

THE OFFICIAL PUBLICATION of the CHALCEDON FOUNDATION® · MAY/JUNE 2016

FAITH FOR ALL OF LIFE

PROCLAIMING *the* AUTHORITY of GOD'S WORD OVER EVERY AREA of LIFE and THOUGHT

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A portrait of R. J. Rushdoony, a man with white hair, wearing a dark suit, white shirt, and blue striped tie. He is looking directly at the camera with a serious expression.

The Contribution of
R. J. Rushdoony to
Systematic Theology

“Today the impotence and confusion of humanism is marked...wallowing in failure all over the world, in failure, but not in defeat, because there is no consistent Christian force to challenge and overthrow it.” ~ R. J. Rushdoony

The Real Crisis of Our Times is Spiritual. It's the Decline of Faith and Character.

In Japan, President Obama called for a “moral revolution” saying that, “Technological progress without an equivalent progress in human institutions can doom us.” He overlooks an important theological point...

Man's Sin Nature Does Not Evolve

The world is at the apex of technological advancement yet it seems that humanity only grows more deplorable and sinful. This is because fallen man cannot evolve morally, and all attempts at his “human betterment” result in failure.

What good we still have is what's left of the spiritual capital of Christianity, but as that declines, so will our culture decline—unless we work to restore it.

Without the preaching of the Gospel of Jesus Christ to bring men from darkness to light, we cannot begin to change our world. However, without teaching Christians to think Biblically, and to apply their faith, we'll end up with nothing more than a mass of humanistic Christians. Therefore, if we have any obligation, it is that of restoring spiritual capital.

Promoting Spiritual Capital

R. J. Rushdoony once wrote, “It is my purpose to promote the basic capitalization of society, out of which all else flows, spiritual capital. Without the spiritual capital of a God-centered and Biblical faith, we are spiritually and materially bankrupt.”

The Chalcedon Foundation continues with the same mission and purpose of promoting and teaching a God-centered and Biblical faith in order to recapitalize for a godly society.

One way Chalcedon is doing this is through a mentoring program, “The Institutes of Biblical Law Bible Study for Women,” taught by Chalcedon's Andrea Schwartz. This vital area of ministry is central to strengthening the family by equipping women to be godly wives, mothers, and teachers, and is an effective means to increasing spiritual capital. If you're interested in this women's study group, you can write Andrea at ask.chalcedon@chalcedon.edu.

Why Chalcedon Is Relevant

Christian Reconstruction grew because in it Christians found a solution to the crises of our times. The ongoing relevance of Chalcedon is that this ministry promotes both faith and action, and we need that now more than ever.

Humanism is waning, but it is not defeated, and it is not defeated because there is not a strong Christian force to overthrow it culturally. We cannot create that Christian force without a relentless commitment to Christian education, and since 1965, no other Christian ministry has been more committed to this calling than the Chalcedon Foundation.

Humanism Provides Us an Opportunity

The failure of humanism is our door of opportunity and taking advantage of it depends upon the commitment and investment of dedicated, knowledgeable Chris-

tians like you. Chalcedon has never been supported by institutions, denominations, or the state. Chalcedon remains only because of the regular financial gifts of its dedicated supporters.

This makes you vital to the mission of Christian education because you have the power to underwrite the work of Chalcedon by your regular, tax-deductible support. We cannot escape the plain truth that we cannot restore spiritual capital without financing Christian education.

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Would you consider becoming a Chalcedon Underwriter today? Not only will you experience the satisfaction of knowing you're supporting a ministry that represents your deepest beliefs, but you'll receive numerous benefits including free subscriptions, significant discounts, and an opportunity to participate in our new Men's Round Table Discussion—a live, ongoing, weekly meeting where the treasures of Rushdoony's lectures, and the application of God's Word, are hammered out in a way that will better equip you for Christian action.

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Faith for All of Life
May/June 2016

FAITH FOR ALL OF LIFE

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

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Rousas John Rushdoony: A Brief History, Part III

“My Days on the Reservation”

By Mark R. Rushdoony



My father was a reader and a scholar. Perhaps it was the seed of that grammar school teacher's declaration that he

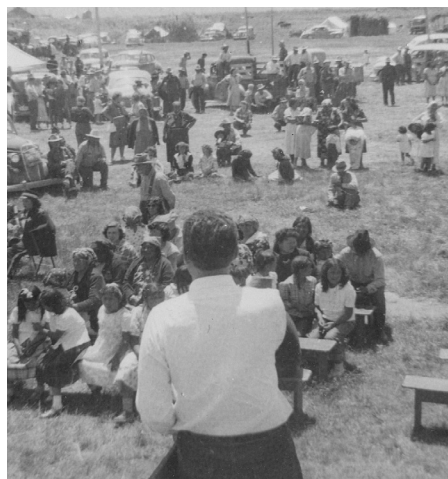
would be a writer, his father's constant encouragements, or just the natural up-welling of the information from his voracious reading, but his thinking very early led him to pursue more systematic study and plans to write.

