers ... [W]hy did those gods ... issue no laws which might have guided their devotees to a virtuous life? Surely it was but just, that such care as men showed to the worship of the gods, the gods on their part should have to the conduct of men ... [It was] incumbent on these gods, who were men's guardians, to publish in plain terms the laws of a good life, and not to conceal them from their worshipers.<sup>5</sup>

Augustine noted that it was the duty of a true God "not to conceal" the secret of "a good life" from man, but rather to reveal it to His worshipers. If the Roman gods had been true gods and had truly sought the good of their worshipers, they would certainly have instructed the people by giving them good and righteous laws by which they could dwell in peace among themselves and enjoy freedom and happiness. Therefore, Augustine concluded, because these gods did not give their people good laws, they most certainly were not gods.

### Man's True Happiness

Augustine's understanding of the beneficial nature of divine law was reiterated by the sixteenth century Swiss Reformer Pierre Viret, who also recognized man's desire for freedom and happiness as well as his inability to find it outside of God's created order. In a work he penned discussing the princi-

pal points of the Christian faith, Viret instructed his readers by a conversation held between two fictitious characters, Matthew and Peter:

MATTHEW: What is it that men naturally desire most in this world?

PETER: To be perfectly happy.

MATTHEW: And what is it to be perfectly happy?

PETER: It is to be delivered and free from all evil, to live in perpetual peace and joy, and to enjoy every good thing.<sup>6</sup>

But how is this happiness to be found? Viret answered that man finds true happiness only by fulfilling the purpose for which he was created: by glorifying God. In doing this, man will find both eternal freedom and true pleasure. But how is God to be glorified in man? Viret's character Matthew asked the same question:

MATTHEW: What is the true means by which God can be glorified in and through man?

PETER: By the true knowledge of [God], which leads man to honor Him as his God and Creator with the true honor due Him, which He requires of man ...

MATTHEW: What honor does God require of man?

PETER: That he worship God by submitting entirely to Him through true obedience to His holy will.<sup>7</sup>

Thus, according to Viret, man's whole-hearted obedience to God is the best thing that could ever happen to man. True happiness, true freedom, and perfect liberty come only through full submission to God his Creator. Why? Because God's structure of the universe and the perfect laws He has given are all for man's eternal good. As Creator, God should certainly know what is best for His creatures. On this Rushdoony noted: "If man is his own maker, then

man can be his own principle of definition. If, however, man is a creation of God, then man can only be defined by God and in terms of His purpose.”<sup>8</sup>

In his commentary on the Ten Commandments, Viret again addressed this issue in a conversation regarding the purpose of the preface to the law: “I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Exod. 20:2). On this verse Viret’s characters Timothy and Daniel note:

TIMOTHY: Before God begins to give His commandments, He first employs a preface ... Therefore I would like to better understand its meaning and the causes and reasons why God gave it thus, and how it applies to us ... Why did He also say, “thy God?” ...

DANIEL: He adds this title to address Himself more personally to us. By this He provides us with His most intimate instruction, which induces us to willingly receive Him as our Father, for by this we procure nothing but our good and salvation (John 1:16; Eze. 18:4; 1 Tim. 2:1–5). Therefore He not only says “God,” but “*thy* God,” which is a manner of speaking which, according to the style of the Holy Scriptures, carries with it His favor and grace. For, firstly, the name of God Moses here employs [Elohim] means in Hebrew *power* and *powers*, to declare to us that He has the power to aid us and that He is not only God for Himself—that is, who wishes to retain all good within Himself without communicating and distributing it—but that His own role is to communicate these blessings to men, and to show Himself gracious and favorable toward them.

... Nor is He severe and harsh, as a judge toward wrongdoers, but gentle, benign, favorable, and merciful, as a good father toward his children (Gen. 15:15; Ps. 103:8–13). Thus, when He said, “thy God,” it calls to mind all He has already spoken, that He had chosen

this people as His own inheritance and as a special treasure above all people (Exod. 19:5; Deut. 4:1–5; 10:15, 21–22) ...

TIMOTHY: And why did He then add: “I have brought thee out of the land of Egypt”?

DANIEL: He added this in order that they might better understand what I have just now explained, and in order to keep this great blessing in mind which was recently received from Him, by which He openly declared Himself to be their God, taking them for His own peculiar people in a manner distinct from the Egyptians and all other peoples (Lev. 26:1; Deut. 7:6–9). Therefore, because of this singular favor, Israel had good occasion to believe that such a good God and Father would only wish to set forth teaching that would be greatly profitable to them (Matt. 19:17).

Because of God’s benevolence and friendship shown toward them, and because of His double right of lordship over them—first, that of creation, and second, the new act of deliverance which was like a new conquest, in which He delivered them anew from the subjection of a cruel tyrant to make them His well-beloved, the firstborn of all peoples—He revealed Himself as a loving God whom His people could readily receive and embrace.<sup>9</sup>

## God’s Law: Ordained to Life

As Viret noted, God, out of tender love for His creation, has given us a law by which we might know Him and glorify Him—all while enjoying Him in true freedom, liberty, and pleasure. The law of God is the best law imaginable for mankind. This theme is truly at the heart of Rushdoony’s writings. In his commentary on Romans, Rushdoony noted:

The commandment to the redeemed man is ordained to life, because it is the way of justice. ... The law was not

given to Adam ... as Adam’s way of salvation but as the means of protecting and furthering Adam’s life in God. Now, as redeemed men, we do not take the law as our plan of salvation but as the God-given way to protect and develop our lives and to be blessed of God.<sup>10</sup>

Just as the Jews of Nehemiah’s day recognized, God has given mankind “right judgments, and true laws, good statutes and commandments” (Neh. 9:13).

But, if submission and obedience to God brings man the greatest good, what would bring man the greatest harm and evil? Would it not be a rebellion against God and a refusal to submit to and obey His holy will? When man abandons his greatest good, he immediately finds himself upon the path leading to the greatest evil imaginable. Wisdom in the book of Proverbs notes: “He that sinneth against me wrongeth his own soul: all they that hate me love death” (Prov. 8:36). A refusal to submit to God is a love of death. Rushdoony writes:

By rejecting the Lord, unregenerate man is not only *sentenced* to die, but he is marked by a love of death, a suicidal urge which leads him to frustrate and destroy all his own plans and hopes ... Sin forfeits life, because it denies and works against God’s justice or righteousness.<sup>11</sup>

Rebellion against God’s law brings death, but the keeping of the law is so beneficial to man that it brings him “unspeakable relief,” as Abraham Kuyper explained by the analogy of breathing (or respiration):

When our respiration is disturbed, we try irresistibly and immediately to remove the disturbance, and to make it normal again, i.e., to restore it, by bringing it again into accordance with the ordinances which God has given for man’s respiration. To succeed in this gives us a feeling of unspeakable

relief. Just so, in every disturbance of the normal life the believer has to strive as speedily as possible to restore his spiritual respiration, according to the moral commands of his God, because only after this restoration can the inward life again thrive freely in his soul, and renewed energetic action become possible.<sup>12</sup>

With God's love so clearly displayed in the giving of His law to mankind, man's only sensible response is a joyful keeping of that law out of love to the Divine Lawgiver. Man, however, is anything but sensible, and instead of embracing the law he rebels against it in suicidal destruction. But—thanks be to God!—the Lord did not leave us in our self-induced blindness, but by redemption and the indwelling of the Spirit has opened our eyes and showed us the beauty, blessedness, and the true nature of the law. Scottish theologian Patrick Fairbairn concluded:

“God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit” [Rom. 8:3–4]. He who is replenished with this spirit of life and love, no longer has the law standing over him, but, as with Christ in His work on earth, *it lives in him, and he lives in it*; the work of the law is written on his heart, and its spirit is transfused into his life.<sup>13</sup>

