

Faith for All of Life
May/June 2014

FAITH FOR ALL OF LIFE

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

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Subscriptions are \$20 per year (\$35
for Canada; \$45 for International).
Checks should be made out to
Chalcedon and mailed to P.O. Box 158,
Vallecito, CA 95251 USA.

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Editorials

2 From the President

Defenders of the Faith

Features

4 Massachusetts Derails Revolution in Addiction Medicine While Drug Abuse Soars

Martin G. Selbrede

13 Does Success Have to Start with Being a College Dropout?

Aaron Slack

23 The Failure of Men

R. J. Rushdoony

Columns

16 Antinomianism Hurts Women and Children: God's Law Protects Them

Andrea Schwartz

20 Christian Reconstruction... and Fairies?

Lee Duigon

27 Product Catalog (Summer Sale...15% Off & Free Shipping!)

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May 1-July 31, 2014

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Defenders of the Faith

By Mark R. Rushdoony



In its rejection of the Roman Catholic Church, modern Protestantism has sometimes erred by steering to the opposite extreme of an anarchistic repudiation of all the church accomplished before the Reformation. Sometimes also we hear a call for a return to the supposed purity of the early church, though history reveals an early church that was in a constant struggle with heretical and blatantly pagan ideas.

There was no pure early church because it was composed of sinners in need of sanctification. Just one of the sins that needed to be sanctified, 1 Corinthians shows, was incest. Whenever the church grows quickly, there enter *practices* and ideas which it must confront. For the most part, practices were dealt with by the local churches. It was when pagan *ideas* and *philosophies* tried to reinterpret and co-opt the gospel that larger groups of churchmen, synods or councils, debated and formulated statements of orthodoxy. Throughout its history, the church has had to defend the faith from those whose claim to orthodoxy was a cloak to conceal their attempts to redefine the faith.

Defending the Faith

There is a modern hostility to councils and creeds. Many wrongly suspect the creeds of Christendom came out of the ecclesiastical equivalent of the political “smoke-filled room,” where a tiny cabal of churchmen decided to mold Christianity to their own

Far from an attempt to mold Christianity, the councils and creeds were a defense of what was often called the “apostolic tradition,” by which was meant Biblical faith as understood and taught by the apostles.

preference. One example is the non-historical fiction that the Trinity was a creation of the church. In fact, it was the attempts of alien forces to deny the Trinity that gave rise to its defense by councils and creeds.

The councils and creeds of the church were a very practical response to the need to clarify doctrines that were being challenged. When pagans came into the church, they brought with them their worldviews and philosophies in terms of which they tried to understand Christianity. Much of this represented, no doubt, a real sincerity. Just as a Darwinian naturalist who comes to the faith might try to fit evolution into the Bible, so the common philosophies of the times entered the church and were force-fitted into Biblical theology. The councils and creeds represent some of the battlegrounds of those attempts.

There were problems in answering challenges to orthodoxy. There was no fixed body to resolve controversies. This meant the debates raged for generations, because even when a council reached a decision, there was no means of

enforcing it. Bishops could and did side with those defined as heretics. Freedom does involve problems. The difficulty the church encountered in dealing with heretics is an example of how free men can settle issues without an overreaching human authority.

Controversies often led to a ruling by a local bishop or a local or provincial council. The calling of an ecumenical council was difficult and used only occasionally. These produced creeds, definitions, and anathemas of false teachings.

What False Teachings?

The focus of the controversies for the first seven centuries of the church was the incarnation of Christ. The reason this was a source of controversy was that in order to “fit” prevailing thought into Scripture, the Biblical teachings on the incarnation and the doctrine of the Trinity had to be rewritten.

This changed the gospel, of course, and was resisted. Far from an attempt to mold Christianity, the councils and creeds were a defense of what was often called the “apostolic tradition,” by which was meant Biblical faith as understood and taught by the apostles. The Bible, for instance, teaches a clear difference between God and man. God is deity and man is a created being and can never be anything more. This is called the *Creator-creature distinction*. Greek philosophy, which was the prevailing paradigm of the time, held to a *continuity of being*, where all being was seen as one, so that the difference

between men and gods was only one of degree, not substance. In Greek thought and mythology (which were stories told to illustrate their worldview) men could, in fact, become gods.

The Greek thought which dominated was *dualistic*. It held to at least two metaphysical realms, material and spirit. Man's great limitation was that he was a mortal stuck in a material body. *Man's problem in Greek thought was a metaphysical one.* His "salvation" was to achieve deity by transcending his mortality and entering the spiritual realm of the gods. Man's problem according to Scripture, however, was not his *mortality* but his *morality*—he was a sinner.

When Paul preached on the Areopagus (Mars Hill) at Athens, his teaching made no sense to the Greek minds. Paul kept speaking of a deity that seemed, to the Greek mind, to be going backwards on the scale of being. For the Son of God to move from the spirit realm and become flesh was moving the wrong way. Even so, they might have admired a dead Jesus as a heroic figure, but the resurrection once again had divinity in the flesh that the Greek mind considered "non-divine." Their response to Paul when he spoke of the resurrection was thus, in effect, the dismissive: "Maybe we'll talk later."

Dualism was a metaphysical understanding about the nature of being. A religious tradition of the early centuries of Christianity called *Gnosticism* was also influential in the theological controversies. Gnosticism was not an organized religion but an intellectual movement to blend all religions into a common narrative. The Gnostics viewed the original divine being, the *demiurge*, as being remote and unknowable. All man could know or experience were *aeons* or *emanations* that

Man's problem in Greek thought was a metaphysical one. His "salvation" was to achieve deity by transcending his mortality and entering the spiritual realm of the gods. Man's problem according to Scripture, however, was not his mortality but his morality—he was a sinner.

had come through many stages. Jesus, the Gnostics said, was such an *aeon*, and was not really a man because, they held, matter was corrupt. He was, they said, just united to a man from His baptism to His death. Salvation to the Gnostics was not a moral question, for the things of life pertained to flesh, which was a lesser state. Salvation, they said, was to divinity, and was gained by the secret knowledge (or *gnosis*) they offered.

Gnosticism was at the root of most of the heresies the church fought over during its first six centuries. It was Gnosticism's "secret knowledge" that tried to redefine Christianity. The so-called "lost gospels" were largely Gnostic rewrites of the Christian New Testament. They were repudiated as intentionally subversive forgeries by the early church, but are now often referred to as if they were the true gospels suppressed by a small group of church theologians.

Heresies Confronted by the Early Church

It is worth noting just a few of the heresies that were presented as "better understandings" of the incarnation:

Ebionism denied the divinity of Jesus, and claimed He was only a prophet pervaded by a higher power.

Docetism was a clearly Gnostic idea

presented as true Christianity. It denied that Jesus had a real body, ostensibly to protect Him from the "evil" of any association with matter.

Monarchianism denied the divinity of Jesus, saying He was a mere man who was exalted by the Holy Spirit to be Lord.

Sabellianism denied the doctrine of the Trinity. It held the three persons were all manifestations of one being. It held that Jesus was non-existent before or after His "incarnation," and that both He and the Holy Spirit were just temporary manifestations of the Father.

Manichaeism was an extreme form of dualism which believed in the ultimacy of both good and evil. The God of the Old Testament it saw as evil, because He was so engaged in the material world. Jesus, it said, was not really a man so His death was not real.

Arianism was the specific form of Gnosticism that the first ecumenical council addressed at Nicea (A.D.325). It said that because God was unknowable, He could not be revealed by Jesus (said to be created) or the Holy Spirit. The Son and the Spirit were said to be inferior to the Father. With an unknowable Father and inferior status attributed to the Son and Spirit, much room was left for the Arians to redefine the faith.

Apollinarianism so wanted to avoid association of God with matter that it held Jesus was not human, that His flesh came down from heaven.

Nestorianism insisted on maintaining a distinction and separation between the divinity and humanity of Jesus.

Monophysitism held that Jesus only had one divine nature, and that the human nature was wholly merged into divine.

Continued on page 25

Massachusetts Derails Revolution In Addiction Medicine While Drug Abuse Soars

by Martin G. Selbrede



In the previous article,¹ we examined the revolution in addiction medicine set in motion by Dr. Punyamurtula Kishore and how the state of Massachusetts wielded its prosecuting power against him and his clinics, which have consequently been shut down.

Naturally, some readers were tempted to do Internet research on Dr. Kishore and found they weren't prepared to read the countless evils attributed to him by the media campaign to vilify him. Over the course of this second article and those that follow, we will dissect, point by point, all the nonsense currently parading as journalistic fact in the media. The reality distortion field fostered by both state and media defies explanation.

But there are some medical truths about Dr. Kishore's holistic treatment program, known as the Massachusetts Model, that have been as completely erased as his Wikipedia page was the day he was indicted. The kind of "memory war" being waged against Dr. Kishore has been nearly total in extent. As he regards the GPS ankle bracelet that restricts his movements, speaking of the relentless pressures being applied against him by the Attorney General, he ably captures his personal situation with a single word: Kafkaesque.

As noted in the first article, there are competing treatment models for drug addiction. There are what Dr. Kishore

calls "the fragmented approaches," such as those that substitute methadone or Suboxone® for the abused substance. Under these scenarios, the addict has replaced one dealer (his pusher) for another (the state) with dependency on narcotics as active as before (albeit in a regulated program using prescribed narcotics). With such "replacement therapies" being a billion-dollar business, it isn't surprising to see media concern over the growth of "methadone mills." The state does one better than the local pusher: it pays for bus and taxi vouchers to get the addicts to the methadone.

Now pay close attention: when we read about the "consensus" of medical experts concerning how addiction treatments should operate, or how frequently drug tests should be administered, the hidden assumption is that *the experts are right*. Confidence in the consensus of enforced orthodoxy rules the roost.

But recall the point made in the first article in this series: the proper yardstick to measure success in addiction medicine is *sobriety*. Modern medicine isn't interested in objective measurement because it would expose the disaster that current paradigms inflict on people.

Strong words, yes. So it is now time to back them up with clinical evidence: evidence that blows the orthodox approach out of the water, and puts modern medicine on trial.

The Elephant in the Room

If you assumed that Dr. Kishore's approach was better merely because it was holistic, or non-narcotic, or inte-

grated, but otherwise came pretty close to conventional addiction medicine in terms of measured results, you're in for a shock.

In the previous article, we pointed out that under conventional treatment programs, only 20% of those entering those programs are still sober after the first month. What's the situation after an entire year of conventional treatment? Out of 100 people entering such conventional programs, how many are sober after one year? Between 2% and 5% are sober after one year. And that higher 5% number is a "soft" statistic, because a significant number of those individuals comprising that 5% are self-reporting their sobriety: their sobriety isn't the result of an objective test. So, the conventional medicine of the "experts" cited in the government documents of Massachusetts gets no more than 5 out of every 100 entering addicts through to sobriety after a full year of treatment. This is the world that these "experts" know, the miserable reality that they accept as inevitable.

Compare those dismal statistics to Dr. Kishore's Massachusetts Model. For every 100 addicts entering his program, 37 are sober at the end of one year. That 37% success rate is a "hard" statistic as it is established with actual testing (blood, urine, saliva, sweat, hair), not self-reporting. There is *objective proof* for that 37% success rate. The best the standard treatments achieve is returning 5 out of every 100 addicts back to society. Dr. Kishore delivers 37 out of 100 back to

society: his approach is 7 to 18 times *more effective* in treating addiction.

So, what do the medical experts say about those 32 people out of every 100 entering their conventional treatment programs that they fail to help over the course of a year, people that Dr. Kishore *does* deliver from the life-destroying power of substance abuse?

Nothing.

The methadone and Suboxone® clinics, which are 5% effective in treating addiction over the span of a year, are still running strong, yet drug addiction is skyrocketing in New England. In a January 16, 2014 news conference, Massachusetts Senate President Therese Murray said her state didn't just have the worst heroin addiction problem in New England, it had the worst in the entire country. But those clinics that were achieving a staggering 37% effectiveness in treating addiction were dismantled by a mindless government juggernaut, while the Christian doctor who pioneered these unprecedented successes was reduced to poverty and the loss of his reputation in a hail of media lies.

It isn't as if Dr. Kishore's method is *comparable* to the status quo, or only marginally better than what current medicine characterizes as "best practices." Dr. Kishore's treatment regimen is far more effective than conventional medicine in *real world results*.

So who, then, is the *real expert* in addiction medicine?

Perhaps the only way to compete against such an enormous performance edge, with a growing base of clinics radiating into the worst areas of Massachusetts (such as Weymouth and Springfield, where Dr. Kishore had opened two clinics), was simply to take Dr. Kishore out of the picture. And this is exactly what the state of Massachusetts did in September, 2011. The takedown was done very shrewdly, by throwing a

tarp over the elephant in the room and then measuring Dr. Kishore's program by conventional canons of treatment.