After receiving his Master's in Education from the University of California in 1940 and his Bachelor of Divinity from Pacific School of Religion in 1944, my father was ordained in the denomination of the Kingsburg church in which he had grown up, the Presbyterian Church, U.S.A.

The Presbytery of San Jose ordained him, but he later said it was with some reluctance, as he had not gone to a Presbyterian seminary. He had, in fact, avoided the Presbyterian Seminary at San Anselmo because of its infiltration by modernists. It was not his fidelity to Presbyterianism that would make his time with the denomination problematic, however, but his resistance to modernism. He began looking for a church. It was his hope to have a small, rural church that would afford him time to read and study.

Marriage

On December 19, 1943, about six months before he finished his seminary work, my father married my biological mother, Arda June Gent.¹ She was very



intelligent, well-educated, had some experience in domestic missions and hoped to be a missionary.² She seemed to be a good helpmeet for my father's work.

At the time of their marriage, my parents had known each other for fifteen months, during nine of which they lived in separate states due to Mom's missionary work. After their marriage my parents lived with my Aunt Rose (Rushdoony) Devolet in San Francisco while Dad finished his seminary work across the bay in Berkeley.

About two weeks after their marriage, my father awoke in the middle of the night to find Mom struggling to open their third-story window, threatening suicide. Only then did she reveal her family history of mental illness and her fears for her own sanity. Thus began a very difficult relationship, but one that nevertheless was, at times, happy and productive, until Mom's worsening condition would make her presence in the home dangerous for all concerned.

Owyhee

No rural church position was available. My Mom had worked for those nine months on the Duck Valley Indian Reservation, which is divided between Nevada and Idaho. She knew of the work and the need for a mission church pastor in the tiny community of Owyhee, just inside Nevada. From Owyhee, it was a hundred miles south to the small town of Elko or north to Mountain Home, Idaho.

My father was immediately interested. Having grown up on a farm, the remoteness was not a negative, and having worked as a youth minister in the San Francisco Chinese Presbyterian Church, he understood the need to present the Christian gospel to those on the periphery of the Christian culture of the West. He knew enough of the Indian situation to know it was a broken culture that could only be made well by the gospel message. The mission had been vacant on and off for several years. They arrived in Owyhee in 1944, while many of the reservations young men were away at war.

The Duck Valley Reservation contained two tribes, Paiutes and Shoshone. They were linguistically similar, but with very different cultures. The Paiutes were governed by their leader or tribal council whose decision was final. The Shoshones operated by consensus, every major decision having to be unanimous.

Another distinction was character. The Christian Indians had an initiative and direction often lacking in the non-Christians. The reservation was cattle

country, and with a relatively limited amount of work, a man could do quite well. Those who were willing to save could be quite prosperous.

It was the reservation system itself that was a problem. It was America's first great experiment at socialism. It gave the Indians a false security and guaranteed income. If they gambled or drank away money, more would be forthcoming the following month.

The older Indians characterized their history to my father in terms of being "survivors." Everything they did was based on the precariousness of life itself. They were not only themselves survivors, but their history was a constant struggle of each generation to survive. That meant they were not romantics or sentimentalists and their perspective was that of frank realists. Their every decision was regulated by the day-to-day effort to live in a harsh and unforgiving place. It made for character qualities my father saw in the older generations, but that had been devastated by the reservation system and was even then fast disappearing.³ Some of my father's first writings and talks were related to how the reservation system itself was destroying the Indian, an observation made by some Indians themselves.

Days on the Reservation

The work in Owyhee was certainly rural, but it was not conducive to a great deal of time to study and reflect. Both the church and the older manse house were in constant need of repair. Heaters in both were problematic in the unforgiving intermountain winters. When he arrived, the three Indian men on the session, together with their wives and combined six children, made up the entire congregation, though my father would later say that was as fine a session as any minister could hope for.