## True Liberty—A Fruit of the Truth

A second truth I have learned from Rushdoony is that liberty—true liberty—cannot be found outside of Christ and full submission to Him. In other words, liberty cannot be found by seeking it. Liberty is not an end in itself; it is rather a fruit of man's obedient submission to his God-ordained role upon earth. Dr. McVicar notes of Rushdoony: “since the ultimate truth is

the reality of the Christian Trinity, then liberty must be a fruit of this truth and cannot be presupposed without Christ. It is in this distinction between liberty as *truth* and liberty as a *fruit* of the truth of Christ that Rushdoony located the uniqueness of his own social and political mission.”<sup>14</sup>

Outside of Christ and His law, liberty can never be safely assumed. Without a conscious recognition of the Divine Lawgiver, man's liberties are tenuous at best and nonexistent at worst. Rushdoony noted:

The question of freedom is first of all a question of sovereignty and of responsibility. Who is sovereign, and to whom is man responsible? This source of sovereignty is also the source of freedom. If sovereignty resides in God and is only held ministerially by men, then the basic responsibility of ruler and ruled is to God, who is also the source of freedom. But if sovereignty resides in the state, whether a monarchy or democracy, man has no appeal beyond the law of the state, and no source of ethics apart from it. He is totally responsible to that order and has only those rights which the state chooses to confer upon him.<sup>15</sup>

## God's Liberty or Man's Tyranny

When liberty is divorced from submission to God, tyranny is the outcome. Lenin recognized this in the early twentieth century, and therefore worked systematically to divorce God from politics in Russia. Historian Paul Johnson writes:

[Lenin removed] the notion of an external, restraining force in the idea of a Deity, or Natural Law, or some absolute system of morality ... Church, aristocracy, bourgeoisie had all been swept away. Everything that was left was owned or controlled by the state. All rights whatsoever were vested in the state ...

Lenin was encapsulating his lifelong contempt for any system of moral law.

Just as, a few years later, Adolf Hitler was to justify his actions in accordance with what he termed “the higher law of the party,” so Lenin laid down the “revolutionary conscience” as the only moral guide to the use of the vast machine for slaughter and cruelty he had brought into existence.<sup>16</sup>

No freedom is secure if the existence of the transcendent God is denied. If man does not see himself as accountable to a divine authority, he will either rebel against all authority and seek to make himself god, or he will submit himself to a human authority in an attempt to recreate God in his own image. Both choices are devastatingly ruinous to mankind and will end in destruction. An example of the first choice is clearly portrayed in Adolf Hitler's rise to power, while the second choice (submitting oneself to a human authority in place of God) was tragically pictured in the response of the Hitler Youth to the freedom promised them by their Fuehrer. Historian Francis Miller writes:

[To the Hitler Youth] home and religion were expected to count as nothing. Devotion to the party was the culmination of all ideals, the giver and taker of all love and emotion, the provider of life itself, and the institution to which life was a debt to be repaid in blood ...

Cases on record reveal that children who thought themselves weak were still devoted to Hitler and ready to die for him in the *Hitlerkammer* (Hitlerchamber). Thus the will to live was actually degenerated into a desire to die for the Fuehrer's glory.<sup>17</sup>

The kingdom, and the power, and the glory are always the goals that mankind seeks first. The only question is: *whose* kingdom, power, and glory is man seeking? If Christ's lordship is not acknowledged and sought by man, there will be neither freedom nor liberty no matter how men may seek it. Rushdoony concludes:



[Christ defines] slavery as a religious fact: “Whosoever committeth sin is the servant (or, slave) of sin” (John 8:34). The reference to committing sin means to continue in sin; where sin becomes second nature to us, we are in slavery to it. Our freedom then is gone, and an outside power is needed to restore it ...

Our Lord not only grounds truth on morality but on His Person as God incarnate, as *the truth* of all creation, of all being. There can be no freedom in God’s creation except on God’s terms, so that every effort to find freedom and truth apart from the triune God is a step towards death. The truth alone can make us free and alive, because Christ, the Truth, is life.<sup>18</sup>

## Nothing New Here

A third truth clearly evident in the writings of Rushdoony and the faithful men of old is that there exists a continuity in the faith. Because God does not change, man can rest in the knowledge that God will always preserve His truth (Mal. 3:6).

Often when I speak of reading Rushdoony, I receive a response that sounds something like this: “You read Rushdoony? I don’t think he can be trusted. He has so many new ideas. He thinks that God’s law still binds us, and he’s trying to lead the church in a totally new direction.”

The accusation of novelty is nothing new for the church. When Calvin published his *Institutes* in 1536 he was forced to defend himself against this same charge, writing: “They do not cease to assail our doctrine and to reproach and defame it with names that render it hated or suspect. They call it ‘new’ and ‘of recent birth.’”<sup>19</sup>

Despite the charges of novelty leveled against Rushdoony, the idea that God’s law is still valid for our day and that Scripture applies to every aspect of our lives and reality is not an idea

Rushdoony invented. Over 450 years ago, in 1564, Viret published his commentary on the Ten Commandments. In the introduction to that work he raised the question, “How shall man be governed?” With insightful discernment Viret described the depressing truth that, no matter what form of government is chosen—monarchy, oligarchy, democracy, etc.—man will find no safety or happiness in being ruled by men, for all men are fallible. The only solution to man’s dilemma is a law that transcends humanity’s fallen nature:

For this reason God wished to give the Law Himself to serve as a rule to all men upon earth, to rule their spirit, understanding, will, and emotions, both of those who govern others as well as those who must be governed by them. And He did this in order that all together might acknowledge God alone as their sovereign Ruler and Lord ... who must all one day give an account before the throne of His majesty. Now He has indeed included in this Law every moral teaching necessary for men to live rightly. And it contains even more—incomparably more—than all the philosophers in all their books, both in their ethics as well as their politics and economics, and than all the legislators who have ever been, and who are still alive, and who shall yet live, in all their laws and ordinances.

Thus, whether we wish to be well instructed in order that we might know how to conduct and govern ourselves in our own persons and individual characters according to right, reason, and justice, or how to govern our households and families, or how to govern in the civil realm, this Law shall supply us with true Christian ethics, politics, and economics, if it be well understood.<sup>20</sup>

## The Rule of Life

Two hundred years after Viret penned his commentary on the Ten Commandments, William Blackstone

published his four-volume *Commentaries on the Laws of England* (1765). Like Viret, he addressed the issue of the origins of civil law and the authority of Scripture on mankind. And, like Rushdoony and the sixteenth century Reformers, Blackstone reminded his readers that law proceeds from God, and was given for the good of man:

As therefore the Creator is a being, not only of infinite *power*, and *wisdom*, but also of infinite *goodness*, He has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to enquire after and pursue the rule of right, but only our own self-love, that universal principle of action. For He has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter.<sup>21</sup>

Natural law, Blackstone notes, is merely God’s law written upon our hearts.<sup>22</sup> But, because man’s heart and mind is tainted by sin, man cannot trust himself to properly understand and interpret natural law:

If our reason were always ... clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.<sup>23</sup>

What is the solution to this evil? Blackstone answers unequivocally:

This has given manifold occasion for the benign interposition of divine providence; which, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased ... to discover [i.e., reveal] and

enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, *and they are to be found only in the Holy Scriptures*.<sup>24</sup>

The idea that man should employ the Scriptures as the rule of life is indeed no new thing. To call it new simply displays an ignorance of church history and the Scriptures themselves. Calvin concludes:

First, by calling it “new” they do great wrong to God, whose Sacred Word does not deserve to be accused of novelty. Indeed, I do not at all doubt that it is new to them, since to them both Christ himself and his gospel are new. But he who knows that this preaching of Paul is ancient, that “Jesus Christ died for our sins and rose again for our justification” [Rom. 4:25], will find nothing new among us.<sup>25</sup>

## A Time for Honor

Arnold Dallimore, in his work on George Whitefield, quotes J. Ernest Rattenbury to remind his readers that faithful men of the past must not be idolized: “It is of real importance not to undervalue the human side of great saints ... The spirit which apotheosizes a man destroys the *man*, and it is just the man, of like passions with ourselves, as he struggled and conquered, lived and served, who is really a heritage and inspiration.”<sup>26</sup> God indeed works through fallible men. We have no perfect saints to look to, and no man of God is without his sins and shortcomings. Nevertheless, this does not negate the fact that *God works* through fallible men. In His grace, He has redeemed and called us to be joint heirs with Christ. He has given us the solemn privilege and joy of seeking His glory and His Kingdom above all. And, in His ever-merciful kindness, He has given us an incalculable inheritance passed down from faithful saints of old—an inheri-

tance that assists us in glorifying Him and extending His Kingdom. Again, Rushdoony notes:

An inheritance, material and spiritual, must not be depleted or ended with us without great transgression. Rather, it must be developed and advanced, because it is not we who are the goal of history but Christ and His Kingdom. In God’s plan, nothing ends with us. We are to be workers and transmitters. Failure to see our responsibilities to the future is presumption.<sup>27</sup>

And, I would add, failure to acknowledge and honor our fathers in the faith is suicide. Proverbs speaks of “a generation that curseth their father, and doth not bless their mother,” and issues the solemn warning: “The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it” (Prov. 30:11, 17). Here indeed is a true portrayal of the present generation—a generation devoid of honor and reverence. We have mocked our fathers and despised our mothers, and we now walk in moral and spiritual blindness because the ravens have plucked out our eyes. If we continue on this path, our life will truly end—as Solomon warns us—in deep darkness (Prov. 20:20).