In other words, the valedictorian was judged by delinquents and dropouts, with the media mindlessly spreading misinformation dutifully supplied by the latter. We'll provide some examples of this toward the end of this article. But first, it behooves us to take a deeper look into Dr. Kishore's hands-on approach to better understand the truth behind the legal attacks.

The Second Month of Treatment

In the earlier article, we spent considerable time discussing the complex array of events that occur during the first four weeks of treatment, the phases that Dr. Kishore has analyzed and separately treated with such success. With conventional treatment programs, only 20% are still sober after one month. That Dr. Kishore has 37% still sober after *twelve* months is due in large measure to what he achieves in the first month of treatment under the Massachusetts Program. But the path to sobriety entails further complexities in the life of addicts, who need to make it all the way through a full year without any serious relapse.

As noted earlier, sobriety brings problems back to the surface, and so Dr. Kishore's unprecedented success in the first month of treatment can draw out detractors protecting the status quo: "You sobered him up and look, he killed himself. He should have had methadone. Dr. Kishore is a killer!" But such claims ring false *because nobody died while under Dr. Kishore's care*. For someone practicing addiction medicine, a perfect record in respect to patient mortality while under one's care is extraordinary. (Of course, the closing of his clinics put his former patients at risk, but this was the consequence of state aggression, not of Dr. Kishore's program.)

The second month of treatment involves considerable myth-busting: a deep dive into the drug ecosystem to bust up existing mythologies. Some of this mythology is in the addict's mind. What Dr. Kishore calls "stinking thinking" is exemplified by such notions as "I took drugs because my mom boozed it up."

It's a delicate process to disabuse the addict of his or her myths during the second month of treatment. It is necessary to reset the patient's logic—the patient's thinking systems—regarding boyfriends, girlfriends, peers, employers, family, and life situations.

The second month is *not* an arms-length, remote treatment program, but requires face-to-face, in-person redirection of the patient. It is all about the resetting of boundaries.

Conventional treatments barely scratch the surface of what's required to get patients through the second month. This is why, for every patient who begins the second month of today's status quo treatment programs, only 50% make it through to the third month. Under Dr. Kishore's approach, fully 90% of those entering the second month make it through.

"I set the bar quite high," Dr. Kishore says, "in contrast to the establishment message to medical professionals, which amounts to this: *it's okay to be a bottom-feeder*. These lowered expectations drive the copouts and rationalizations foisted on the people of Massachusetts."

The Third Month and Beyond

During the third month, the addict's physiology returns to its pre-narcotic state, introducing new problems. Let's consider two representative examples.

Women on drugs don't menstruate, because opiates suppress the menses. But after a period of sobriety, men-

struation resumes, often in the form of polymenorrhea (e.g., weekly menstrual periods). Some women get painful premenstrual migraines as well. Their body is still recovering, responding to renewed sobriety in ways that involve primary care, the main emphasis of a good physician.

Men who had Crohn's Disease (a leaky gut) prior to addiction were delighted to discover that their narcotics habit fixed this problem. No more ruined underwear: those abused drugs were a plus! But sobriety brings back the original problem. This falls under the umbrella of primary care: the physician is actually able to do M.D. work once again. It is the primary care doctor who is best situated to reset these natural physiological baselines for the patient.

Beyond the physiological dimension is the social interaction aspect: the patients need fellowship, they need someone to confide in. The physician might find himself in the position of an English butler as he deals with the patient's needs. But whether physiological or interpersonal, the treating doctor must be vigilant about his patients. "Otherwise," says Dr. Kishore, "you will miss important cues that tell you the recovery is in jeopardy and in danger of being derailed."

In months four through six, the patients will still exhibit the same cues and triggers as before. The addict will "celebrate" his or her sobriety with a drink. They need to keep their eyes on the summit to keep climbing. They can't look down to contemplate how far they've come, because they'll simply let go of their grip on the rock that's holding them up.

Says Dr. Kishore, "Addiction turns a person into a one-trick pony: get drugs, use drugs, sleep, go to job, repeat. We need to break this pattern, and prevent new vicious cycles from taking its

place." Too many addicts gravitate to unhealthy substitute activities: extreme sports become the norm for males, sexual promiscuity for females. Extreme sports lead to injury, which leads to pain, which leads back to pain medications and their abuse. Psychological pain resulting from promiscuity traces a similar path back into abuse. In both cases, it isn't sufficiently appreciated that addicts generally feel pain more intensely than non-addicts. The treating physician needs to be on top of this.

Dr. Kishore summarizes the situation very simply. "My peers don't want to invest this much time in an addict's life, but the reality is that an addict is surrounded by things that will pull them down. Nobody recognizes this. You have to be there with them to know this, and to treat them accordingly."

The purpose of getting the addict through an entire year is to insure that all seasonal triggers have been covered. Aside from those that form a natural part of his or her life (holidays, birthdays, and other calendar mileposts and celebrations that can trigger drinking and drugging) are external factors, including seasonal affective disorder. "Sobriety Maintenance is of necessity a one-year process. The addict needs unbroken sobriety for all four seasons," says Dr. Kishore. "Nobody is doing this but us. We do this because we do care."

Behind that web of personal and social elements is the hard science of measuring sobriety. Dr. Kishore's philosophy in this respect is foundational to his success. "Drug testing is the golden rule. An addict's denial systems are robust. Drug tests cut through them." It is on this point that Dr. Kishore and establishment medicine disagree, and this disagreement constitutes a major element in the case against Dr. Kishore. We will see how the testimony of those "experts" with the 5% success rate was

leveraged to destroy the doctor with the 37% success rate. In the mean time, heroin addiction is skyrocketing and overdose deaths are worsening in the Commonwealth of Massachusetts. The statist fiddle plays as Rome burns.

Slips, Relapses, and Testing Frequency

One charge that appears repeatedly in media indictments of Dr. Kishore is that he was conducting urine tests too frequently, doing so to make a fast buck at the state's expense. The state auditor published the results of a three-year study that cites the consensus of "medical experts" to argue for reduced testing frequencies. Testing more frequently than the norm is indicative of waste and/or fraud.

Before we address the question of testing frequency, note precisely how the state measures that frequency. The state asks, "How many tests per patient were conducted over time?" The state then conducts statistical analysis based on the answer to this question. And if all therapies had identical track records, perhaps that approach could be justified. If Dr. Kishore's results matched those of the methadone therapists, one could argue that his testing frequency might be excessive.

So, imagine that Dr. Kishore tests twice as often as a conventional addiction program does, just for the sake of argument (we'll see later this isn't the case, but is useful to illustrate the point). If we measure strictly by who's in those programs, Dr. Kishore would then be testing twice as often as the conventional programs do.

But what if we asked the question in a more intelligent way? "What is the ratio of the total number of tests performed to the number of patients *still sober after one year*?" Measured by actual success rather than raw participation, the conventional programs are testing

urine nearly four times more often than Dr. Kishore does. They are the ones squandering state money on testing in support of a 95% *failure rate*. The conventional yardsticks not only misrepresent reality, they actually endanger the very people they were allegedly designed to help.

Further, isn't the doctor achieving a 37% success rate better able to articulate the proper approach to urine testing than the ones achieving a 5% or lower success rate? How many lives are lost because the tail is allowed to wag the dog, and mediocrity to trump excellence?

The medical profession merely pools its ignorance as it rallies around the standard therapies that yield financial benefits to doctors, while the state further compounds that pooled ignorance by comparing notes with other states. This drives costs down by using the lowest common denominator as the anchor of reference.

The Massachusetts auditors approvingly cited the policies of other Medicaid bureaucracies, such as that of Georgia, which limits members to 25 tests per year. The report cites other money-saving approaches: "New York will only pay for two tests per week, Vermont for eight tests per month, and New Jersey for two tests per month." All such arbitrary limits were proposed by pre-selected experts who (1) have nowhere near Dr. Kishore's years of experience with these populations and modalities and (2) can only dream of achieving treatment success on the scale achieved by Dr. Kishore's low-tech approach to addiction medicine. (A Harvard faculty member saw through the *Boston Globe's* chosen "authority" on testing frequency: "That MGH clinician is an expert with adolescents, not chronic alcoholics and drug addicts who inhabit the sober homes. His clinical judgment is irrelevant.")

In the Massachusetts Model developed by Dr. Kishore, testing is proportioned to the patient's specific situation and accounts for the distinction between a relapse and a slip. A slip back into substance abuse is not yet a full relapse, and if caught early enough can be treated without having the patient restarting week-one detox all over again (with all progress lost). Urine testing is designed to catch slips before they become relapses, taking into account the cues and triggers distributed throughout the seven days of a given addict's week.

In other words, all such testing is deliberately designed and patient-specific, *not indiscriminate*. This is most obvious at the two testing extremes. At the Dios Houses (God Houses or Prayer Houses) in Springfield, Dr. Kishore prescribes only weekly testing because such groups provide superior oversight, speaking to the spiritual needs of the patient in a structured way. At the other extreme, a 16-year-old emancipated minor may require as many as five or six tests a week when most vulnerable to resuming substance abuse. If a sober house program is weak, the testing needs to be boosted, intrusive though it is.

But for most of Dr. Kishore's patients, three tests per week secured the best results in terms of relapse prevention. He estimates the mean number of tests per week across all his patients to be around 2.2. How strange, though, that he is the one who has to justify his testing frequency. One would think that the programs that fail to give 32 out of 100 people their lives back, as Dr. Kishore's program does (37% versus their 5%), should be the ones to justify *their* testing strategies.

When testing isn't frequent enough, the addict's arrival at the treatment center can be an exercise in futility. "You have a wasted visit if we're talking to

an addled brain," notes Dr. Kishore. A lapse in testing can amount to a missed opportunity, with the treating doctor receiving the most disheartening of phone calls: "Your patient is here at the hospital with a lesion on his arm" (denoting the infected site where he injected drugs again).

It would be dangerously naïve to think that the government thinks all this through to ask itself, "Why mess with success?" Political expedience does not involve helping the citizens of Massachusetts recover from their state's heroin crisis. The state spends \$11 billion a year on Medicaid and \$4 billion on public health: 46% of its \$32 billion budget, much of it directed to some sort of addiction care. Despite being an unsustainable drain on the people of Massachusetts, the call to throw even more money at the problem *without changing tactics* is being raised again. Why? Because the state's best hope for addressing its drug addiction crisis was arrested at his home at 10:45 PM on September 20, 2011. The events that led up to Dr. Kishore's jailing that night provide a disturbing glimpse into the pit of Massachusetts governance.

The State's Tangled Web

Attorney Paul Cirel, of law firm Collora LLP, briefly served as Dr. Kishore's lawyer in 2006 during a Blue Cross audit of his clinics. Cirel and Kishore parted company in December 2007. "We didn't see eye to eye," says Dr. Kishore.

On May 2, 2009, Dr. Kishore was in New Orleans at a ceremony conducted by the American Board of Addiction Medicine (ABAM). As he was preparing to go onstage to receive his ABAM certification, he received a phone call from Paul Cirel. "I'm going on stage right now, I'll call you back after the ceremony," Dr. Kishore told Cirel.

After receiving his certification, Dr.

Kishore returned Cirel's call. This is what Cirel told him: "I'm going to call the Board and tell them you're resigning as a doctor. You won't need your license anymore." This was the first obvious shot across the bow, which Dr. Kishore rebuffed.

Then, on December 22, 2009, the Attorney General Office's Brian Robinson conducted a sting operation against Dr. Kishore at a sober house called Safe Haven run by a lawyer no longer allowed to practice law. This sober home consisted of four or five buildings rife with sex and drugs, a place where eight to ten people had previously died. Not knowing it was a setup, Dr. Kishore went to the meeting with his Chief of Nursing and other key team members.

The entire conversation was videotaped through one-way mirrors. Neither Dr. Kishore nor his associates said or did anything illegal. The sting failed of its purpose, which was evidently to catch Dr. Kishore bribing Safe Haven with a \$10 kickback per drug test.

As a result of this stunt, the government wasted the time of a busy physician and his staff in its efforts to try and entrap him. The request to Dr. Kishore to have him come down to help the Safe Haven sober home was a government lie. It was a sting operation and nothing more. Apparently stung by the failure of its own ruse, the Attorney General's office began to escalate the attacks on Dr. Kishore.

One of the apparent sticking points was a curious one. "My labs are integrated into my practices," Dr. Kishore pointed out. Although he only tested *his own patients*, this was seen as a threat to commercial testing labs (one of which launched a frivolous civil suit against Dr. Kishore's clinics in March 2011 over alleged monopolistic practices). Legislation to outlaw integrated labs was introduced in 2013 (to protect commer-

cial labs from God-knows-what).

By 2010, Dr. Kishore was at the top of his game. All audits of his clinics turned out well (a 1999 MassPro audit revealed deficiencies corrected without incident, a 2007 MassPro audit found no deficiencies whatsoever, and the clinics passed a five-year prospective audit by a government Medicare auditor in December 2009). Dr. Kishore's pioneering achievement, the Massachusetts Model, was working well and generating excitement about the future of addiction medicine.