My father threw himself into reservation life. Before he arrived, he

had read everything he could find in the University of California at Berkeley library on the Paiute and Shoshone Indians. In talking with the Indians, some of whom had been the anthropologist's sources for what he had read, my father came to understand the Indian dismay at how they were regarded. The anthropologists were interested in the Indians for their past, as museum artifacts, not as people in the twentieth century. Their attitude that the Indians should preserve the past and follow old ways was seen as just another way the white man was denying Native Americans what he himself was eager to enjoy.

Social Problems

Without the struggle to constantly survive, the reservation Indians had lost the primary factor that had forged their character for generations. Now indulgence shaped them. The problems this created were systemic. Fornication and liquor destroyed many lives. At one point he wrote in his work journal:

Funeral of A.C., a tremendously vital girl, old, haggard and dead at 18: perhaps died a Christian. I did not do my duty in giving her the guidance she needed. God be merciful unto me, a sinner who would do great things for Thee, and dreams of them while failing in the present task. Cleaned church, house. Studied. To bed, 1:30 a.m.⁴

Domestic violence was common. Sometimes my father noted specifics, as if at least his journal would be a silent witness crying for justice:

To Miller Creek to see J.D., whose wife was clubbed to death by her son, H.H., when she interceded in a quarrel with his wife, whom he was beating.⁵

A few days later he noted:

Funeral of Mrs. J.D., whose death was ruled due to natural causes, having had pneumonia and a weak heart at time of beating. To Miller Creek, to old

cemetery. Took J.D. and J.D. home: mourners did not give J. (deaf and arthritic) a ride nor were willing to go out of their way for him, after eating his food and wailing with him. To Bruneau, for a very successful S.S. party, 61 present. Pushed J.S. to Riddle enroute: stalled by north gate. Home at 12:30 a.m., to bed 2 a.m.⁶

Likewise, his entry one Sunday about a year later:

S.S.31, Ch. 40. F.T. shot and wounded B.H. last night in a drunken brawl. Their wives met with peace in church and walked home together.⁷

Many times Dad traveled the hundred miles to either Elko or Mountain Home to bail someone out of jail. Closer to Owyhee, he often drove the inebriated home.

At one point my father campaigned to have liquor licenses suspended in nearby Mountain City. He testified to a Grand Jury and though he did not relate the exact nature of the matter discussed, he was disappointed when the liquor license was reinstated.

Community

Dad became an important part of the reservation community. For a span of two hundred miles, he was the only minister who performed marriages. Hardly a week went by that he did not take part in a funeral.

Funeral of J.S. at Miller Creek, c. 2-5 pm. Eyes covered with silver dollars although embalmed. Buried father, H.S. last year, and made funeral arrangements for grandfather D.S. three years ago.⁸

One element of Christianity that had strong appeal to the Indians was its hopeful view of the afterlife. My father's presence was thus requested at every funeral, "Christian or non-Christian, Paiute or Shoshone, peyote or non-peyote users. The older Indians felt

that Christians had more to say about death and the afterlife than anyone else—certainly more than their own sages.”⁹ Ceremonies were graveside and the preparation of the body was done by the family. Friends dug the grave and did the spade work at the service. “I always lent a hand with the spadework,” my father wrote. “For one thing, in the winter it was a way of keeping warm. It was also appreciated by all present.”¹⁰

Dad was also on the school board for a time and personally processed the payroll. Mom at times, taught at the school and directed school programs.

At one point in 1947 he spent several hours with Congressman (later Governor) Charles H. Russell discussing Indian issues. He also had at least some involvement in politics. In addition to regular interaction with the Indian Agency and local agents, he registered voters, and in 1952 recorded a radio address for the re-election campaign of Senator George W. Malone which was broadcast in Elko and Reno.

Dad’s direct involvement in politics was always very limited. He saw his role as more of a commentator on political issues than a lobbyist. He was not always warmly received. Once, after a talk in Idaho, he noted:

To Mt. Home to speak on Gaunt case to Lion’s Club. Talked well, very negative response on the whole: Mt. Home rejoicing over huge federal air base hopes, housing project hopes, had 2 high ranking guests from army present (Col. & Capt.), and a Demo. Party leader of area. My talk on federal encroachment on state and private rights sounded as appropriate as a strip-tease dance at church.¹¹