It’s time to repent of our pride and self-centeredness and recognize the immeasurable debt we owe to the generations of faithful men and women who have preceded us. It’s time to reverence the hoary head that is found in the ways of righteousness (Prov. 16:31). It’s time to sit at the feet of our elders—literally and figuratively—and glean the wisdom God has given them. It’s time to honor. 🙏

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Rebekah is grateful for the godly home-education she received, and has designed several curricula to assist parents in the education of their children, including *Biblical Greek* and *Biblical Hebrew for Children* (Psalm 78 Ministries).

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*Continued on page 24*

# "First the Blade"

by R. J. Rushoony

(Taken from *Roots of Reconstruction*, p. 374; Chalcedon Position Paper No. 88)



One of the very important and much neglected verses of Scripture is Mark 4:28: "For the earth bringeth forth fruit of herself:

first the blade, then the ear, after that the full corn in the ear." Our Lord tells us (Mark 4:26–29) that the Kingdom of God, as it develops in history, has a necessary growth and development. No more than we can plant grain and then expect the harvest at once, can we expect quick or immediate results in the growth of God's Kingdom. If we plant grain, we must cultivate it, often water it, tend to the field, and, only after much labor, reap a harvest. To expect otherwise is stupidity and foolishness, whether in farming or in the work of the Kingdom. In fact, our Lord describes quick growth as false (Matt. 13:5–6, 20–21). The expectations of most people nowadays run contrary to our Lord's words. They demand immediate results, and then wonder why their harvests never come.

Within the church, this demand for immediate and spectacular results is commonplace. We need to remember that in church history sometimes the most successful preachers over the centuries have been heretics and compromisers. Carl E. Braaten has rightly observed, "Johann Tetzel was surely a popular preacher. He told people what they wanted to hear and sold people what they wanted to get. He was a preacher of indulgences, and lots of peoples swarmed to hear him and bought what he had to offer" (*Currents*

in *Theology and Missions*, vol. 14, no. 2, April 1987, p.111f.). Today, even the *Catholic Encyclopedia* speaks of Tetzel's "unwarranted theological views."

However, we need not go back to Tetzel. Today preachers of all sorts, and laymen too, believe in and demand of God instant results: sow the seed and stand back while the harvest pops up at once! As a result, such men often do better at growing weeds than grain.

This mentality is common in all circles, modernist and fundamentalist, socialist and conservative. During the 1930s, I recall spending a futile dinner hour trying to persuade a fellow student out of quitting his university training. A passionate and devout leftist, he was convinced that, very shortly, the forces of international fascism would conquer the world. It was therefore necessary to go underground with the party of world revolution and work for world liberation. He was totally convinced that, once the forces of world fascism were broken, peace and plenty would flourish from pole to pole and sea to shining sea. I believe that on that occasion I first made serious use of Mark 4:28, but it was futile.

In the 1960s, great numbers of students all over the world fell victim to the same wild delusion. They believed that, with a little action, the full ear of corn could be reaped at once. One group held that only the reactionaries prevented the immediate dawn of an automated, work-free, and war-free world. When a reporter asked one girl in the group how a work free world could produce food, she answered with haughty

contempt, "Food IS!" The student movement commanded superior minds academically, but it lacked any sense of historical development and growth. God can produce instantaneous results; He created all things out of nothing. But the Kingdom of God in history moves, our Lord tells us, in a different way, even as "the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

In the past ten years, I have been involved in many court trials defending the freedom of the church, the Christian school, homeschools and families. It regularly amazes and appalls me that so many Christians, before they have fought a court case or voted (so many still do not vote), are ready to give up hope or to think of extreme measures and flight. (In this, they resemble the students of the 1960s.) Only yesterday I talked with a fine veteran of Viet Nam whose pastor sees no alternative to total obedience to the state except revolution; since he opposes revolution, he insists on total obedience as the Christian duty. He overlooks the vast realm in between, i.e., voting, pressure on legislatures, the education of Bible believers (of whom 50 percent do not vote), and so on.

It is important to recognize that this inability to see the necessity of growth is a modern failing, and also to see its source. The church fathers by and large tended to neglect Mark 4:28; but Calvin noted that the parable has as its purpose to make us diligent and patient "because the fruit of ... labour does not immediately appear."



It was the Enlightenment and Romanticism which produced the new mentality. According to Scripture, man's problem is himself: he is a sinner. His original sin is his desire for autonomy, to be his own god and law, determining good and evil for himself (Gen. 3:5). However, there is nothing man wants less to face than the fact that, whatever other problems he has, he, his own nature, is his main problem. In fact, man rejects radically and totally the idea that God's indictment of him is correct. He may approve of the motto, "In God we trust," but he lives in terms of the premise, "In myself I trust."

The more man develops in his sin, in his evil will-to-be-god, the more he believes that his own fiat word can make reality. If statist man says, "Let there be prosperity," there should be prosperity. If he says, "Let poverty, hatred, and oppression be abolished," these things should disappear.

But the more he pursues this course as god and creator, the more the evils around him increase. As James tells us, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1). Men create evils and then blame God, their environment, and other men for them.

How many politicians are ready to say, "We, the people, are responsible for the mess we are in. We want something for nothing. We want to eat our cake and have it too. We have despised God's laws concerning debt, and much, much more, and we deserve the judgment God is bringing upon us."

Man himself is the primary problem, and man insists that the blame must be laid on someone or something else. As a result, his problem is compounded.

The Enlightenment and Romanticism deny the Biblical answer. Accord-

**Our Lord is very clear: the pattern of the Kingdom of God is like that of the earth which bringeth forth fruit of itself. There is an order and a progression from the seed, to the first green shoot to emerge, to the cultivated growth, and finally the harvest. Both time and work are essential.**

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ing to the Enlightenment, man's reason is the solution to the problem, whereas Romanticism locates the answer in man's will. In either case, man is the answer, not the problem.

Such thinking placed the modern age (in Europe, after c.1660 especially) in radical disagreement with orthodox Christianity. The modern era exalts man and his needs, and it is at total war against the faith that declares man to be a sinner. The epitome of a God-centered faith is the Westminster Shorter Catechism's opening statement, "Man's chief end is to glorify God, and to enjoy him forever."

The logic of such man-centered thinking in the Enlightenment and Romanticism led to revolution. John Locke, after Aristotle, insisted that man's mind and being is a moral blank, neutral to good and evil. The premise of modern education is Locke's assumption: education then becomes the conditioning of the morally blank child.

But what about adults who are no longer morally blank but have been conditioned into an evil outlook by Christianity, family, and capitalism?

(This, for modern thinkers, is the great trinity of evil, Christianity, the family, and capitalism.) How are these peoples and cultures who have been conditioned by evil going to be changed? How can they be dealt with?