That's when the gorilla showed up.

The ensuing grand jury indictments were premised on co-employment and co-location of services with sober houses, arrangements that the state reclassified as bribery and kickback schemes despite the presence of legally valid signed contracts. The irony, as noted by a Harvard faculty member, is that Dr. Kishore's business structure *matched* the authoritative description of valid co-location and co-employment models published in October 2010 by the National Association of Community Health Centers.

"We paid rent for space, we paid employees, and we followed the Safe Harbor Rules. My company, PMAI, had two lawyers on staff, one specifically to help insure compliance with the law in all we did. Predictably, a state system as complicated as this is bound to break."

With \$1.7 million in cash reserves to run his clinics (which had a \$9.9 million annual payroll due to the labor-intensive nature of getting a 37% sobriety rate at the one-year mark), Dr. Kishore acquired a new attorney. On October 8, 2010, PMAI's HR lawyer introduced Dr. Kishore to attorney Frank Libby (of Libby & Hoopes, which reportedly had close ties to the state's Attorney General). Libby proposed the following settlement: "I want you to plead *guilty*

pre-indictment. We'll monitor you for five years and then you can resume practice. That's how it works in Massachusetts." The state wouldn't accept a settlement that didn't destroy all 52 of Dr. Kishore's practices, so the good doctor fired Libby.

Massachusetts expected accused doctors and clinics to plea-bargain and settle, but Dr. Kishore refused to be the victim of so blatant a shakedown. It appears that Massachusetts law has never put a case like this all the way through the judicial process: Dr. Kishore might well be the first to run the full length of the gauntlet.

Dr. Kishore then met attorney Don Stern, thinking that he might be the salvation of his medical practices. Stern's focus was corporate and criminal law rather than health care law. Stern met with Attorney General Martha Coakley and returned with an ultimatum: Dr. Kishore needed to give up all his on-site labs to survive. "We don't want you to run labs" was Coakley's position as reported through Stern (a man for whom Dr. Kishore has high regard).

Testing labs *can* be the "cash cow" of a practice, but Dr. Kishore's clinics rolled their laboratory revenues back into the practice, investing in expansion to help more patients with his superior addiction treatment program. Unlike Dr. Kishore's on-site labs, however, commercial labs keep their money: it's all profit. Perhaps it's no surprise then that powerful interests own the commercial testing labs in Massachusetts.

Come July 2011, Dr. Kishore had to cut down the size of his practice: 32% of his income had been frozen by the state without notice, causing the remaining cash to dwindle quickly given the labor-intensive nature of the Massachusetts Model for addiction treatment. His practice shrank down to about a half dozen centers just to survive. As a

result, the treatment benefits to addicts relying on the closed centers were abruptly cut off.

The Arrest of Punyamurtula Kishore, M.D., M.P.H., F.A.S.A.M.

Assistant Attorney General Nancy Maroney set up a meeting with Dr. Kishore and his attorneys for September 27, 2011, but he was arrested without warning a week earlier, at 10:45 PM on September 20. No meeting with the attorneys occurred as scheduled, apparently because Maroney's proposed meeting was a fabrication. Dr. Kishore spent the night at the Medford Police Barracks. He was taken to court on September 21, appearing before an array of cameras and members of the media, 40 strong, which had come from as far away as Brazil, India, and China to gape at the spectacle being heralded by the Attorney General.

The media was told that the prisoner was planning to escape to India with embezzled Medicaid cash (Coakley later asserting that "he stole \$20 million.") The alleged "escape to India" was the pretext for the surprise arrest. Dr. Kishore, like many other dedicated physicians, firmly believed in the concept of *doctors without borders* and never bothered to change his Indian passport. Although he hadn't been to India since 1986—a quarter of a century earlier—the fact of his Indian passport was used as a legal cause against him. The fact that his wife and children are American citizens somehow got lost in the media circus.

The massive amount of media present from so many countries suggests that this was a well-planned hit against Dr. Kishore, one calculated to boost Ms. Coakley's stature as a prosecutor ferreting out fraud. By making the case a high profile one, the state was now committed and refused to admit error or retract its claws: this man Kishore was both a crook and a menace, as estab-

lished with confident zeal by media fiat. Appearing in court exhausted, haggard, and unshaven, he looked like the perp he supposedly was. *Ecce homo*. He was transferred to Middlesex Jail prior to the bail hearing the next day (at which the judge refused to permit cameras) and from there he was moved to a down-stairs cell at the Middlesex courthouse in Woburn around 2 PM on September 22, 2011.

The Attorney General did not want Dr. Kishore released on bail, but his attorneys negotiated an arrangement requiring that he surrender his passport and wear the GPS ankle bracelet.

Following Dr. Kishore's release, there was a shift in the media war as voices raised in defense of Dr. Kishore (and in opposition to the brutal tactics and specious reasoning of the state) grew into a chorus of disaffection with Ms. Coakley. This apparently motivated her to hold another press conference on September 30 to defend her actions. Despite Dr. Kishore having been released with a GPS ankle bracelet, she had him rearrested on October 6, landing him back in jail once again. The second arrest was arranged by filing new charges, increasing the bail amount, and arguing before a judge that the prior bail arrangement should be vacated and the man incarcerated without warning. The judge initially agreed and issued the warrant.

In court the next day, the prosecution reasserted that Dr. Kishore should never be released from confinement. The defense countered that the previous judge declared the original bail conditions to be adequate. That one glimmer of sanity managed to break through this Orwellian process and Dr. Kishore was released. Why arrest him a second time and insist he not be released? Had he remained in custody, you would have never *known* the story of Dr. Kishore

and his breakthrough in addiction medicine, nor about the resulting breakdown in governmental ethics that crushed his work underfoot. He would have been left in the memory hole in which the state was determined to keep him.

Despite having two arrests on record against Dr. Kishore, the Attorney General still had very little to show for all this sound and fury signifying nothing. She was maintaining a media tempest in a legal teapot. The thin grounds for indictment were looking ever thinner.

The paucity of evidence led to the infamous email heist known as Email-Gate, with the state prosecutors looking for dirt they simply didn't have by raiding Dr. Kishore's gmail accounts, including his discussions with his attorneys (or not, if you still have faith in the "anti-taint" procedures designed by the fox guarding the chicken coop). Nonetheless, the *media* strategy against Dr. Kishore was straightforward and consistent: people believe that if there's smoke, there's fire, so the press releases and media coverage painted a sky full of smoke.

As a result of these crippling actions by the state, Dr. Kishore's remaining clinics survived only two weeks past his September 21 arrest. By his second arrest, they fell apart completely because unpaid yet dedicated employees had no choice but to leave and seek work elsewhere.

He Was Numbered With the Transgressors

For media purposes, Dr. Kishore's case was bundled with other cases, cases marked by significant numbers of collaborators and reports of collusion. Other companies hauled before the state's tribunals had *groups* of individuals indicted (since conspiracy necessarily involves co-conspirators). However, Dr. Kishore stood alone: he

was the only person at PMAI who was indicted. In the state's eyes, Dr. Kishore masterminded the complex "kickback scheme" entirely on his own, without any assistance or co-conspirators from his own firm. To the state, he was a one-man wrecking crew. How remarkable that the man who developed the most successful addiction treatment program to date, a program requiring such an extraordinary amount of hands-on time on his part, had time left over for not only for his wife and children but also to mastermind a multi-million dollar fraud all on his own. In this instance the sheep were scattered, but the shepherd alone had been struck.

But Dr. Kishore's story rarely appears alone: it is always conflated with the stories of other perpetrators, and to this day is resurrected (automatically and mindlessly) when stories "associated" with his case appear in the media, thus keeping his name before the public in continual connection with others.

While averse to playing the race card, Dr. Kishore cannot help but wonder why mention of *his* case (in sidebar posts on media websites for "related stories," etc.) almost always appear when stories about aliens accused of illegal actions are run. This media practice has the net effect of inciting xenophobia against him, continually pushing these older negative stories about him ever higher in Internet search engine rankings. From Dr. Kishore's perspective, this is no accident: the destruction of his reputation bears all the marks of an orchestrated campaign.

An illegal alien, scheduled to be deported, was caught in a raid and given a GPS ankle bracelet just like Dr. Kishore wears. The *Boston Globe* successfully applied media pressure to lobby to get her ankle bracelet removed. Dr. Kishore, who is here legally, still has his ankle bracelet on two-and-a-half years later.

Is this a double standard, or is it simply too important to maintain around-the-clock vilification of Dr. Kishore to be even-handed?

Look up a local media article about accused Boston Marathon bombing suspect Tsarnaev: there's Dr. Kishore's story on the same web page. Look up an article about Salvatore DiMasi: there's Dr. Kishore's story in the side bar. He's always being associated with shady characters. Just as with the Attorney General's press conference, he continues to be numbered with the transgressors by the local media.

Such content aggregation by the media creates what amounts to manufactured news. The interest in Dr. Kishore's story doesn't originate with the public. It is forced upon the public in an Orwellian fashion. Dr. Kishore doesn't see these as merely neutral insertions: he believes he's being continually sullied by these media processes.

Since May 2013, Berger & Montague's website out of Pennsylvania has had the top-ranking story on Google about Dr. Kishore, replete with authoritative-looking hyperlinks. Whether it is or isn't, the page *looks* like a staged blog. The hyperlinks provided aren't relevant to Dr. Kishore's case, pointing to a different case altogether. This creates a false association, a false impression built on a foundation of dislocated authority.

Solomon wrote that the way of transgressors is hard (Prov. 13:15). Did the state treat Dr. Kishore in terms of this proverb after his arrest? It certainly seems so, and *if* so, then coercive pressure was being applied in ways that border on the abuse of power. A very conservative driver (as I know from personal experience with him), he nonetheless received eight traffic tickets in just six months after his release on GPS. Garner too many tickets and you lose your driver's license, further restricting your

ability to travel. Dr. Kishore successfully fought all but one of the tickets (what a colossal waste of time for a pioneer working to save the lives of addicts to appear in traffic court every two weeks). Was Dr. Kishore an easy target for ticketing because of his GPS ankle bracelet, with police like moths being drawn to the flame? Nobody truly knows. That this particular smoke might come from an underlying fire is more plausible than the Attorney General's trial-by-media program.

The Commonwealth of Massachusetts is like a fisherman who's caught a dolphin in his net as well as actual fish: "Dolphin, what dolphin? That thing has fins and swims. It's no dolphin. I only catch fish in my nets!" And what better way to prove that the alleged dolphin is really a fish than by pasting scales on it, cutting gills into its cheeks, and twisting its flukes by ninety degrees? This process is what the next (and final) section of this second article will begin to examine.

Did Dr. Kishore Provide "Improper Care" To His Patients?

Dr. Kishore requested a speedy trial, meaning it should have begun six months after arraignment on March 21, 2012. State foot-dragging pushed the trial to June 4, then to September 2012, then to January 2013, then April 2013, then October 2013, and now his trial is scheduled for April-May 2014.

These denials of Dr. Kishore's right to a speedy trial were spearheaded by the state. Why? If the state has hard evidence against the accused, why keep pushing the trial off into the future? What does time buy prosecutors with a solid case on their hands? Nothing. But if you've cobbled together a case that's built on spurious grounds and still need to find a smoking gun, you're likely to keep postponing in the hope that more data-mining might yield something that will stick against the defendant you've

been mistreating.

Perhaps one reason for these delays is the possibility that the prosecution wants to be able to demonize Dr. Kishore with a particularly stinging label: a doctor who was reprimanded by the state board of medicine for providing improper care to his patients. If the reprimand could be made to stick, then Dr. Kishore could be made out to be an incompetent doctor, destroying his credibility (and that of his treatment program for addiction). By going after a malpracticing physician, the Attorney General can argue that the prosecution of Dr. Kishore isn't malicious but justifiable. After all, the medical board went after this man! Such a fact could potentially swing a decision in the prosecution's favor during the main trial, as it would bear on Dr. Kishore's character and professional ethics. In other words, he's no dolphin, he's a fish who rightfully belongs in our net: we caught the right guy.

On September 19, 2012, the board of medicine told Dr. Kishore, "We want to revoke your license." His attorney at the hearing pointed out that the board cannot revoke on a "first offense" (if there even *was* an offense). What was the alleged offense, anyway? Why is he being reprimanded? The board told Dr. Kishore why: "You arranged to send four drunk women to the hospital" (see Appendix A below for details). Dr. Kishore was fined and sanctioned but kept his license—and he appealed the board's action (thus suspending the fine until the appeal could be heard).

The Massachusetts Psychiatric Society (MPS) caught wind of this case. Representing 1,700 psychiatrists, the MPS attempted to intervene in Dr. Kishore's case, arguing in effect that they regularly do the very thing Dr. Kishore did, and if the board was going to sanction such life-saving policies, then the

1,700 psychiatrists wanted a voice in that hearing since a negative outcome for Dr. Kishore could impact their practices and their patients in a disastrous way.