The previous year he had deferred to another speaker the honor of giving the traditional patriotic address at the Fourth of July encampment. When the Indians were placed on the reservation,

traditional Indian dances or any large gatherings were prohibited. The celebration of the Fourth of July, however, was allowed as an American tradition so the Indians used it as an occasion to gather, pitch teepees, and conduct their dances. It was the biggest event of the year, where several hundred would gather for several days. It was also a time of widespread drunkenness and fornication. He wrote:

To camp grounds. Did not hold patriotic service: more patriotic in camp and across nation to fly flag at half-mast.¹²

Resisting Modernism in the Presbyterian Church

The Duck Valley Reservation was a difficult first pastorate, but at least the conflict was a clear-cut opposition to Christianity. Another battle had been raging within the Presbyterian Church, U.S.A. for some years. The battle for orthodoxy was being progressively lost to the modernists.

On April 18, 1950, my father was elected moderator of the Nevada Presbytery. After a synod meeting in Los Angeles my father recorded his synopsis of the day, writing, in part:

Basic issue: Fuller Seminary deemed divisive by L.A. and an attempt under way to run all orthodox, evangelical Presbyterians out of church. Synod sharply divided over issue, with modernists in power. Active throughout Synod in arousing an extensive number of orthodox men to issues and in favor of organizing an evangelical following of Presbyterian men to combat present tendencies.¹³

Such activity created some real enemies in the Presbyterian Church, men who wanted to contain his influence. But for some time my father had been doing a fair amount of speaking beyond the reservation, so his influence was not limited to the reservation. Much of his speaking was in Nevada and Idaho, but

he also spoke in Oregon, California, and at least once in Arizona. He was also published in the *Westminster Theological Journal* at least as early as 1949. That publication issued from Westminster Theological Seminary, which was founded by J. Gresham Machen, Oswald T. Allis, and Cornelius Van Til as a stand against the modernist control of Princeton by 1929. My father’s association with it would later be used against him.

Years later my father would write:

All bureaucratic roads lead ultimately to Rome, in that unity, peace, and increased power (and use of funds) by the powers that be are stressed above faith and doctrine. Before the Presbyterian Church U.S.A. went modernist, it first went bureaucratic.¹⁴

With that view in mind, he criticized this tendency in a Sacramento Central Area Committee Meeting:

...raised my voice against cost of administration, demanded a return of church rule to presbyteries...¹⁵

Two years later his comment after a synod meeting in Los Angeles was:

Wright lost to McMartin by 35 votes. Victory for modernists and so used by them. Orthodox men too timid to protest at any point.¹⁶

Home Life

The years in Owyhee saw the growth of the family. Ronald (b.1945) lived with my parents since his infancy and was soon adopted,¹⁷ Rebecca (1947), Joanna (1948), Sharon (1950), and Martha (1952) made for a full manse. My father’s journal entries often spoke of the most serious problems a minister could face, but were often appended by humorous anecdotes about what his children said or did, or proud notes about some sign of remarkable memory or spiritual understanding.

Still, home life was never idyllic.

Mom's mental illness often incapacitated her. Throughout her life anything related to timeliness or organization was problematic. This was particularly true of domestic chores, so my father did a great deal of housework. Often his work journal would briefly note that he "washed," "made dinner," "cleaned house," or "bathed children," before he studied and went to bed in the early morning hours.

Mom was always at her best when she had a task to do. Years later, she would periodically teach school, and was particularly adept at helping remedial students, though uncorrected school papers would accumulate in piles. Parents often liked her, though her employers rarely kept her for very long.

At Owyhee, this tendency was obvious, so Mom would throw herself into projects like church and school programs, scout meetings, and basketball teams. My father would note his domestic chores in his journal without a word of comment or complaint. It was a difficult situation, but for some years they managed a productive ministry and a happy home.

By 1951, my parents had been on the reservation for seven years. My father had urged Mom to get professional help since the beginning of their marriage. Now she was becoming increasingly unhappy with reservation life and wanted to leave. My father loved the reservation. Many years later he would so frequently refer to "my days on the reservation" that people would occasionally ask if he was a Native American.

The reservation would not have been an easy place to rear children. That, coupled with my father's assumption that a more conventional social context would help Mom, led him to begin looking for a new church. Reno, Nevada, and Boise, Idaho, are noted in his journals in 1951 as prospects that

did not materialize. A Turlock, California, church liked his preaching the following year, but chose another minister because their small manse could not accommodate a family with five children between six months and seven years.