Revolution is held to provide the answer. Revolution is seen as personal and cultural shock therapy. We should not be surprised that psychiatrists turned for a time to electroshock therapy: it is a form of psychological revolution. All old patterns are supposedly destroyed in order to clear the mind of past beliefs and habits; then the new, revolutionary changes can be instilled. Such a "therapy" has proven to be a dramatic failure; the moral nature of the man remains. It is not that which comes from outside which pollutes and warps a man but that which comes from within.

Political revolutions rest on the simple-minded belief in shock therapy. The French and Russian revolutions, and the Spanish and other revolutions, have all believed that destruction will free man from the chains of bondage, but all these revolutions have only enslaved man all the more. The more modern the revolution, the more destructive and vicious it becomes. The Russian Revolution murdered priests wholesale, worked to destroy the family, and confiscated property. The murder of priests became even more savage and intense in the Spanish Revolution.

The belief has been that the murder of man's past is his liberation into a glorious future. The results have been hell on earth, but the revolutionists never blame themselves for it. It is rather the lingering mentality of the past which is to blame. Gorbachev, to "reform" the Soviet Union, has intensified the war against Christianity.

Modern man refuses to be earth-bound. The proud American boast after the first space flight showed an astronaut

as a newly born baby, and his umbilical cord tying him to earth being cut. Man now was supposedly transcending the earth to enter into a “space age” of freedom. With this new, god-like status, man, some held, would guide his own evolution, clone himself, and overcome space, time, and death.

Is it any wonder that evil churchmen have neglected Mark 4:28? Our Lord is very clear: the pattern of the Kingdom of God is like that of the earth which bringeth forth fruit of itself. There is an order and a progression from the seed, to the first green shoot to emerge, to the cultivated growth, and finally the harvest. Both time and work are essential.

I still recall my pity and revulsion for a prominent American pastor who, after World War II, wanted people to spend their time praying for a speedy second coming of Christ. He was arrogantly contemptuous of all Kingdom building as wasteful of time and money. He agreed with another prominent preacher who dismissed all efforts at Christian Kingdom action as “polishing brass on a sinking ship.” Such men do not preach on Mark 4:28.

I recall also, sadly, a very fine man, a very wealthy man, who called me to see him not too long before his death. His family and the firm’s director were now fully in charge of all his wealth. About seven years earlier, I had suggested to him that, if he had as his intention turning America around to a better direction, starting Christian schools across the country would do it. He rejected my answer sharply. Now, near death, he called me in to say that if he had spent the millions he did seeking a “quick victory” on Christian schools instead, the country would indeed be different.

That man was the antithesis of everything revolutionary. He had funded generously a number of anti-Communist causes. He loved deeply the more

simple America he had known in his youth. He loved the one-room schoolhouse of his Midwestern youth, and the country church with its kindly, neighborly believers in the old-time religion. He was a simple, honest, hard-working, old-fashioned American Christian.

At the same time, although he did not know it, and would have been outraged at the suggestion, he was a revolutionist. However much old fashioned, he had something in common with all revolutionaries, namely, the hunger for and the belief in a “quick victory.”

Millions of American conservatives demonstrated, shortly after Reagan’s election in 1980, that they too were believers in the myth of victory by revolution. They acted as though the millennium had arrived with Reagan’s victory! Conservative political action groups saw an alarming decline in monetary contributions. Reagan was elected, the war was over, the troops were leaving to resume life as usual in their now peaceable kingdom.

The mentality of instant results is all around us. It is the mentality of the modern age, and of revolution. It is the belief that the problem is not ourselves but something outside of us which an election, revolution, money, education, or some other like measure can alter tomorrow. Meanwhile, we ourselves see no need for change where we are concerned! We can maintain our modern lifestyle and make God happy with a few dollars tossed into an offering plate.

But God says to us, as His prophet Nathan said to King David, a better man than all of us, “Thou art the man” (2 Samuel 12:7). The turnaround begins with us. Then, we work in terms of God’s order on earth for His Kingdom: “First the blade, then the ear, after that the full corn in the ear.” 🌾



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# Can You Hear Me Now?

by Andrea Schwartz



For too long believers in Jesus Christ felt that to truly evangelize people, we had to get them to church. The problem, though, left

few good options. Either direct them to a seeker-friendly church that spoke in feel-good sermons and enjoyable programs but failed to convict attendees to turn from their wicked ways and learn and apply God's law—or else send them to a “Bible-believing church” (Reformed or Baptist) that, while concerning itself with Biblical exegesis, fails to address the cultural manifestations of failing to abide by and live out God's every Word.

Social media has become a new arena for sharing a Biblical worldview, and while valuable and pertinent, it misses the mark if that is where it stops. If we want to see our culture impacted with a full-orbed Biblical faith, we need to step away from our internet connections and find some people nearby and interact with them face-to-face. Depending on where you live, there are more people attending or watching sporting events on a Sunday than those gathering together with fellow-believers to worship the Living God.

Since Jesus Christ is the answer, we must become proficient at unearthing the pertinent questions to the unchurched, recognizing the possibility that “traditional church settings” fail to seem relevant to them. If we believe that the only true need that anyone has is to be in fellowship with his or her Creator, and that all who remain in their sins have a knowledge of their transgressions, we can pursue our interactions with a very definite and determined agenda.

**Since Jesus Christ is the answer, we must become proficient at unearthing the pertinent questions to the unchurched, recognizing the possibility that “traditional church settings” fail to seem relevant to them.**

Then there is no place that is not suitable to let your voice be heard.

Ask yourself, can you in a few sentences explain to someone what life apart from Christ means for them eternally? Do you even know how to bring a conversation around to such a topic? Are you sufficiently well versed in the law and the gospel to answer tough questions when it comes to how to solve systemic problems in families, communities, and culture in general? If the answer is no, and you have been a believer for more than a week or so, you are derelict in your duty to make disciples of all nations.

If we, like the servant in the parable of the talents, are not actively engaged in taking what God has given us and returning it to Him with an increase, our fate will be the same. Could it be that we have concentrated more on what we have to say, than inquiring and listening to what our non-believing associates are concerned about, that we miss opportunities repeatedly? Maybe they cannot hear us, because we are not listening to them.

If you are reading this and recognize that my words pertain to you, no matter where you are in life and what position

and calling you are in, it's time to engage in the necessary preparatory work to become a useful vessel unto the Lord. Instead of focusing on the problems entailed in such purposeful interactions, note what R.J. Rushdoony has written,

Because this is God's world, every problem has its answer, and with every answer we graduate to another problem, until we finally pass on into God's eternal Kingdom and our reward. Problems are thus not only aspects of a fallen world, as well as aspects of a growing world, but they are also opportunities sent from God, to test us, to enable us to grow, and to further us in the fulfillment of our calling. No man can avoid problems. The man who tries to avoid problems only creates greater ones. If we regard them as opportunities, we are the stronger for it.<sup>1</sup>

Family devotions should focus on the application of the Word to each member's vocation and sphere of influence, be it in a business, school, or social setting. Christian Reconstruction has as its focus the rebuilding of a culture based on the Word of God. Rather than attempt to repair the structures that have been erected apart from a Biblical foundation, we need to live in such a way that our lifestyle reflects we are building on the Rock! What will follow is that people with questions will seek us out because we are ready to give them the answer for the hope that is within us.

Which leads to a discussion of how to cure what ails every individual, family, community, business, educational institution, and the halls of the civil realm. Before we can identify the cure, we need to guide people to see the root



of their spiritual disease. Moreover, we need to offer genuine rather than false cures.

False and inappropriate cures are what Jeremiah talked about in 6:14 and 8:11 (and repeatedly elsewhere), declaring, “For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.”

The basic problem of the nation was sin, apostasy from God, but on all sides the answers given were either suicidal or trifling. Instead of facing up to the religious and moral roots of their problem, the people sought suicidal military or cheap political answers. Against this Jeremiah protested.

Our world is like Jeremiah’s. Few want to face up to the real problem. Politics was important to Jeremiah, and it should be to us, but politics cannot save us. If the people are apostate and immoral, they will elect men in their own image.<sup>2</sup>

Modern churches all but ignore the importance of providing a Christian education to children in order to bring all areas of life and thought under the Lordship of Jesus Christ. Rather than offend contributors who leave their children under the tutelage of those who dismiss or hate Christ, they provide programs and extra activities to put on a veneer of Christian living. However, holiness is the goal, and pretended holiness only offends God. What’s more, they are ultimately suicidal or useless when it comes to truly making disciples. We must be bold in identifying the real issues.