In March 2013, the board granted the intervention request of the psychiatrists, meaning Dr. Kishore effectively had 1,700 other M.D.s standing in legal and clinical solidarity with him on this matter. This was a wonderful ray of light in a very dark time.

That ray was snuffed out on October 7, 2013, when the Attorney General's office successfully convinced Judge Frierger to reverse the original decision. Dr. Kishore stood all alone once again, no longer with the collective weight of 1,700 psychiatrists standing by him: their voices were driven out of the courtroom. The psychiatrists were limited to submitting a friend of the court brief—their thunderous shout was throttled back to a polite whisper.

Dr. Kishore's appeal (now without the MPS standing next to him to argue the same issue against the board) is scheduled for March 2014. In a just world, he would win the appeal. In a moral world, the board wouldn't have silenced the voice of 1,700 psychiatrists (who hold both Ph.D. and M.D. degrees). But Dr. Kishore might lose the appeal and be reprimanded, or worse. The fact that revocation was demanded despite this being Dr. Kishore's first appearance before the board suggests that this is precisely the result the state desires.

Should the board exonerate Dr. Kishore for protecting those four lives in 2006, another strategy to revoke his license has emerged. On December 9, 2013, John Costello of the board's complaint committee wrote Dr. Kishore stating that Costello would recommend revocation of Kishore's license at the committee's February 5, 2014 meet-

ing. Why? Because Dr. Kishore lost two medical records—two records out of a total of a quarter million records.

One of those two records was lost to vandalism at the Brookline clinic after Dr. Kishore's sudden jailing. The other record, locked inside the Framingham clinic by the landlord, will be recovered shortly. Costello's letter, devoid of justice and common sense, exudes the kind of raw bureaucratic power that prompted this article's legal reviewer to tell me, "In their system, there *is* no defense against such charges." When I mentioned that doctors in New Orleans who lost medical records destroyed by Hurricane Katrina were off the hook thanks to a new state initiative, I was told "Yes, but those doctors weren't the target of an attorney general."

Perhaps the prospect of having a discredited physician entering the courtroom motivated the postponement of the main "kickback" trial until *after* these board actions took place. Should Dr. Kishore succeed in appealing the reprimand *and* fending off the complaint over vandalism beyond his control, the prosecution case is no worse off. But if either the reprimand or complaint sticks, the prosecution could leverage their target's resulting loss of credibility: he was a fish all along, never a dolphin. The public sees doctors who lose their licenses as quacks.

Dr. Kishore arrived in the United States in 1977 with only eight dollars in his pocket. If the board of medicine and the Attorney General have their way, he will soon be worse off now than when he arrived.

Appendix A: Autopsy of a Medical Board Reprimand

The reprimand against Dr. Kishore involves the fact that he arranged to have four women transported to the hospital. The power to transport is contained in state law: MGL Part I,

Title XVII, Chapter 123, Section 12(a) governs transportation of an incapacitated patient who may also be a danger to himself or others. This gives the M.D. permission to transport the patient (e.g., to a hospital) and to call an ambulance. You need the so-called “pink paper” to do this. If you transport without a pink paper, you are violating the patient’s civil rights. Only three groups—doctors, police, and social workers—have the authority to order a pink paper.

On August 4, 2006, four women came in drunk to a sober house, violating the curfew. Dr. Kishore had them transported to the emergency room, but once there they refused to be tested. “The board reprimanded me for transporting the patients without seeing them, but I *did* see them that very morning, and I based my decision on the dangerous change in them from earlier in the day. I was 30 miles away from the sober house when they contacted me, and I simply couldn’t waste precious time driving out to re-examine the women without a chaperone present. The law states that there is no need to examine the patient if there’s enough data on the table to justify transportation. If a patient calls up drunk, perhaps threatening to cut their wrists or to sleep and not wake up, you force the issue by calling the police.”

The Massachusetts Psychiatric Society, representing 1,700 psychiatrists, noted in their paperwork filed with the board that their members have referred 40,000 patients per year using pink papers without seeing the patient. The MPS holds that psychiatrists *need* this power, and that they need to exert it from afar before a situation escalates.

The psychiatrists of Massachusetts each send an average of two dozen people a year to hospitals using pink papers without first seeing them. Dr. Kishore did this with only four people

in his entire career, and he had actually seen those four the day they were transported. Yet who was threatened with the revocation of his medical license?

Dr. Kishore summed up his position in this way: “Relapse is a danger to the patient’s life. The behavior of the four women had dangerously altered since I had seen them in the morning. I was in a *damned if I do/damned if I don’t* situation. When you face something like that as a doctor, you have no choice but to apply the Hippocratic Oath: *Do no harm*. They were my patients, and I wasn’t about to hear that one of them fell asleep in bed with a lit cigarette and died in the resulting fire, or chose to overdose that night and die in her sleep.”

Dr. Kishore sued the Commonwealth of Massachusetts to appeal the board’s reprimand. The case will be heard before his main trial begins. In the meantime, all you will read in the media is that Dr. Kishore was fined and reprimanded for providing “improper care” to his patients. Should he prevail in his appeal, you will not likely hear of it: the stories of the “improper care” reprimand will not be revised, and the truth of his exoneration will not likely be published. If he fails in his appeal (now that the 1,700 psychiatrists of Massachusetts have been shocked to learn that they have no stake nor voice in the outcome of this obviously pertinent case), that would likely become a heavily-touted story leading into Dr. Kishore’s main trial *because that news would be politically useful*. 🗣️

1. “Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine,” *Faith for All of Life*, March-April, 2014.

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

R. J. RUSHDOONY



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Does Success Have to Start with Being a College Dropout?

Aaron M. Slack



The American youth has a particularly nasty handicap to overcome: he has been told his entire life, “You can be whatever you want to be when you grow up.” In the words of Napoleon Hill, “Whatever the mind can conceive and believe the mind can achieve.”

Lessons taught by the real world, as opposed to self-help books, are painful. Generally, our youth have been told that the way to achieve their goals and achieve success is to go to college. Each year millions of Americans realize that no matter how much they believe their college dreams will come true, reality says otherwise. These are our college dropouts. Although they might believe it at the time, dropping out of college is not the worst thing that can happen. In fact, it may be the only way for them to become successful. People like Steve Jobs discovered this.

College has become a monolith in modern society, with authority and perceived benefits challenged by few even in Christian circles. Despite evidence to the contrary, college is still seen as, if not a necessity, a highly desirable road to success. Why must our children heed this call? The dominion mandate calls us to bring dominion and advance God’s Kingdom in every area of society. My pastor likes to remind us that, scripturally-speaking, a wilderness is an area where God’s law is not recognized. Education is one such wilderness today. As Christians we are in the business of

transforming the wilderness.

The ministry where I work, Grace Community School, is doing so at the preschool level. Gary DeMar has called us a “Kingdom Academy.”¹ Very young children, mostly from non-Christian families, come into our buildings every day to hear the gospel, learn to read and do arithmetic, learn music and piano, and many other things. Our buildings are run by Christian families, laboring together in a joint calling. These Christian families are the only stable families many of these children will see during their childhood—it’s not surprising that many of them consider us their real family. Our focus is preschool—the very, very young. But we need to reform education at all levels of society. As it turns out, my ministry is also doing something about “higher” education as well. I’ll have more about that in a minute.

The financial obligations of those who attend college, whether they graduate or not, are astounding. Roughly 60 percent of college students take out student loans,² and almost 30 percent of those borrowers drop out.³ The similarities between our modern college programs financed by massive debt and the indentured servitude of days gone by have been noted.⁴ Debt is a tool, but used incorrectly it can also enslave. “The rich ruleth over the poor, and the borrower is servant to the lender” (Prov. 22:7 KJV). Traditional college is increasingly the path to slavery.

My thesis is that conventional college is not a Biblical use of God-given

resources for most Christians today. One of my favorite parables from the Bible is Jesus’ Parable of the Talents (Matt. 25:14–30). It is extremely relevant to those seeking to put their faith in action in all of life. This parable is often seen as applying to the stewardship of spiritual gifts as provided by God, but it also pertains to stewardship of actual money (and time—time is money)! Taking dominion requires resources, including money and especially time. Christians will be held accountable for what they did with the time and money they were given.

Few things for the modern young adult are more costly in both time and money than traditional college. We as Christians have a duty to evaluate it by God’s standards to make sure it is a good use of our “talents.” “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccles. 12:14 KJV). At the judgment seat, will you be rewarded for going to college? Conventional wisdom says yes, but we must go beyond conventional wisdom.

Is college needed for success, or is it a hindrance to success? An argument could be made that the best way to become a success is to be a college dropout. More than 40 percent of college students become dropouts.⁵ Is this a bad thing? Higher levels of education are not conducive for acquiring great financial success⁶—and financial success is necessary if you are going to advance God’s Kingdom.

I’m going to argue that an even bet-

ter way to achieve success is to go one step further than the college dropout, especially if you or your child will be one of those who will be graduating from a homeschool program: don't go to college, at least traditional college, and save yourself the time and money. Preemptively drop out of traditional college!

College students, even when they get a degree, lose years of potential income. Studies showing the long-term financial benefits of a college degree rely on the assumption that the student has not been burdened with crippling college debt. This is an enormous assumption, and one that is increasingly not true.

Even worse than losing years of income for a progressively less valuable degree is that those who attend traditional college graduate with the mindset of a consumer, not a producer.⁷ Conventional college is *consumption*. It is not *production*.

One might say that it is unfair of me to be so critical of something if there is no alternative. I mean, if there were no homeschool or Christian school options for parents it would be more difficult to decry government schools. If it seems like I am being harsh on college, that's because there is a far superior solution: apprenticeship.

A Beautiful Culmination to a Beautiful Education

As a homeschooled student from the third grade on, I have a special place in my heart for homeschoolers. My parents took seriously their responsibility to rear up my siblings and me in the nurture and admonition of the Lord, in accordance with Deuteronomy 6. Christian homeschooling is a beautiful thing. I'm going to present a beautiful ending to that beautiful education.

That beautiful culmination is apprenticeship.

I "attended" an off-campus distance learning college program, and while doing my college course work, got on-the-job training. I met my future mate in the apprenticeship program, and today we are married and enjoy working together in a joint calling as husband and wife. I became an ordained minister, but did not attend a conventional seminary. I chose apprenticeship over traditional college.

It was one of the best decisions of my life. The apparent propensity of homeschoolers to choose conventional college programs has disturbed me for quite some time now. It seems quite incongruous for Christians to homeschool their children and then send them off to traditional on-campus college, yet far too many homeschoolers have made college the end goal of their educational program.⁸ The goal of homeschooling, Christian school, or any Christian education should be to equip people to do what God has called them to do.

Why homeschool, eschew government schooling, then go to college? Isn't it more appropriate for Christian school students and especially homeschoolers to continue their educational iconoclasm and stick it to traditional college? I'll be blunt. Why would conscientious Christian families send their homeschooled and Christian school-educated Charlotte Simmons⁹ off to morally questionable institutions? This is a very vulnerable time period for young people¹⁰—the time when the average teenager loses his or her virginity.¹¹ Children losing their faith and abandoning Christianity is a highly discussed topic today, yet we keep sending our children to conventional colleges.

Ah, but you are choosing a *Christian* college, one you have thoroughly researched and shows every sign of being an orthodox and virtuous institution. Good for you. But do the benefits

of paying for and attending this college outweigh what can be found in an apprenticeship program? Will this college give your child the tools for success?

In Loco Parentis

Are you a good parent? If you're reading this, and asking how you can make sure your child is reared in the Christian faith, chances are you are. In particular, if you are committed to making sure your child has the tools needed to live a successful life, as defined by the Bible, you most assuredly are. The goal of Christian education is to prepare children for their callings, to help them bring all areas of life under the dominion of the Lord Jesus Christ, and to help them become individuals who will advance God's Kingdom.

Few responsibilities are more important than the duties parents have been given by God, including teaching their children God's law and protecting them from sin, particularly while they are young and vulnerable. These duties are exceptionally motivating for Christian homeschool parents. I know they were for my own parents.

A parental responsibility seldom discussed is the obligation to make sure the family's children possessed a trade, i.e., a means of earning a livelihood (and hence of taking dominion). I first learned of this while studying R. J. Rushdoony's *Institutes of Biblical Law* in my church, where Rushdoony mentions something believed by the Israelites: "The common opinion held that a man who did not teach his son the law and a trade, the ability to work, reared him to be a fool and a thief."¹² This was an opinion firmly based on the exegesis of Scripture.