On September 14, 1952, after morning worship, my father met with the session of the Owyhee church. That evening he wrote in his journal:

S.S. 31, Ch. 33. Session meeting. Announced plans of leaving Owyhee with deep sorrow. Elders stated work was far more extensive than visible: whole reservation had been taught gospel, and now knew, even if most did not accept. Tom Premo said of my preaching: Most preachers, if they preach the Bible, cover it with frosting, so that you can't see the cake. Your preaching has no frosting, is honest about our sins and with love. Everybody understands it. After meeting, Arda and I in tears about thought of leaving.¹⁸

The next month he heard of the possibility of an open pastorate in a Santa Cruz, California, church. 🏰

1. I hope the reader does not infer any lack of respect in my reference to her as "biological." Long after her death and that of my step-mother, Dorothy, my siblings and I have referred to our biological mother as "Mom" and our step-mother as "Mother." I will hereafter continue with that distinction in these essays.

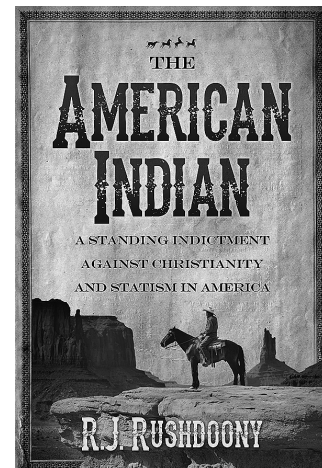
2. She attended Biola, Pepperdine, and Whitworth Colleges, and had one or more degrees, though I have no records of what was earned where.

3. Years later my father wrote a series of recollections about the Indians he knew and observed. It was published in 2013 as *The American Indian: A Standing Indictment Against Christianity and Statism in America* (Ross House Books).

4. Work journal of R.J. Rushdoony, entry of Saturday, March 29, 1952.

5. *ibid*, entry of Saturday, Nov. 24, 1951.

Continued on page 23



A First-Hand Account of America's First Experiment in the Welfare System

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

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

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How to Bury the Best Addiction Program Ever

by Martin G. Selbrede



This is the fourteenth in a series of articles about addiction treatment pioneer Dr. Punyamurtula S.

Kishore and his ongoing battle with the Commonwealth of Massachusetts, which shut down his fifty-two clinics in late 2011, dramatically increasing the state's death tolls due to opioid addiction. Space forbids repeating the story developed in the first thirteen articles. Readers new to this story are urged to catch up before reading on (links/references are provided at the end of this article).

We have followed the deadly chaos being inflicted on the nation by its drug czar Michael Botticelli and his single-minded devotion to policies and treatments promoted under the false banner of "harm reduction." Strategies to insulate these deadly policies from better alternatives (such as "harm avoidance" as achieved by Dr. Kishore's sobriety maintenance programs) have been documented from multiple angles in this series, including the forced omission of such alternatives from clinical analysis (with the doctored results being heralded as objective science). Open scorn, ridicule, falsifications of the record, and malicious attacks can then operate freely in the misguided world of "drug policy" and have done so in the face of mounting death counts approaching the levels of a massacre.

Now, a new angle of attack against Dr. Kishore's award-winning sobriety maintenance has been launched, a legal attack that directly threatens, at

"Now, a new angle of attack against Dr. Kishore's award-winning sobriety maintenance has been launched, a legal attack that directly threatens, at multiple levels, any attempts to put Dr. Kishore's program back on the map."

multiple levels, any attempts to put Dr. Kishore's program back on the map. By leveraging a law written during the Civil War, the federal government and Commonwealth of Massachusetts have been mobilized as plaintiffs in a motion to triple the damages of the original plea bargain from \$9.3 million to \$27.9 million ... plus attorney's fees. As toxic as the politicizing of science and medicine are, the evil is compounded when the law acts as the brutal enforcer for the interests of Big Pharma.

"The Wicked Frame Mischief Using Law"

We open this section with the above allusion to Psalm 94:20 concerning how the law can be used to inflict damage upon a nation. As noted earlier in this series, when the plea bargain was forced upon Dr. Kishore, he was blocked from pleading *no contest*. The state wanted to structure the terms of their deal so as to satisfy their lust for vindication upon the embattled doctor. And now this circumstance has come back to roost. It provides a trigger by which the

False Claims Act (31 U.S.C. §§ 3729), a federal law written in 1863 (and subsequently amended and mirrored in state statutes) could be unleashed on the doctor. A motion for default judgment¹ against Dr. Kishore and his clinics was filed on February 19, 2016, asking Judge Denise J. Casper to triple the penalty to nearly \$28 million.