Scripture tells us that men outside of Christ, men in rebellion against God, are spiritually dead, and they are judicially condemned or dead in God’s sight. Dead men cannot produce life or salvation but only corruption. The corruption of the body politic will thus continue until there is a change in the people, conversion. Until then, all the

cures will be false ones, suicidal, trifling, and corrupting.<sup>3</sup>

When one is sick, one seeks help. How sad when people are sick and only discover that reality when it is too late. We need to exercise our prophetic voice among those God has placed in our path.

To hate evil and to stand up and fight for righteousness, we must truly love righteousness. Without that, we lack the moral indignation to make a stand. This is the problem of our generation. It talks much about love, but it truly loves nothing. If it did, it would fight for what it loves, and it would hate everything evil which threatens it.<sup>4</sup>

The time to start is yesterday! God promises blessings and success in these endeavors if we but trust Him to bring the increase. Then, when we ask those around us, “Can you hear me now?” their answer will be, “Yes, and thanks for caring enough to get me to listen!” 🙏

Andrea Schwartz is Chalcedon’s family and Christian education advocate. She educated her three children through high school, and has written books on homeschooling, the family, and developing effective women for the Kingdom of God. She is the author of two children’s books for families to read together: *Teach Me While My Heart is Tender: Real-Aloud Stories of Repentance and Forgiveness* and *Family Matters: Read-Aloud Stories of Responsibility and Self-Discipline*. Visit her website at [KingdomDrivenFamily.com](http://KingdomDrivenFamily.com) to find out more about the Chalcedon Teacher Training Institute, a mentoring/study program designed for women to help them in their Kingdom service. She resides in San Jose, CA with her husband of over 40 years. She can be contacted at [Andrea@chalcedon.edu](mailto:Andrea@chalcedon.edu).

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3. *ibid.*, p. 26.
4. *ibid.*, p. 119.

*Rushdoony... Future cont. from pg. 3*

letter from his American mission board which noted with concern the lack of any progress in the mission work, which then had not a single convert. Asked for a report on the future prospects of his mission work, Judson wrote, “The prospects are as bright as the promises of God.” His was a proper view of the Kingdom.

It is common to hear Americans deplore the state of the world in the most pessimistic of terms. I once heard someone say in a Bible study that things are worse than they have ever been before and several in the room immediately assented to that view. Such a view betrays a lack of knowledge of both history and the current state of the Kingdom. There are more Christians in the world today than at any point in history. Many areas of the world are seeing a dynamic church growth for the first time in their history. It is mostly North America and the United Kingdom that are the exceptions to this phenomenal growth, so our perspective is skewed.

The Kingdom is now growing even as the forces of statism and humanism are in decline and clinging to power. Communism, very recently regarded as the great threat to the future, is now a failed and discredited ideology. Where is this current trend going to take us in the future? That I do not know, but if we are determined to walk by sight, ought we not to see the obvious advance of the gospel and the Kingdom in our lifetime?

We do not know what the trends we see represent in terms of the long-term growth of the Kingdom, but, even from a human standpoint, we can see great progress. For that we should praise God and take heart that because His promises are sure the future is indeed a bright one, and we are on the winning side. 🙏

# Remembering Rushdoony

by Rev. Paul Michael Raymond



**I**t was the summer of 1995. I had been pastoring the Reformed Bible Church in Suffolk County, Long Island, New York, since 1992.

I had always been concerned about the culture and the church's impact upon it, but was never able to crystallize my convictions as a result of the amillennial indoctrination I had been exposed to. By 1994, however, I had come to the realization that the position of amillennialism was flawed and postmillennialism was the only eschatology which was Biblically consistent. The more I studied the more convinced I became. That conviction began to mold all subsequent sermons.

In that summer of 1995, I had just completed a sermon, the details of which I have no recollection, and an older gentleman from our fairly large, but very theologically eclectic congregation, immediately approached me. Slapping me on my arm he said, "Now don't you go getting Rushdoony on me!" I not only had no idea what he was talking about but I didn't even know what a Rushdoony was. A new doctrine, a method of preaching, a protein drink? What was a Rushdoony? After a lengthy tongue-lashing by this man, I learned that Dr. R.J. Rushdoony was a modern theologian who held to the doctrine of postmillennialism. What infuriated this man was not so much the total and universal conquest of the Lord Jesus in time and in history, but the doctrine of theonomy and Rushdoony's use of it. I also learned that Dr. Rushdoony had written several books on the topic. I immediately went out and bought as many as I could.

**Dr. Rushdoony's books changed the way I thought about everything by clarifying and solidifying what I only knew conceptually through my personal studies.**

By 1995, I had already been exposed to theonomy by a dear friend who was not part of my congregation. Before that I had never heard the term. My friend asked me if I was a theonomist. Since I had never heard the word I told him I really didn't know. What was theonomy? He then proceeded to ask me a series of questions related to the law of God and its application, and after I had answered them all, he informed me that I was, in fact, a theonomist. There is nothing like a label to put you in a notorious category, especially one which modern evangelicals, pietists, antinomians, and even some Reformed folks despise.

Dr. Rushdoony's books changed the way I thought about everything by clarifying and solidifying what I only knew conceptually through my personal studies. I began with Rushdoony's magnum opus, *The Institutes of Biblical Law*, volume 1 and volume 2. Volume 1 impressed upon me the value of the law and its application to every area and institution of life. Upon reading volume 2, I began to understand more thoroughly what pietism was and how it undermined both the church and the culture.

In addition to reading Rushdoony, I was also listening to Rushdoony via

audio tapes. In one of the segments, the possibility of a Rushdoony University was discussed where individuals would learn how to apply the law of God for the reconstruction of the family, church, and state. While that never transpired, the idea was the inspiration to what is now our New Geneva Christian Leadership Academy.

Sadly, I never met Dr. Rushdoony face to face but I am blessed to know, and call my friends and co-laborers in the Kingdom work, Mark Rushdoony, Martin Selbrede and the staff at Chalcedon. 🇺🇸

*Selbrede... Politicized cont. from pg. 10*

14. For the entire article posted by Maia Szalavitz, see <https://www.theguardian.com/commentisfree/2016/nov/18/us-drug-alcohol-addiction-statistics-treatment-reform>

15. <https://www.psychologytoday.com/blog/addiction-in-society/201703/the-solution-the-opioid-crisis>. Notice the complaint that naltrexone isn't sufficient by itself (because it is part of a complex recovery regimen to overcome the obstacles to sobriety in the whole person). As demonstrated at the outset of this series, the dominant methods reflect the indifference of the government to the addict and a refusal to look at hard clinical proof such as secured by Dr. Kishore in his clinics.

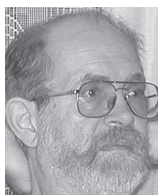
16. <https://www.bostonglobe.com/business/2017/03/22/boston-medical-center-picks-obama-drug-czar-run-opioid-center/uVS8g3WY2RCskqRiKmTqqN/story.html>

17. <http://www.fosters.com/news/20161127/vivitrol-emerging-as-drug-treatment-option>

18. Some have argued that this represents residual spiritual capital from the circumstance that "the work of the law is in their hearts," Rom. 2:15.

# Heaven Breaks In by Nicholas Capps

(Copyright 2016) Review by Lee Duigon



College has long been a difficult environment for Christians, and never more than now.

I knew a good Christian boy who went off to college for four years, 1967–1971, and came out a Christian in name only. The whole time he was there, he consciously resisted—or thought he was resisting—in-doctrination into unbelief. But while he was resisting the obvious, heavy-handed, hard sell for secularism, it was the petty, everyday, scarcely noticeable temptations that got him in the end. He still thought he was a Christian, but he was wrong. And so, he was led into some thirty unprofitable years of wandering in a spiritual wilderness, living on scraps of egotism, cynicism, selfishness, self-worship, and bitterness.