Does traditional college share your concern for your children? There is a legal term called "in loco parentis," literally "in the place of a parent."¹³ In days gone by, schools and colleges believed,

and had the legal obligation to ensure, that they were substitute parents while students were under their care. This included obligations concerning both the academic and moral guidance of students. The doctrine of in loco parentis has fallen into disuse on our college scene.¹⁴

To say that modern colleges abdicate any responsibilities towards protecting their students is a great understatement. Even if we were to set aside those concerns, there are others. As I said, parents have a responsibility to make sure their children have a means to create a livelihood. Does it teach a trade? Do the benefits it bestows make it worth throwing away years of work experience and income?

Like the Tin Man receiving his “brain” from the Wizard of Oz, we all too often see institutions of higher learning incapable of bestowing the tools and skills needed for success. Does traditional college provide its students with a trade? No? Then why are we allowing it to be a surrogate family for our children?

To go through college and actually learn (as opposed to just getting good grades) requires a very driven, self-disciplined individual. If you are that type of individual, why not focus that energy somewhere else and save your money?

Apprenticeship vs. College

While college in theory teaches the student to “think critically” and “communicate effectively,” apprenticeship is preparation for a calling.

In my book, *A Full Reward: Reformation Through Family-Run Christian Schools*, I write, “Very few people ever learn a trade. What they learn during their career is at best a few specialized jobs—a few pieces of the puzzle. The man with a trade has all the pieces properly assembled. A man with a trade could quit or be fired from his job and

still manage to make a living somewhere else, because he possesses the complete set of skills needed; he has a trade. The job can be taken away, but not the skills and discipline the trade comprises.”¹⁵

When you apprentice, you are training for a particular trade. Apprenticeship is hands-on. It is learning by doing and learning from people who have successfully accomplished what you are attempting to do, not from college professors who may or may not know how to apply what they are teaching to the real world. Remember the old adage “Those who can’t do, teach.” It is very possible to be well-acquainted with the theoretical aspects of doing something, and yet be unable to apply that theory to the real world. Application is everything.

It is also possible, of course, to learn theories that are completely false and have nothing to do with the real world. No college economics course can compete with actual experience of running a business, just as a college course in teaching reading cannot replace the learning experience of actually teaching reading. Learning by doing, overseen by people who actually do it, is the best. This is apprenticeship.

Apprenticeship does not mean that credentials are ignored or shunned. Certification and accreditation are means to a goal, but not the end goals. If you don’t need a traditional college degree to fulfill your calling, seriously consider *not* going. “Letters after one’s name do not have much economic value in a free market.”¹⁶

Grace Community School, where I work, is using apprenticeship to further God’s Kingdom. We recommend a three-year apprenticeship. Three years is enough time to discover what you’re good at, what you’re not, and to acquire the credentials you need to work in the childcare field. Grace Community

School apprentices enroll in the distance learning program of Patriot Bible University, and work to acquire a Bachelor of Arts in Christian Early Childhood Education from Patriot. This is an off-campus college program completed via correspondence.

Our apprentices also study theology, with material largely taken from the works of R. J. Rushdoony. Ours is a very concrete program, and it makes sense for our apprentices to study the works of a very concrete theologian. We are in the business of taking dominion and applying God’s law to the area of Christian education. The theology of R. J. Rushdoony is the ideal tool to aid us in our task.

While we do assist our students in obtaining distance college degrees, our program achieves far more than any college, even a Christian college, could. In addition to our apprenticeship program, we make available the Grace Community School Operations Manual for anyone to purchase.¹⁷

In *Thy Kingdom Come: Studies in Daniel and Revelation*, Rushdoony discusses the topics of Biblical separation and “unequal yoking,” including how the doctrine of unequal yoking “applies to marriage, business, education, worship, and all things. Unequal yoking in any area is thus contrary to God’s general purpose for His people.”¹⁸ The time has come for Christian students to separate themselves from a failing higher educational system and choose a more God-honoring method of preparing for service to His Kingdom. “Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isa. 41:10 KJV).

Dare to be different! Even if you can afford college, the tens of thousands of

Continued on page 26

Antinomianism Hurts Women and Children: God's Law Protects Them

by Andrea Schwartz



High and low-profile cases teem with accounts of women and men being sexually victimized by those in authority over them—

by a relative, clergyman, politician, employer, teacher, or Christian ministry leader. Various ministries, organizations, and persons have been blamed for providing a shield for the abusers who commit these sexual crimes against innocent victims.¹

Similarly, although less well-publicized, there are cases of *false* allegations, usually levied by women against men as payback for supposed wrongs, or as a way to gain sympathy and potential financial reward. In the majority of cases, the burden of producing two witnesses to corroborate or refute the allegations is difficult, given the nature of how sexual scenarios play out.

Such is the sorry state of affairs when Biblical law is not emphasized as the standard for all of life, including human sexual behavior. It is incumbent upon women and men to understand the *demands* of the law regarding human sexuality, in order to serve the Lord faithfully and bring truth to a crooked and perverse generation (Phil. 2:15). The application of God's law is the only remedy when it comes to knowing what sexual behavior is acceptable to God and protecting oneself from victimization by abuse, or protecting oneself against false accusations.

The Battle Rages

Today a battle rages between a *theonomic* view that maintains that God's law speaks to every area of life and thought, and that the social order must be governed by God's law, and the *antinomian* view that maintains that the New Testament overrode the Mosaic law. As a result, the foundations of social order (God's law) have been eroded, and we have seen behaviors that the Bible calls sin declassified into acceptable, natural and even honorable sexual practices.

The church has gone soft on faithful preaching and has reduced most of its teaching to simplistic doctrines that take the teeth out of the Word of God. Rushdoony points out:

An ancient and persistent danger is the fallacy of simplicity. There is a pronounced resentment on the part of very many men against knowledge that is beyond their capacity. As a result, wherever a democratic impulse governs theology, it seeks the lowest common denominator. The ignorant and foolish piously bleat for "the simple, old-time gospel," when the reality is that their simple-minded gospel is a modern invention. While certain basic doctrines of the Bible are uncomplicated ones, the Bible as a whole is not a simple book, and it gives us no warrant for passing over its complexities to dwell on its simplicities, because both aspects are inseparably one ... The demand for simplicity is usually *a demand for perversion*, and it is not surprising, therefore, that the gospel of a democratic era is also a perverted one.²

This is all too apparent in most churches today, as shown by the divorce rates among Christians, fornication and adultery among Christians, and the celebration of homosexuality by the majority of "Christian" churches. Rather than preach God's law in matters of sexuality, and adamantly limiting it to the context of heterosexual marriage, the door has been opened to the acceptance of what God calls sexual perversion. Because "thus saith the Lord" has been replaced by "no matter what you do, God will forgive you," a death-wish has befallen the Body of Christ in matters of sexual abuse. Rushdoony continues:

The demand for simplicity is not only a demand for perversion, but it is also *a demand for suicide*, and the people, church, or institution which pursue it have charted a course for assured death.

Thus a failure to understand and apply God's law has left the church unable to effectively prevent the perversions of the world from invading the church. Sadly, many who present themselves as defenders of the faith are leading the charge against Biblical morality and sexuality.

Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. (Matt. 7:15 NKJV)

Plotting a Course

Proper stewardship of the lives of the children God has given us includes plotting a course of instruction that

takes into consideration both our point of origin and our desired destination. Let's examine them in reverse order.

Point of Destination

As Christians, our destination is the Kingdom of God. That is why Christ tells us (Matt. 6:33) to seek first the Kingdom of God and His righteousness. In this context, *first* does not mean the initial step in a series of steps. Rather, the meaning is in terms of *primary* focus—that which should be foremost in our minds and hearts. The *only* way to obey this command fully is by means of the internal workings of the Holy Spirit driving us to the law of God. The effect of this on our lives and the lives of those who look to us for guidance is to establish the *only* standard by which we can determine if we are *on course*.

From the earliest interactions with children, God's standard should be referenced and reinforced, keeping in mind that as language develops in the child, so will his understanding. In much the same way that the only reliable assessment of when life begins is *at conception*, so too, the only reliable assessment of when children can comprehend Biblical truth is *from the beginning*. As I've stated in other places, children are eternal beings in small bodies, and must be viewed and addressed as such. They can understand much more than they can respond to in language.³

Teaching the Ten Commandments, the catechism, and Biblical accounts of our forebears in the faith, are all fundamental aspects of what it means "from the time they arise to when they go to bed" (Deut. 6:3–7). And one need not be shy about our family history. There are saints and sinners, to be sure, and our children can learn from their stories. Parents who understand the application of God's law to every area of life and thought, and instruct their children early on, are those who will have

"prepared the soil" in which to cultivate godly living.

Teaching Biblical law and its application, and the results for obedience and disobedience, are imperative if we expect children to understand that God's law is a lamp unto their feet in an otherwise very dark environment. Failing to apply Biblical discipline to a child for infractions of God's law is to fail to train up that child in the fear and admonition of the Lord. This is especially true when it comes to the matter of false witness. Our children must understand that if they make an accusation that is later discovered to be false, they will receive the punishment that would have been given to the one falsely accused.

This goes against a "formula approach" to raising one's family—the mindset that says "If we do the right things nothing bad can happen to us. After all, we're Christians." Parents need to establish the law with their children so that when sin rears its ugly head, it can be dealt with effectively and redemptively. We cannot simply shelter children from "bad things" and expect this to be sufficient. This is a recipe for future problems at best, and disaster at worst. The "real world" needs to be established as the world of God's unchanging law.

Read through the Gospels with your children, stopping to make sure that they understand the circumstances and context as you go. Do the same thing with the Book of Proverbs, not skipping over the references to things you'd rather not talk about. If you feel ill-equipped to handle this, become equipped. Learn as you go. Failure to make the Scriptures understandable and relevant will make them confusing and irrelevant in your children's minds.

Make sure you ask pertinent questions when watching television or films, or as they read through histories or nov-

els: What is the worldview of those who wrote this? What standard is being used to determine right and wrong? What call to action is explicitly or implicitly communicated? This keeps your family on topic when it comes to the Kingdom of God. The best protection for our families is to know and apply God's law as the means by which we "seek first the Kingdom."

Point of Origin

Once a Biblical foundation is laid, acquaint children with *where they are*. This is as important, if not more important, than teaching them their mailing address, phone number, and email address. Parents must teach children their "location" in a society that is actively at war with Christ and His law. Failure to do this abandons your children to a fantasy world where "bad" guys are easily recognized and "good" guys are those who are like them (homeschoolers, Christians, people who participate in the sports they do). This needs to be done in an age-appropriate way, not fostering fear but giving children the proper tools and defenses to maintain their safety.

I recall over thirty years ago when I helped organize a pro-life prayer vigil in the chapel of a local hospital which performed abortions. The vigil was to conclude with a gathering of families, featuring our homeschool children's choir. One of the choir-mothers informed me that her children would not be participating at the gathering because she was sheltering them, waiting to tell them about "abortion and the bomb" (these were her actual words) until they were older. Her children were at least ten years old and most likely already knew about what she thought she had successfully concealed: all this in order to keep them "innocent."

If we fail to make sure our children understand and are able to identify

sin (in themselves and others), how will they ever know when someone is sinning against them or when they, themselves are close to succumbing to temptation? We must teach the normal (e.g., God's requirements for sexuality) before we explain the deviations that they will encounter in a sinful world. We need to do this in an age-appropriate way, and we need to tailor it to each gender in a way that will be meaningful. The important part is that they hear it from their parents first.⁴

Along with this instruction, there needs to be a thorough understanding of what it means to bear false witness and what the Bible says about perjuring oneself (Deut. 19:16–21). A concomitant to bearing false witness is bearing true witness. Without a godly fear of the Lord, children might conceal wrongs done against them or fabricate stories for their own perceived advantage.

For Our Children

In looking back over my own years of growing up, there were a number of times where certain men in authority (a music instructor and my history teacher, to cite two examples) took liberties with me (and I assume with others) because each was reasonably certain I would not say anything to my parents. They were correct; I was sure that my parents would not believe me, as these were not topics we talked about openly.

These advances were sexual in nature and could have led to a bad situation, but by God's grace the encounters were unpleasant enough that I was able to remove myself from the situations before anything truly untoward took place. In the case of the music instructor, my mother would leave us in the living room during the lesson so that there wouldn't be distractions from my brother and sisters. It was then that the teacher would inappropriately touch me. This made me very uncomfort-

able, but I remained silent. When the instructor offered to reduce the price of lessons if my mother brought me to his studio, I told my mother that I was no longer interested in learning the guitar. In the case of the history teacher in my all-girls Catholic school, when I would bring forms or papers to the teachers' lounge and no one else was present, he, more than once, kissed me. As a result, I stopped volunteering to be the messenger to the teachers' lounge. Looking back, my silence made it more likely that these men would continue their inappropriate behavior, with others as their victims.