That young man was me.

God's grace, a blessed marriage, and a firm Christian foundation laid down in my early years by a solid Christian family, at long last brought me back. Give God the glory for that.

So I expected to empathize strongly with the hero of this story, a young Christian man who goes to college, is subjected to various temptations, and must be rescued by God's angels, sent to the college for that very purpose. I was sure this book would speak to me.

Alas, it comes up short.

## First Prepare the Ground

*Heaven Breaks In* is patterned after C.S. Lewis' famous work, *The Screwtape Letters*. Through the medium of letters back and forth between an appren-

tice devil and his infernal supervisor, *Screwtape* tells the tale of a demonic campaign to lead a soul to perdition. Capps gives us letters by the Archangel Michael and his angel in the field, Littleton, as they try to save young Davis Chandler from drifting away from God.

All right, that's a good idea; and I wanted it to work. But I have to give Capps an A for good intentions, but a D+ for execution.

I'm going to be hard on this book because I think I ought to be. Would you be satisfied with a "Christian boat," built by a Christian boat builder, if it always leaked? Or a "Christian car," manufactured by a Christian auto manufacturer, that couldn't make it up a hill? Does the label "Christian" compensate for shortcomings that would be unacceptable in the same product if it were made by non-Christians? Do we allow the label "Christian" to be synonymous with "second-rate"?

As Christians we ought to face the fact that our popular culture has largely been conceded to the enemy, and has become more secular than Christian. Can anyone deny it?

This is ground that has to be won back for Christ's Kingdom. If we are going to sow seed here, we must understand that, owing to our long neglect of it, the ground has become hard and unwelcoming—hard for our seed to take root there.

Because of the condition of the soil, Christian seed will not prosper if all it has is preachiness. The ground has to be broken up, softened, and fertilized. If

we are novelists writing in the service of the Kingdom, we can't expect our readers, long conditioned to stories that are entirely separated from the Kingdom, to be taken in by simply preaching to them. As Paul wrote to the Corinthians, "Nevertheless, being crafty, I caught you with guile" (2 Cor. 12:16).

In *Screwtape*, C.S. Lewis used guile in the form of scintillating wit and wry humor. That book is captivating, even for non-Christian readers, because it's so compelling in its twists of plot, so dazzling in its prose, and so much fun to read. You just can't help enjoying it, being fascinated by it, smiling at the author's penchant for the unexpected. And while the reader is enjoying himself, the writer is breaking, softening, and fertilizing the ground so that the message can take root. That's why that book enjoys enduring popularity—seventy-five years in print, and still going strong.

Imitating Lewis is a fool's errand. He was unique. The writer who wishes to follow in his footsteps must find his own voice, employ his own craftiness.

Nicholas Capps follows C.S. Lewis in his basic approach, but his literary skills are not up to the challenge. The concept of a "reverse *Screwtape Letters*" is a good one, and maybe someone, someday, will succeed in bringing it to fruition.

## Some Large Distractions

There are certain aspects of *Heaven Breaks In* which I found unfathomable. Trying to understand them proved distracting.

The college Davis goes to is a weird place that seems frozen in some



time around 1958. One expects to run into Ozzie and Harriet. It bears no resemblance at all to the colleges that feature in our daily news. No crazed left-wing professors. No minority students protesting this or that. No sensitivity training for dissenters. No restrictions on free speech. No gender fluidity. For a while I thought Cappas was cleverly avoiding those obvious potholes on the road to higher education so that he could concentrate on showing the subtle influence of the ordinary minutiae of college life. But after the first hundred pages, it just seemed inexplicable. I mean, what university on the planet is like this?

Equally strange is the vast amount of spending money that Davis and all his fellow students seem to have. Whenever the mood strikes them, they just chow down at some really posh restaurants. Davis also has a thing for clothes-shopping. At “a traditional men’s clothing shop,” he drops \$750 for one tweed sports coat, \$65 for a bow tie, and a bit more, for a total expenditure of over \$1,000 (p. 79). What kind of college town clothing store charges prices like that, and what kind of college kid is able—or willing!—to pay them?

And then there’s Davis’ really big temptation: during spring break, should he go to the Bahamas with his new friends, or on a missionary trip to Kenya with his old friends? Either way, it’s bucks.

Along with all the fraternity life, competing campus ministries, football games, and total absence of the social pathologies and educational malpractice that go hand in glove with universities nowadays, the lads and lassies at Davis’ college seem unusually chaste. It’s not that anybody has to resist powerful cultural pressures and inducements to sleep around. These kids are all just ... chaste. Cappas offers no explanation for this, and I couldn’t think of one myself.

This depiction of college life came across as spectacularly unconvincing.

### Try Again!

Throughout the novel, the angels keep saying they’re having a hard time fighting off the devils; but because we never see what this entails, because Mr. Cappas never shows us, it has no impact. And their letters are considerably diluted in their believability by the use of such un-angelic language as “guys,” “kids,” “hanging out,” and other slang. I would be disappointed to think that angels really talk like that.

Of course the good guys win. It’s the missionary trip to Kenya—on spring break—that does the trick. Intense culture shock, exposure to horrific poverty, makes it hard to be blasé. If it all seems really too easy, and you wind up wondering what all the angels’ fuss was about—here, sit next to me.

Isn’t there any missionary work to do in America? Like, for example, on any real-world college campus? D. James Kennedy used to say the most needy mission field he knew of was the churches in America. And then there are the inner cities, Appalachia, Indian reservations (where R.J. Rushdoony did his missionary work)—you don’t have to go halfway around the world to find people to evangelize. Not that there’s anything at all wrong with foreign missions. Davis going to Kenya just seemed overly dramatic. Maybe Cappas was going for the contrast: again, potentially a good idea; but again, it didn’t quite work.

Had I been Mr. Cappas’ editor, I would have held out for a rewrite. If a writer is going to be this ambitious in his concept, he has to bring his style and his substance up to speed with it. But I don’t think he had an editor, other than himself. And self-editing is usually nowhere near as good as submitting your manuscript to someone else who can look at it objectively.

“Christian writers” need to do better. Our work must be at least as good as the novels written by non-Christians, and better, if we can manage it. Much better. 🙌

Lee Duigon is a Christian freelance 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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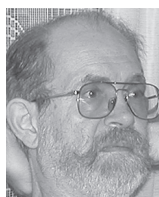
*Sheats... Time for Honor cont. from pg. 16*

12. Abraham Kuyper, *Lectures on Calvinism* (ReadaClassic.com, 2010), p. 51.
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# *The Way Back: Restoring the Promise of America*

## by F. H. Buckley

(Encounter Books, New York: 2016) Reviewed by Lee Duigon



We call our Chalcedon print magazine *Faith for All of Life*; but if there are wide, important swathes of life to which the Christian faith is entirely irrelevant, maybe we should be calling it “Faith for Some Minor Bits of Life.”

F.H. Buckley, a law professor at George Mason School of Law, says he wants to “restore the promise of economic mobility and equality by pursuing socialist ends through capitalist means” (cover blurb). His model for this is “a much-derided children’s novel by Horatio Alger, *Ragged Dick*” (p. 4).

Let me quote from his concluding chapter:

All this helps to explain why America is much more [economically and socially] immobile than other countries. The bequest motive, the desire to see one’s children on top, is as strong in other countries, and we would therefore have expected to see the same degree of income immobility in the rest of the First World. If we don’t, *it’s because of the differences in the systems of government* [emphasis added]. America is too big, and it’s also too hard to undo bad laws and assemble a coalition behind national interests. This has left us with an inferior education system, problematic immigration policies, and a weakened rule of law. (pp. 286–287)

This is a book chock-full of charts and statistics, scientific findings and scientific speculations, political and societal observations, and short-term

prognostications that seem to have missed some very big boats. But the real business at hand, here, is an attempt to find purely secular, purely this-worldly solutions to a major problem that the author defines in purely secular, purely this-worldly terms.

The thrust of his argument is that America is owned and governed and manipulated, for their own benefit, by a locked-in, very wealthy New Class, politically liberal, insulated by their wealth from the consequences of their actions.

Nothing is said in regard to the whole question of whether a war on “income inequality” is a legitimate purpose of the government.

### Some Gaping Holes

For all his focus on the present, and his efforts to predict the near future, Prof. Buckley displays some rather large blind spots.

He has much praise for Western Europe, but he makes no mention at all of Europe’s mounting difficulties with Muslim immigration and failure to assimilate—to say nothing of what seems to be such a want of faith as to render Europe unwilling or unable to defend itself. How could he have left that out of his analysis? And by leaving it out, he opens himself to being blind-sided by some major developments on the world scene.

True, anyone who writes on current events unavoidably risks being overtaken by events. Just in the interval between finishing the writing of a book and getting it into print, the things you

have written about can change, sometimes drastically. That’s the nature of the enterprise, and can’t be helped.

But what else did Prof. Buckley miss?

The “Brexit” vote last summer caught most of the pundits by surprise. Buckley’s book might have been out of his hands by the time the vote was taken, but he certainly shows no sign of having seen it coming. Britain choosing to leave the European Union was no trivial occasion.

Resentment of high-handed decrees by unelected Eurocrats in Brussels, which had been simmering in Britain for quite some time, fear that continental Europe’s hordes of obstreperous, unassimilating, and sometimes violent Muslim “asylum seekers” might spill over into Britain—of these trends, Prof. Buckley makes no mention.

Nor do we find Donald Trump’s name anywhere in Buckley’s book. Reading makes it obvious that the Republican and Democrat primaries were far from being decided when Buckley handed in his manuscript: although they were in progress, as we can see by Buckley’s mention of Rick Perry’s fleeting candidacy (pp. 128–129).

Donald Trump, a man with no experience in politics or public office, mowed down sixteen Republican rivals and went on to defeat Hillary Clinton in the general election. Is it unfair to fault Buckley for not foreseeing this?

Well, if you want your analysis to be taken seriously, you really ought not

to appear deaf and blind to the populist groundswell that swept Trump into office, broke Britain's tie to the European Union, and seems likely, very soon, to lead to dramatic regime change in France, Germany, and Italy. Prof. Buckley cannot defend any decision he might have made to leave it out of his analysis. He can even less defend being unaware of it, or simply deciding that it wasn't that important.

By their fruits you shall know them, Jesus said. These gaping holes in Buckley's analysis of the worldwide political scene are, I think, more than enough to sink his presentation.

## So What Should Government Do?

It's not God's Word that's irrelevant, but Prof. Buckley's.

To foster increased economic and social mobility, to break the New Class's iron grip on America, Buckley would like to see us make major changes in our system of government—to make it more like what they have in Canada and Western Europe. What he's talking about is really smart people tinkering with the Constitutional machinery. After spending several chapters analyzing legislative and administrative fixes that didn't work, and even, in some cases, made the problem worse, his remedy is ... more legislative and administrative tinkering. Eventually they'll get it right.

Sorry, professor, but I don't believe you. Not so long ago, Europe was waging world wars to sort out its disputes. Wisely abandoning the resort to cataclysmic war, the governments of Western Europe sought peace and prosperity in a union tied together with red tape. But this union has begun to crack, and the fall of it is coming. It does not look like these countries will be able to cope with the stress of massive Muslim immigration coupled with rising discontent among the EU's various member nations.

## What does the Bible tell us is the legitimate role of government?

**To restrain and punish evildoers, so that the people can live in peace and security... To make the laws widely known, so that each person in the state can know what he can or can't do.... To ensure enough stability so that families, the church, communities, voluntary associations, and even businesses can take care of those individuals that need care. Nowhere in the Bible is this function allotted to the state.**

But this doesn't yet address the question of whether it is a legitimate or even desirable purpose of government to try—let me emphasize “try,” because governmental attempts to override human nature with all sorts of schemes to redistribute wealth have little record of success—to make changes intended to promote “equality.” And even Prof. Buckley knows that any kind of absolute equality among vast numbers of unique individuals simply does not exist. I would add: not even among small bands of Bushmen in the Kalahari Desert.

What does the Bible tell us is the legitimate role of government?

To restrain and punish evildoers, so that the people can live in peace and security.

To make the laws widely known, so that each person in the state can know what he can or can't do.

To ensure enough stability so that families, the church, communities, voluntary associations, and even businesses can take care of those individuals that

need care. Nowhere in the Bible is this function allotted to the state.

You would think all that would be enough work for any government to do: it's not as easy as it sounds. But no modern state has ever shown itself to be contented with the role ordained for it by God. And so we have been compelled to live with endless tinkering by all three branches of our own government in America, legislative, executive, and judicial—not to mention the incessant spate of regulations shooting down from a multitude of bureaucrats. The subject is too vast to be covered by a mere book review. See, for instance, R.J. Rushdoony's book, *Our Threatened Freedom*, for a lively survey of what happens when government oversteps its bounds.

Ronald Reagan wisely observed that government is not the answer to the problem: government is the problem. But we turn to the Bible for deeper wisdom: “Except the Lord build the house, they labor in vain that build it” (Psalm 127:1).

Once government goes beyond its legitimate role, no amount of tinkering will put it right. The answer, which no one has seriously yet tried to implement, is to prune back government and let families, churches, communities, businesses, and charities do what they do best—to build the house according to the Lord's blueprint, and not our own—all the while knowing and admitting that in a fallen world inhabited by sinners, no system we can devise will ever solve everybody's problems, and be perfect.

But some systems of government are observably less imperfect than others, and ours is one of them. 🏡

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

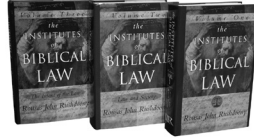


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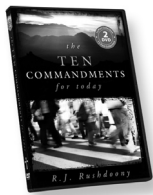
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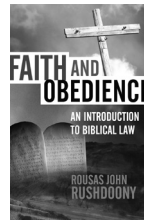
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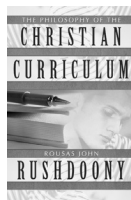
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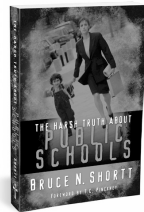
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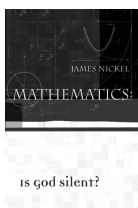
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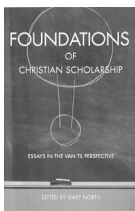
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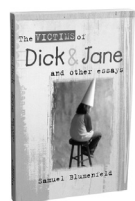
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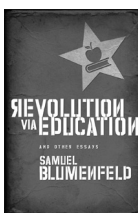
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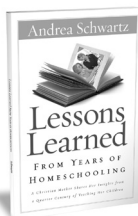
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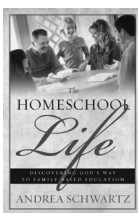
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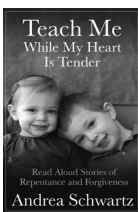
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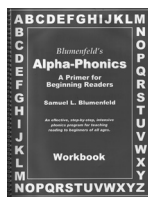
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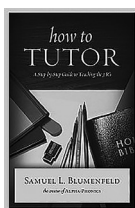
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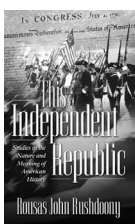
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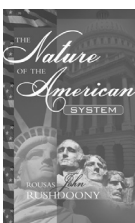
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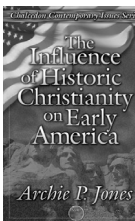
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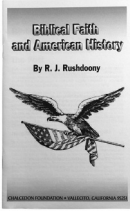
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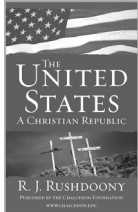
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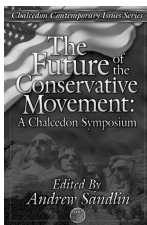
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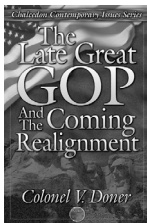
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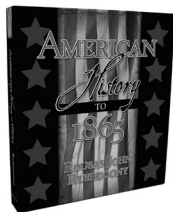
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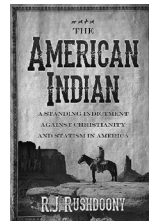