Girls and boys must be taught to value their virginity and know the difference between an accidental touch and those intended to "test the waters." They must be taught to mention immediately to one or both parents any incident, regardless of whether or not they are certain of the motives behind it, or how their reports will be received. They must relate any compromising situation regardless of threats or possible repercussions from their abusers. It should be an established household practice that matters such as these (even if there is some uncertainty) are to be revealed and discussed, and that they will not be dismissed. Then the parents can identify whether an actual offense occurred, giving the child a clear Biblical rationale for their decision.⁵ If the parents agree that abuse has occurred, they must develop a plan to protect the child and confront the abuser.

Additionally, children need to be taught God's mandate to value themselves and their virginity in order to deal with rape or molestation. They should be told to scream out and report the matter, as the Scripture states (Deut. 22:25–28), and to realize that failing to do so calls into question whether or not they were consenting to the activ-

ity.⁶ The lines of communication must always be open, and they must have certainty that their parents will hold to no other standard than a Biblical one, regardless of the person being accused. In our day, too many are too ashamed to report being raped or sexually molested, especially if it is a person of prominence or authority. They are pressured not to "cry out" by their social environment, often even by their church leaders.

In today's world, we must also instruct our children regarding impure overtures from women or men. We need to help them carry themselves with confidence, but with a healthy discernment in dealing with people. They need to understand the "climate" of the day and realize that they are at a deficit in a culture that magnifies feminism, promiscuity, abortion, and homosexuality. They need to understand also that this is not accidental. In fact, as Rushdoony states:

In country after country, there are moves to legalize homosexual unions; the laws against homosexuality have been extensively dropped, so that a tacit legality exists. Other perversions are similarly allowed to go unprosecuted. The legal safeguards of the family are increasingly removed, so that again society is threatened with the anarchy of an anti-familistic state and its legalized lawlessness. In the name of equal rights, women are being stripped of the protections of the family and given no place except the perverse competition of a sexual market in which increasingly shock, perversion, deviation, and aggressiveness command a premium. The women who gain by equal rights are those clearly who are hostile to Christian law.

The law, it must be remembered, is warfare against that which is defined as evil and a protection of that which is held to be good. In the developing law structure of humanism, warfare is implicitly waged against the parents

and the family as evil, and protection is extended to pervers and lawbreakers on the assumption that their “rights” need protecting.⁷

The Treasonous Act of Incest

When modern man thinks of *treason*, the name Benedict Arnold often comes to mind. Here was a man of high military rank in the Continental army planning to betray those who depended on his leadership and trusted him. Although his plot did not work, his name has forever been linked to betrayal after trust.

In Scripture, certain violations against the family are so significant that they are classified as treason. Rushdoony states,

[T]he basic institution in Scripture is neither church nor state but rather the family. Because the family is God's basic institution, it is most protected by God's law. The offense of Biblical law in the eyes of many is its strict legislation to protect the family, because treason in Scripture, on the human scene, is to the family, not to the state. The modern concept of treason does not exist in the Bible. Because the family is the basic order of life, God's law guards the life of the family. The family is man's first and basic government, church, school, and vocation ... The law is addressed to the covenant family, as in Deuteronomy, or in Proverbs. It requires the covenant people of God to establish God's order, beginning in their families.⁸

That is why, when a parent violates, by sexual abuse, a child's trust in the parent, the child is devastated. It is the ultimate betrayal of trust, because children begin life believing that parents are their protectors and defenders. A deep conflict results that often leaves children bewildered and irrational in their actions, feeling the impact of the sin perpetrated against them. This is especially true when this heinous act is

done by a parent who professes belief in Jesus Christ as Lord and Savior.⁹

What recourse does a child have in this situation? As society has deviated from God's law and, as the church has agreed lock-step that God's sanctions no longer apply, the resulting culture is one of injustice rather than Biblical justice with punishment and restitution. If God's penalties were carried out as prescribed in the law for offenses such as preying on children, not only would perpetrators no longer be around to offend again, but those witnessing the penalty would learn that there are quick consequences for crime. The reason given for public executions in the Bible is to “purge the evil from among you” (Deut. 17:7).


Jesus gave a harsh warning to those who would prey upon children:

[B]ut whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that

never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish. (Matt. 18:6–14 ESV)

With this in mind, teaching God's commandments in the family and from the pulpit is a necessity. Families meeting regularly in congregations of the *faithful* become a safeguard and protection from deviant behaviors. Interestingly, right after the passage quoted above, Jesus establishes the well-known Matthew 18 protocol. Children should be taught early on that the Matthew 18 protocol is open to them, and they should have the assurance that those in the church will investigate and help them in their time of need.

The goal of keeping children “innocent” is a misplaced one. Our goal is to help our children to live righteously. If they are not adequately prepared for the practical applications of what that means in the age in which they live, we are setting them up for potential injury, physical, mental, and spiritual. 

Andrea Schwartz is the Chalcedon Foundation's active proponent of Christian education and matters relating to the family. She's the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute (www.ctti.org) and continues to mentor, lecture, and teach. Visit her website www.WordsFromAndrea.com. She lives in San Jose with her husband of 37 years. She can be reached by email at lessons.learned@yahoo.com.

1. Martin Selbrede's article “Liberty from Abuse” *Faith for All of Life*, Jan/Feb. 2014, focused on the Biblical teaching of shepherds abusing their flocks.
2. R. J. Rushdoony, *The Foundations of Social Order* (Vallecito, CA: Ross House Books, [1968] 1998), 79.
3. Andrea Schwartz, “Eternity in their

Continued on page 26

Christian Reconstruction... and Fairies?

by Lee Duigon



Chalcedon received a challenging letter from a reader named Marcia recently. Let me quote from it:

After reading Lee Duigon's article on *Christian Reconstruction ... and Fantasy*?, I am wondering if Mr. Duigon could write an article about fairies. Tinker Bell is a popular fairy in Walt Disney's works. Another interesting concept might be the magic in "Jack and the Beanstalk," "Hansel and Gretel," and other popular children's stories. Personally, I don't like any of it, but I am not sure exactly why.

Fairies ... I must admit I hadn't given them any thought, even though I'm Chalcedon's in-house fantasy novelist. But fairies have been abundant in fantasy literature for hundreds of years, and in folklore for thousands. Maybe I should consider them.

But first I have to backtrack to a more relevant starting point.

Fantasy is very popular in our culture, especially in Young Adults Fiction. I write fantasies by which I hope to regain some of this cultural territory for Christ's Kingdom.

Why not? Fantasy can establish a vantage point from which we can see something old as new and fresh, looking at it from a brand-new angle. This is what C. S. Lewis did with his *Chronicles of Narnia* (see my review of *The Lion's World* by the former Archbishop of Canterbury, Rowan Williams, in "Faith For All of Life," Nov./Dec. 2013). Fantasy also, like poetry, can reach places in the reader's mind not easily accessible to other kinds of literature. So why

not write fantasy in the service of the Kingdom?

What is "Magic"?

In my *Bell Mountain* novels, I've made a point of allowing nothing that the Bible doesn't allow. Therefore, the characters in my stories do not have magical powers, nor can they "do magic."

Here I think I ought to clarify what I mean by magic.

By "magic" (in quotes) I mean an *acquired* ability to circumvent the laws of nature—which, of course, are God's laws governing and maintaining His creation. You acquire "magic" by studying and learning certain procedures—as Harry Potter learned at Hogwarts, the wizards' school—or by obtaining "magical" items like a crystal ball, a flying carpet, or the magic beans that Jack had, that grew into a special kind of beanstalk.

This is very close to what the Bible calls witchcraft, a sin deemed worthy of the death penalty. But what I find very little of in the Bible are examples of witchcraft that actually works. We have the Egyptian magicians duplicating the first few miracles wrought by God through Moses, then throwing up their hands in despair. We have the Witch of Endor in 1 Samuel 28; but she seems surprised and frightened when the apparition of Samuel seems to materialize in response to her mumbo jumbo. The point is, when miraculous things are done in the Bible, they are done by the power of God, not man.

We do find persons who *pretend* to have magical abilities. In Acts we meet

"a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one" (8:9); and "a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus" (13:6); and when St. Paul was in Ephesus, "Many of them also which used curious arts brought their books together, and burned them" (19:19).

I think when we read that these persons "used" magic, that what they did was to deceive people into thinking they had magical abilities. But we do not read that any of them really succeeded in doing anything that was outside the bounds of nature.

So, Marcia, "magic" has been with us for thousands of years. If it has never been real in the sense that it was advertised, it has still been a cultural reality.

Are Fairies Magical?

Another aspect of "magic" is that the uninitiated can't understand it. Only the wizard understands why the flying carpet flies.

What if it flew because he had invented a secret new technology that made it fly—little discs, say, woven into the fabric where no one would notice them? It wouldn't be a magical carpet, then: it would only *seem* like magic to the uninitiated (even as my computer seems like magic to me).

Which leads us back to fairies.

What is a fairy? It's impossible to say, because folklore offers us a bewildering array of definitions and descriptions. They're tiny; they're as big as humans. They're spiritual beings; they're an ancient race of people living un-

derground. They're spirits of the dead, or vacillating angels trapped between heaven and hell, or inhabitants of a parallel universe—and those are just the definitions from Welsh folklore.

This is strong and persistent folklore. Indeed, fairy sightings in the British Isles are alleged to continue even up to this day (for a list of such sightings, <http://www.paranormaldatabase.com/reports/fairydata.php>). In 1917, when two young girls used cut-out figures to create “real photographs of fairies,” many people were taken in by the hoax—including even Sir Arthur Conan Doyle, the creator of Sherlock Holmes (<http://www.squidoo.com/cottingley-fairy>). The girls admitted to the hoax in 1981.

Disney's familiar Tinker Bell resembles the fairies in the 1917 photographs, as well she should: both belonged to the Victorian tradition of how to portray fairies—very small, quite pretty, and able to fly with wings.

As Disney presents her, Tinker Bell uses “pixie dust” to give humans the power to fly. Although fairies have wings, the Disney fairies can't fly very far without a sprinkling of pixie dust.

Because there's no way a human body can be made capable of flight, pixie dust qualifies as a magical item. When Harry Potter and his friends fly around on brooms, playing “quidditch,” they're using magic. Otherwise there would have to be some way of constructing a broom so that it would transport a rider through the air. Both Tinker Bell's pixie dust and Harry Potter's broom violate the laws of the physical world, and are therefore magical.

Is this what Marcia doesn't like? Maybe. After all, if people or fairies really could do magic, our world might become a most dangerous and unstable place. How often can you violate the laws of nature before they stop being laws at all, and anything can happen?

Whether we sin through laziness and carelessness because so many other writers do it, or because we have been tempted to seek out wickedness and try to gain by it, in a fallen world that honors evil over good, each and every fantasy writer must bear the responsibility for which kingdom his work shall serve—Christ's Kingdom, or the world's.

Is It “Magic” or “Alternate Reality”?

“Magic” is taken for granted in most fantasy, as if it were just another specialized skill, like auto repairs or tax preparation. Indeed, “magic” in these stories is often used to get things done that could be done by ordinary means—which makes life easier for the writer. This displays not only laziness, but shallow thinking.

In *The King of Elfland's Daughter*, Lord Dunsany looked more deeply into the implications of “magic.” Dunsany's Elfland is a parallel universe which operates under a set of physical laws different from ours. The characters in his story try to import some of Elfland's magic into their own little corner of our world—with disastrous results. The two universes are not compatible.

Fantasy blogger Matt Dellar, posting on my blog (<http://leeduigon.com>), explains, “The way I see magic in fantasy as opposed to the pre-set laws of physics is that, in the alternate realities in which many fantasies exist, the God or gods of those worlds must have made magic possible within that world's laws of physics, or else it wouldn't happen ... I think one of the great flaws of magic in fantasy is calling it ‘magic’ in the first place ... Because in the world those characters occupy, it wouldn't be [magi-

cal]. To our ancestors, clap-on lights would be magical, unreal ... If another sentient species came to our planet, they may well be absolutely fascinated with this super power we have that we flippantly call ‘empathy,’ or the magical ability to put oneself into another's mind and feel, to an extent, what they feel” (posted as a reply to “Why I Don't Use Magic,” Feb. 11, 2014).

And so, Matt says, what looks like magic to us, in our world, may be only “alternative universe physics” in another world. And to the inhabitants of such a world, aspects of our reality, that we take for granted, would seem magical to them.

Thus in Narnia, it's normal for animals to talk, but not in our world. Here, for an animal to talk would be either a miracle wrought by God, as when Balaam's ass spoke to him, or else a sign that someone's doing witchcraft—or skillfully practicing a deception on us.

“Pure Magic”

God has created many animals that can do things we can't do. If fairies really existed, and they had wings like birds or butterflies, and could fly—they would be as God created them, and not magical, any more than a dragonfly or a seahorse is magical.

As I go about explaining it all away, I wonder if I've allayed Marcia's uneasiness about the whole business. Probably not.

Beyond Tinker Bell is Peter Pan. My imagination will stretch to accepting the fairy as a natural creature, had God chosen to create little flying humanoids: but not Peter, the boy who never grew up. That's not natural. Nothing about him is natural. If he is a boy, and alive and in the flesh, then he must age, he can't fly, and he can't lose his shadow and get it sewed back on. All of that is strictly magical, the product of storyteller J. M. Barrie's imagination.