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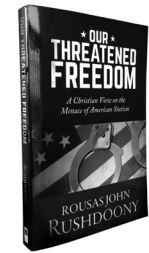


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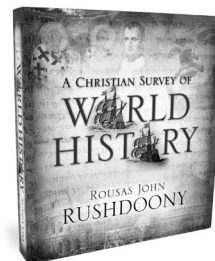


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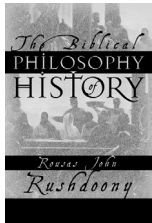
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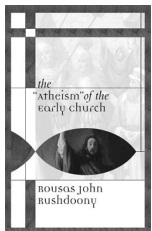
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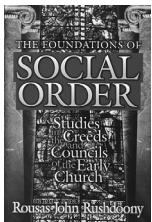
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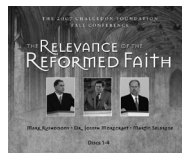
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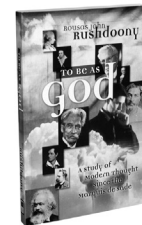
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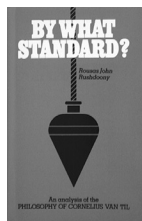
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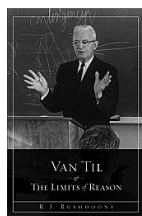
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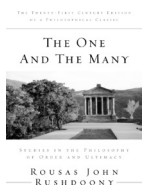
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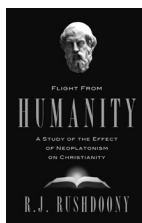


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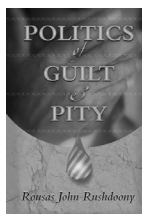


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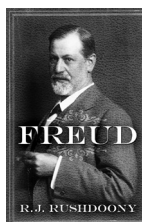


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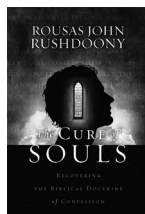


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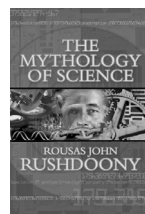
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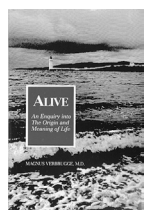


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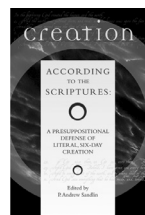
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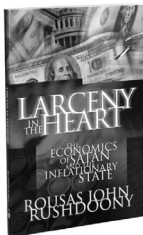
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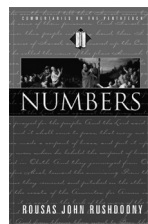
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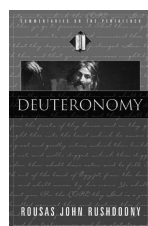
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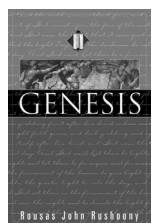
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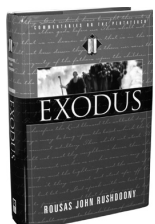
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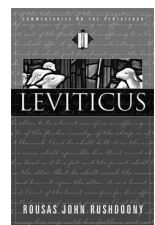
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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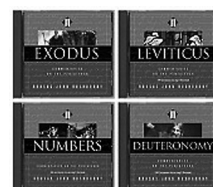
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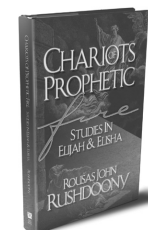
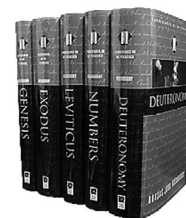
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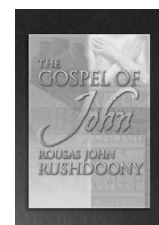
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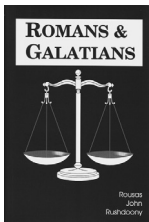
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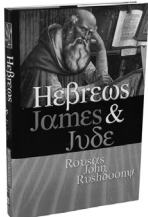




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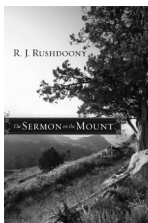


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of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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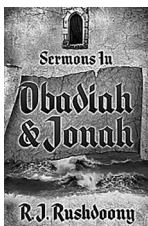
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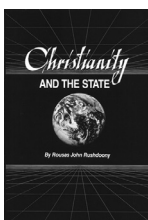
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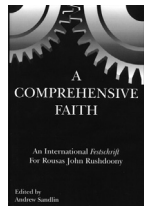


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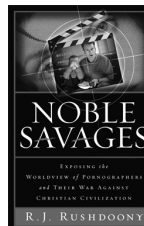


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John Frame and a brief biographical sketch by Mark Rushdoony.

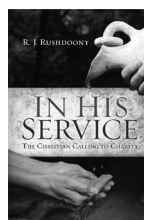
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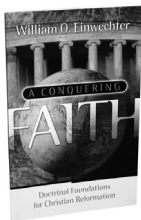
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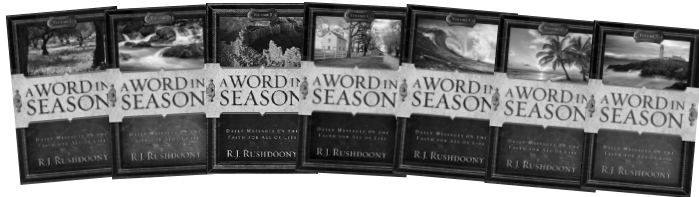
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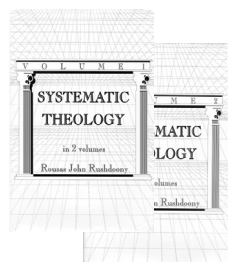
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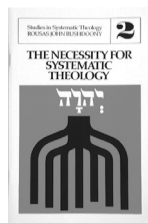
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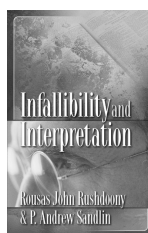
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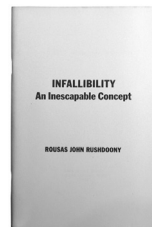
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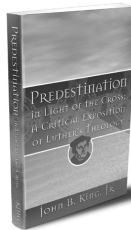
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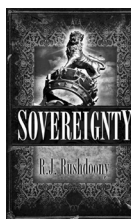
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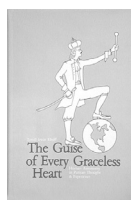
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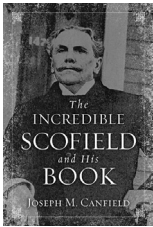


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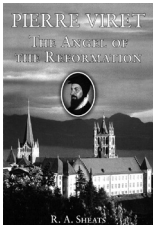




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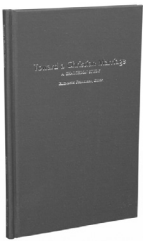


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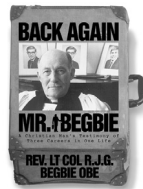


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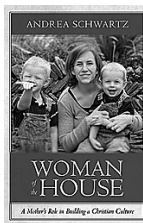


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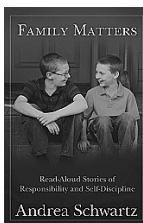
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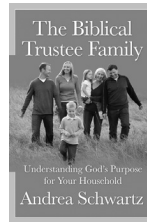
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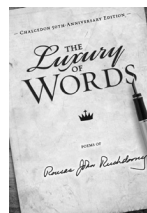
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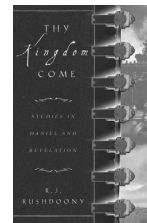
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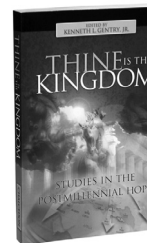


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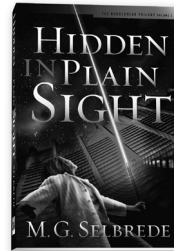
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