That leads us to another question regarding fantasy.

Is it wrong for us to use our God-given imaginations to conjure up visions of things that are simply impossible? To use it to provide idle entertainment?

Certainly all fiction is not sin. Our Lord Jesus Christ told parables, which were not about real people.

In my *Bell Mountain* stories I have tried to go beyond boilerplate fantasy: to create, in the words of the advertising blurb, “faithful fiction that reveals the Kingdom of God.” The books are, as it were, extra-long parables—a description which I think applies also to much of C. S. Lewis’ fiction, and to J. R. R. Tolkien’s *The Lord of the Rings*. I don’t compare my books to those, except to point to a tradition of using stories of imaginary worlds to augment the reader’s understanding of that part of God’s creation in which we live our lives.

What I Don’t Like in Fantasy

Is it always wrong to allow “pure magic” into a fantasy?

I enjoyed Cornelia Funke’s *Inkheart*, which is nothing if not magical. Here, a man named Mortimer has the impossible “ability,” totally beyond his control, to transport into our world characters he reads about in books—which causes persons here to be transported into the world of whatever book he happened to be reading. This makes his life exciting, complicated, dangerous, and stressful.

What I like about this book is its emphasis on love and family, and its celebration of the art of storytelling. Those are not bad things to write about, and I have no objection to the author’s use of magic—without which, the story simply could not go.

Let me tell you what I don’t like in fantasy.

I don’t like stories in which “magic” is used as a shortcut, or thrown in because so many other writers do it. For

a genre whose very existence rests on the imagination, fantasy literature exhibits a staggering degree of unoriginality.

Even more, I don’t like fantasy that’s pitched to young readers and uses “magic” as a temptation. You know the kind of story I mean—teenage girl acquires magic spell which enables her to ensnare the boy of her dreams; boy discovers he’s the son of a Greek “god,” and that he has all sorts of super-powers. I think this might be the kind of fantasy I hate the most. This kind, as well as the lazy, copycat variety, shows persons violating the laws of nature by using magic for trivial, selfish purposes—and never with any adverse consequences.

Is this what puts Marcia off? The subtle message that you can break God’s laws and get away with it? I think I may have put my finger on it. *We don’t like fantasy that tells us you can break God’s laws and get away with it.*

There’s all too much of this in fantasy. It may be that fantasy and pornography are the only kinds of literature that routinely perpetrate this sin.

The difference is that pornography has to sin, but fantasy doesn’t.

Whether we sin through laziness and carelessness because so many other writers do it, or because we have been tempted to seek out wickedness and try to gain by it, in a fallen world that honors evil over good, each and every fantasy writer must bear the responsibility for which kingdom his work shall serve—Christ’s Kingdom, or the world’s.

I hope that helps you, Marcia. 🍷

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

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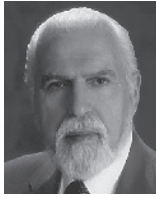
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The Failure of Men

By R. J. Rushdoony

(Reprinted from *Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 168-172.)



The roots of every cultural crisis rest in personal crises. The failure of a culture is the failure of the men in it. A society cannot be vital

and possessed of an on-going vigor if the men therein are marked by a loss of faith, a retreat from responsibility, and an unwillingness to cope with personal problems. A culture loses its will to live and to conquer if its members manifest a spirit of retreat and surrender.

In the cultural crisis of our time, the role of men is particularly significant. When we say “men” in this context we mean males, not humanity as a whole. How little true masculinity they in general possess is manifested in their predilection for role-playing. The macho image is cultivated in dress, speech, and behavior; the façade of a man replaces a man. Role-playing is basic to our times; people play a part, they act out a role, because the reality of their being is far less important than their public image. The roots of role-playing go deep into the modern mentality.

The foundations of modern philosophy are in Descartes. His thinking made the individual consciousness the world’s basic reality and the starting point of all philosophy. Man’s ego, the “I,” took precedence over God and the world. Not surprisingly, the logic of this led to Hume, who dispensed with God and the world as epiphenomena, and even the mind was eroded to the point that it was only momentary states of consciousness rather than a reality. Immanuel Kant went a step further;

things in themselves, i.e., realities, are not knowable and only phenomena can be known. The real world is thus not a valid area of knowledge, because we can only know appearances. As Schopenhauer put it, the world is will and idea.

Philosophy thus set the stage for the substitution of role-playing, i.e., phenomena, for the real man, the thing in itself, reality. It could thus be said that clothes make the man (or woman), and that a good front is essential; appearances become everything.

Appearances began to replace reality in personal relations as well as in national policy, both domestic and foreign. The results have been devastating. Role-playing in theater ends commonly in a curtain call and a pay check. In real life, politics, role-playing leads instead to disaster.

The result is the failure of men, of males. Early in the modern era (only in the nineteenth century in the United States), men abandoned the family and its responsibilities to their wives, and religion was similarly relegated to women as their concern. Men chose irresponsibility, and the double standard became a way of life. Of course, men insisted on all the Biblical authority given to a man while denying its responsibilities, forgetting that all human authority in Scripture is conditional upon obedience to God. No absolute authority is given to man in any sphere, and all authority has service to God and man as its purpose, not self-promotion or aggrandizement.

The women’s liberation movement is simply the attempt by women to claim the responsibilities, which today

constitute male rights, for themselves. The purpose of the children’s liberation movement is to claim like privileges of irresponsibility for children.

Logically, men who cannot govern themselves will not be able to govern successfully their families, vocations, or nations. The most famous American president of the twentieth century could not handle his money nor his own affairs, but he sought to rule the world. More than a few presidents have been like him. Of another man, twice a candidate for president, his ex-wife wrote a poem to the effect that men who cannot rule their nanny, wife, children, or nurse, are prone to seek to rule the universe! Not surprisingly, our worldwide cultural crisis is rooted in the failure of men. The remarkable fact of our era is not that we have had an at times aggressive women’s liberation movements but that the vast majority of women have patiently endured the willful immaturity of men.

As a high school student, I was interested in athletics and earned two or three “letters” on the team of one sport; as a university student, I had no time to watch a single game. Since then, I have had an occasional interest in some sports. What amazes me is that men who never played while in school, nor showed much or any interest in sports then, will now show a startling devotion to televised sports. It almost seems as though any refuge from maturity and reality is desired, and spectator sports are a good substitute for the real world and its problems.

The pleasures of maturity and

reality are to be found in family and work, in worship and in growth in the faith. If maturity and reality are not desired and seen as fulfillment, then role-playing which stresses a public image and perpetual youth (or immaturity) will be basic to man's way of life. (For the *Chalcedon Reports* since September, 1965, one of the ugliest and most hostile reactions I have received was to a one-sentence reference about the pathetic absurdity of a woman over eighty dressed in a bikini! I was told that it was evil for me to question her "right" to play the role of a teenager.)

Although role-playing is common to men, women, and children, it is the failure of men because of their role-playing which has the deepest roots and the most tragic consequences. The abdication of men from their responsibilities as husbands and fathers is having sad results in family life.

This abdication does not end in the family. Again and again, all over the country, I have heard men say that they welcome union rules which prevent or make difficult the firing of any man. The responsibility of telling a man that he lacks competency is something they do not want. Some have closed down a particular department and laid off two or three good men to get rid of one incompetent one. An engineer in a plant dealing with federal contracts said that hiring was on a wholesale basis with new contracts; it would quickly become apparent that many of the engineers were only paper shufflers, but nothing would be done, because the contract would terminate in a year! At the end of the year another plant with a new contract would hire the same unchallenged incompetents; no man ever had a bad record follow him. Whether in business, the academic community, or in civil government, nothing is done that is decisive. Presidential candidates prom-

ise cuts and clean-ups and as president do nothing. Being role-playing men, they are good candidates and very poor executives.

The Madison Avenue approach has triumphed; advertising an appearance and playing a role have replaced reality. Manhood is now a front, not a reality, to our culture in its popular manifestations. Manhood is popularly defined, not in terms of God, calling, and family, but in terms of money and status, i.e., in terms of ability to present the right public image.

The church has done much to further this trend. Instead of an unswerving insistence on the unity of faith and works, profession and action, it has been ready to stress pious gush and surface instead of the reality of faith. As a result, pulpit and pew are given to role-playing. Now role-playing by churchmen is first of all an attempt to con God, the supreme act of arrogance. It has long been known that "con" men are most readily victimized by other "con" men. This is no less true in the church. The old proverb is true, like priest, like people, and also, like people, like priest. The role-players find one another, or to site another good bit of proverbial wisdom, birds of a feather flock together.

Our Lord says, "By their fruits ye shall know them" (Matt. 7:20), a sentence constantly evaded as excuse makers try to offer a profession of faith (role-playing) for the reality thereof. Labels replace reality. If a man labels himself Christian, we are told we must take him for one. If a man calls himself a Christian lawyer, or a Christian politician, we are told it is wrong to call attention to the discrepancy between his profession and his actions. To do so is "judgmental" and a sin, it is held; the practical consequence is that those who are judged are they who expose sin, not those who commit it!

The result is a strange religious climate of surface faith. The church is full of millions who profess this surface faith, whom Paul describes as "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). We thus have people who want no tampering with their religion, while they refuse to allow their religion to tamper with them! One of the most obvious facts about God, however, is that He does more than tamper with us! He breaks us to remake us.

Our cultural crisis rests in the retreat of males from the responsibilities and duties of manhood. The faith has been sentimentalized, and a sentimental faith is unable to produce more than pious gush. The richness of life's spheres and all the varieties of institutional responsibilities have been eroded. Men do not see themselves as priests, prophets, and kings under God. All men are to be elders, rulers, under God, rulers over families, vocations, and the institutions of which they are a part. Over ten families, there is to be an elder over ten, then over fifty, a hundred, thousands, and so on up. The hundreds were once a basic unit of law and court structures. All men had to be men or pay a price for their refusal. In Scripture, the man who chose to live by subsidy had to have his ears pierced as a public witness to his rejection of a man's responsibility and freedom in favor of security.

The ironic fact is that when men cease to be men they commonly pretend to be men, the macho role, or more often they seek to play God. Man's original sin is to try to be as God, every man his own god, knowing or determining for himself what is good and evil (Gen. 3:5). Some scientists have tried to use science to gain this goal. Dr. Joshua Lederberg holds that we shall enter a post-human age, one in which science will, through genetic engineering, create

super-human men, man-gods, who will have none of the infirmities of present-day men. Science will be able to re-grow defective organs such as a liver or a heart, a uterus will be implanted in a male body to produce a child, and so on and on. Because of the respect for the status of such scientists, their fantasies are not subjected to the ridicule they deserve.


Let us assume for a moment that these mad dreams are possible. Will the human predicament be any better? Will man's moral dereliction be solved, or will it not rather be enhanced to produce a demonic world order?

Moreover, will the men who do these things, and the men to whom they are done, be more responsible men? It is clear that our scientific community shows no advantage over the rest of the population in integrity, responsibility, and a capacity to function as a husband and father! The dreams of these scientists solve no problems; they evade them.

One reason for the uneasiness of many men at the feminist challenge is that the indictment strikes home. However, conceding to the feminists is no substitute for responsibility but a further abdication.

Margaret Wade Labarge, in her study of *Henry V* (b. 1387), comments on the state of things in that era. Religion had become a superstructure, taken for granted by all. Everyone was given to conventional religious practices with neither commitment nor much concern. The clergy was dedicated to a "decent formalism." Henry V perhaps took his faith a bit more seriously than most, and, as an administrator, he sought to keep all things functioning in their proper order and place. One would have to say that he functioned better than most heads of state today and that society had a better focus on justice then than now.

There was, however, a silent and growing erosion, the erosion of faith and therefore of men. The crisis in English society was deferred, not resolved.

In our time, the crisis is past deferment. The time has come for men to ground themselves in the whole counsel of God, to be responsible, mature, and venturesome. There can be no resolution of our world crisis without a resolution of the crisis in male responsibility. To blame conspiracies, however real some may be, special problems, the past, and more, are all evasions if men do not assume their responsibilities today as a privilege and a duty under God. (January, 1983) 

M. Rushdoony ... Defenders cont. from page 3

Adoptionism held that Jesus was only the Son of God by adoption.

It is important to note that all these ideas were at some point presented by priests and bishops as true Christian theology. The councils and creeds were far from a rewrite of the gospel; they were its defense against alien ideas in a far from "pure" church. If these ideas sound foreign to Christianity, it is because of the heroic stand for truth fought by many men over half a millennium. It was these heretics who tried to co-opt the growth and dynamic that Christianity represented.

Jesus is Lord

The first creed was "Jesus is Lord" (Rom. 10:9–10; 1 Cor. 12:3). This was a statement of both faith and an understanding of its implications, for this faith challenged both Jewish unbelief and Rome's messianic claims to sovereignty as the source of law, justice, and man's salvation.


The Apostolic Creed, though not written by a council, had its roots in a creed related at least as early as Irenaeus, in A.D. 170. Irenaeus had known

Polycarp, a disciple of St. John!

The Nicene Creed we now know was a restatement of the position of the Council of Nicea (A.D. 325) after the Council of Constantinople I (A.D. 381). The Nicene Creed built onto the framework of the Apostle's Creed and used even more specific language in order to counter the revolutionary assaults of the dualists and the Gnostic groups. The purpose was not to create doctrine but to prevent its subversion by redefinition. Each time a creed established a formula of orthodox belief, the heretics had tried to find a loophole. Sometimes the attempt focused on a single word.

The early church fought long and hard to prevent theology from being subverted by the so-called intellectuals of the day. It is telling that the modern church, which is often so careless in its theology, sees fit to so easily dismiss the efforts of those on whose shoulders, humanly speaking, they stand.

It is not without reason the Chalcedon Foundation derives its name from the important ecumenical council of A.D. 451, which declared in its creed or "definitions" a belief that the apostolic faith demanded that Jesus be:

...recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separate into two persons, but one and the same Son and only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.¹ 

1. <http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/chalcedon.html>

Slack ... College Dropout cont. from page 15

dollars a traditional college degree costs can be put to better use by an industrious young person. Save your money, master a trade and run a successful business, get married, have children, buy a home, and get a master's degree (if you need one). This is what those in the GCS Apprenticeship program have done. To answer the question posed by the title of this article, "Does success have to start with being a college dropout?" No, it can start with something much better! 🏠

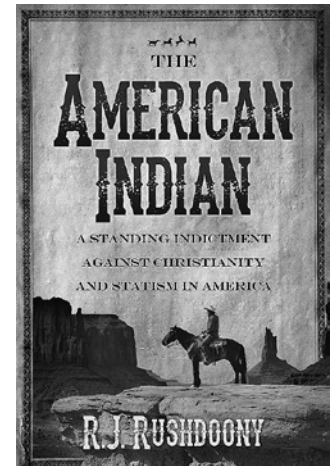
Aaron Slack is a reverend, teacher, and Christian school manager. He and his wife Amy oversee two Grace Community School locations in Southwest Florida while homeschooling their five children. He is also the author of *A Full Reward: Reformation Through Family-Run Christian Schools*.

1. Gary DeMar, *Whoever Controls the Schools Rules the World* (Powder Springs, VA: American Vision, 2007), 55.
2. <http://www.asa.org/policy/resources/stats/>
3. http://www.educationsector.org/sites/default/files/publications/DegreelessDebt_CYCT_RELEASE.pdf
4. Glenn Harlan Reynolds, *The Higher Education Bubble* (New York: Encounter Books, USA, 2012), 17.
5. <http://www.nytimes.com/2013/06/26/business/economy/dropping-out-of-college-and-paying-the-price.html>
6. Thomas J. Stanley, *The Millionaire Next Door* (New York: Pocket Books, 1998), 74.
7. *Ibid.*, 76.
8. <http://indoctrinationmovie.com/if-college-is-the-goal-youve-missed-the-point/>
9. Tom Wolfe, *I Am Charlotte Simmons* (New York: St Martin's Press, 2004).
10. Andrea Schwartz, *Lessons Learned From Years of Homeschooling: A Christian Mother Shares Her Insights From a Quarter Century of Teaching Her Children* (Vallecito, CA: Chalcedon Foundation, 2006), 64.
11. <http://www.guttmacher.org/pubs/FB-ATSRH.html>

12. R. J. Rushdoony, *Institutes of Biblical Law* (Phillipsburg, NJ: P & R Publishing Co., 1973), 183.
13. <http://www.thefreedictionary.com/in+loco+parentis>
14. Richard Arum, *Academically Adrift: Limited Learning on College Campuses* (Chicago: University of Chicago Press, 2011), 14.
15. Aaron Slack, *A Full Reward: Reformation Through Family-Run Christian Schools* (Naples, FL: Nicene Press, Inc., 2013), 118.
16. Ellsworth McIntyre, *How to Become a Millionaire in Christian Education* (Naples, FL: Nicene Press, Inc., 1997), 4.
17. <http://www.gcsapprenticeship.com/operations-manual.html>
18. R. J. Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Vallecito, CA: Ross House Books, 2001), 200.

Schwartz ... Antinomianism cont. from page 19

- Hearts" in *Woman of the House* (Vallecito, CA: Chalcedon/Ross House Books, 2012), 69–78.
4. My father used to tell the story about his reaction when a classmate in school told him how children came about. He punched the boy stating, "My parents would never do anything like that!" Attempting to keep children "innocent" is not helpful to them in the long run.
 5. Some may argue that this leaves the door open for children to accuse innocent people randomly. However, by teaching that even if people are deceived God will not be mocked, and enforcing Deuteronomy 19:16–21 and the consequence thereof, there is less likelihood of a mentality that says one can lie with impunity.
 6. Even if a child consents to illicit sexual behavior it doesn't excuse the perpetrator, nor invalidate God's requirements.
 7. R. J. Rushdoony, *Institutes of Biblical Law*, Vol. 1 (Phillipsburg, NJ: Presbyterian & Reformed, 1973), 208.
 8. R. J. Rushdoony, *In His Service* (Vallecito, CA: Ross House Books, 2009), 23
 9. If the Biblical dowry system were in place, a family fractured by sexual sin would have the resources to move forward without having to rely on the offending spouse/parent.



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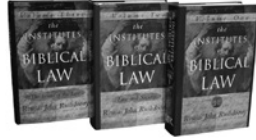
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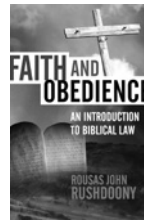
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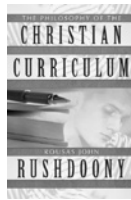
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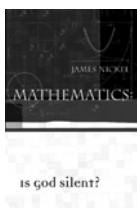
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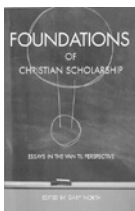
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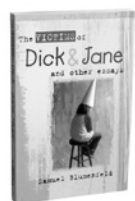
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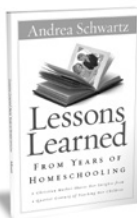
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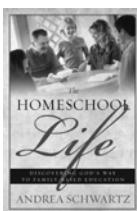
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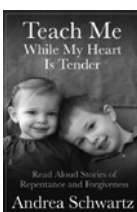
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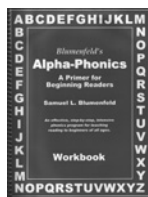
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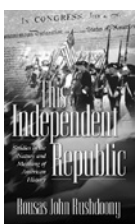
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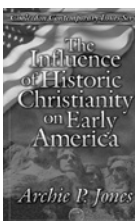
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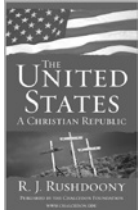
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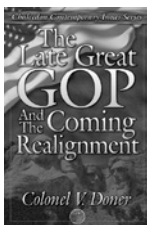
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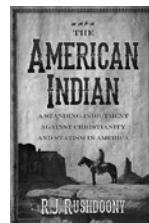


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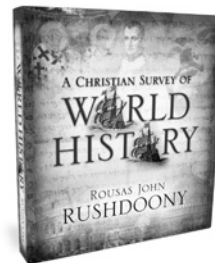
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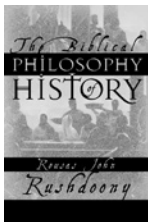
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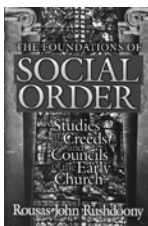


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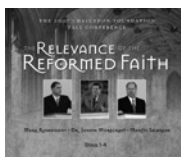
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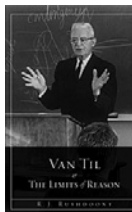
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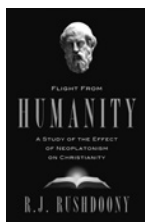
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By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on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

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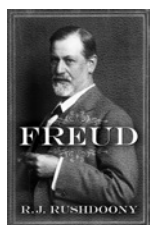


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from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

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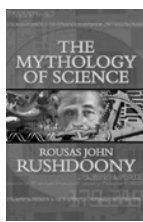


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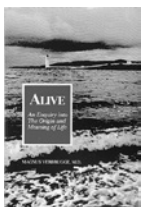


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By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed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

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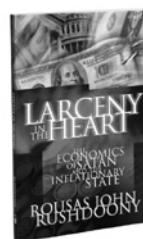


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Making Sense of Your Dollars: A Biblical Approach to Wealth

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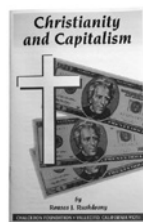
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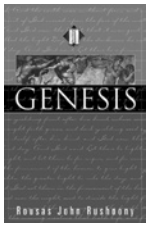
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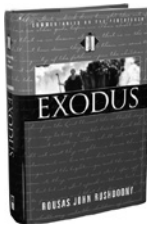


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By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos.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

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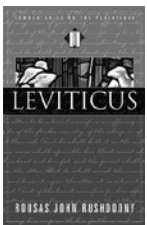
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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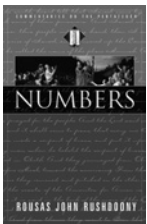
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop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

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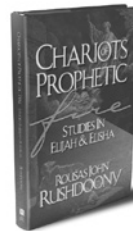
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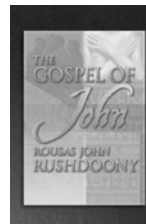
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and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light.

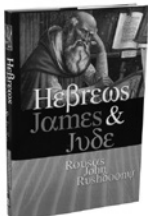
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By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great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

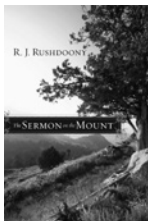
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By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words,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

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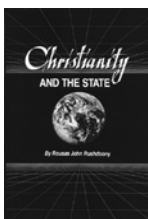


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By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when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

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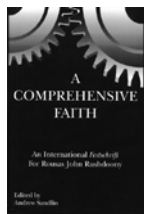


Tithing and Dominion

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

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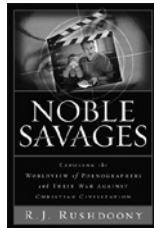


A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud,

Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

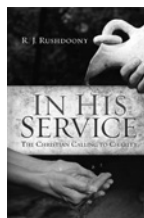
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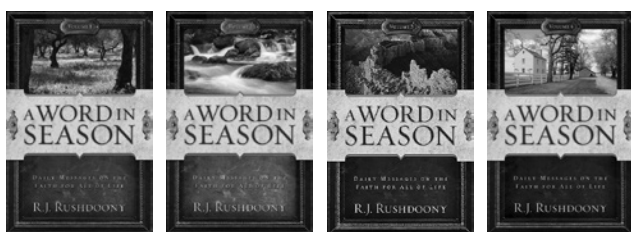
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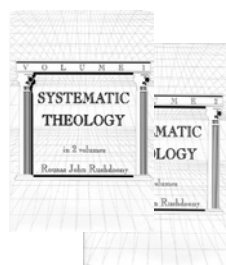
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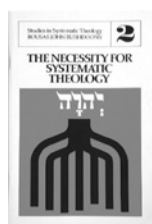
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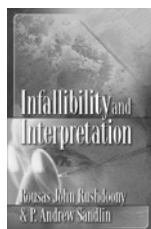
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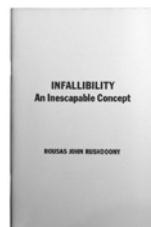
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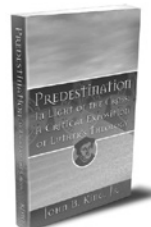
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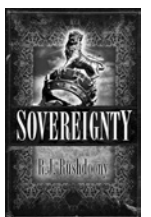
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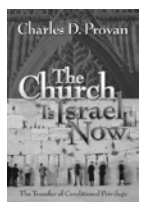
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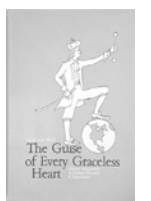
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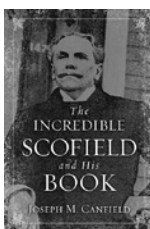
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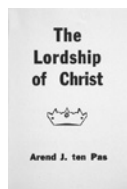
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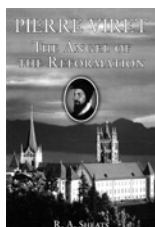
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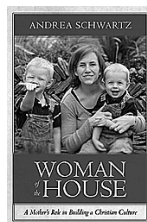


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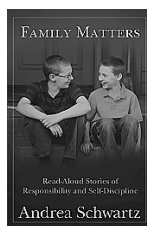
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