There is some complexity in how this motion came to be, as the motion is being brought to the court *on behalf of the federal and state governments* by an individual known as a *relator* (which for our purposes can be considered as a whistleblower claiming knowledge of wrongdoing that's not in the public domain). The relator in this case is one Maria Perreault, a former employee at Dr. Kishore's clinic in Quincy, Massachusetts. Her attorney filed the original motion² six years earlier, on February 12, 2010. By early 2013 the court had effectively said "Let's wait and see how the Kishore trial turns out before this motion goes forward" by dismissing Perreault's action "without prejudice." So this motion waited in the wings for the chance to charge back into the field of play. And that opportunity has now come.

We will want to examine several key aspects of this motion that will help frame it in reference to matters of law, matters of public policy, matters of medicine, and matters of state force. But we must first clear the air by answering the very serious charges alleged in this motion (both in its original 2010 form and in its reborn form in 2016). These old charges have been reasserted with renewed force because the new motion

builds upon the claim that *the state has proven the charges against Dr. Kishore to the tune of \$9.3 million in fraudulent billing*. So we should pit the assertions made in this rehashed motion against the assertions made by the lead prosecutor to the judge about this very case.

Whistleblower versus Lead Prosecutor

We tend to credit whistleblowers on the grounds that it often takes some courage to expose crime in your own organization. The theory is, nobody becomes a whistleblower for the wrong reasons, and this principle does generally hold. But there are exceptions to this rule, and the only way to identify them as such is to put the whistleblower's allegations (often presented as compelling first-hand knowledge) to the test. If the whistleblower's allegations hold water, then we should see them being put to use by the Attorney General's office in their prosecution of the defendant. We would not expect to see the lead prosecutor backpedaling on assertions central to the whistleblower's filings.

The resurrected motion by Ms. Perreault's attorney summarizes the allegations as "(1) paying kickbacks to sober homes and other providers for referring clients/patients to PMAI clinics for medical services; (2) paying kickbacks to get patients on Vivitrol, and putting patients at risk by administering Vivitrol when not medically necessary or indicated; and (3) billing fraud and misconduct." These charges are "documented" in sordid detail in the 35-page original motion. Were one to read these allegations first, one would be inexorably led to conclude that Dr. Kishore was an outright criminal. It doesn't seem possible that such reputedly first-hand knowledge, presented so authoritatively, could possibly be rebutted.

And yet, the principle of Proverbs 18:17 always applies: the first one

to present his case seems right, until another comes and cross-examines him. Moreover, we have the benefit of not having to default to an inconclusive *he said/she said* standoff between Dr. Kishore and Ms. Perreault on these renewed charges. We have a more decisive exchange that settles these legal questions: Judge Locke's verbal interrogation of the lead prosecutor in the Kishore case, Nancy Maroney, in early 2014 in open court:

Judge Locke: Ms. Maroney, did you do any "forensic accounting" of Kishore's income?

Nancy Maroney: No.

Judge Locke: Does Kishore have any bank accounts in the Cayman Islands or offshore?

Nancy Maroney: No.

Judge Locke: Did you discover any urine drug tests that were billed for and paid for by Medicaid that were not actually done?

Nancy Maroney: No.

Judge Locke: Can you substantiate that Kishore made \$100 profit per urine test?

Nancy Maroney: No.

It should come as no surprise that Dr. Kishore's clinics didn't make \$100 profit per urine test when the average billing per test was \$76. In the real world, profit cannot exceed income. The stringency of mathematical law compelled Maroney to answer No to the judge's question.

More tellingly, when questioned by Judge Locke, Nancy Maroney conceded that Dr. Kishore's testing met the standards of care. So the judge learned that there was no fake billing, no fraud, and no failure to meet standards of care. Some observers believe that these admitted weaknesses and deficiencies in the state's case against Dr. Kishore might

have prompted Ms. Maroney's sudden departure from the Attorney General's office in April, 2014. To this day, the motive behind her surprise resignation³ remains a matter of speculation.

The takeaway here is a simple one: the lead prosecutor in the Kishore case, in open court, essentially discredited the primary allegations reiterated in the motion filed by the purported whistleblower.

However, Nancy Maroney never touched on whistleblower Perreault's second point regarding Vivitrol, something we will discuss below because it is important: it creates a dangerous precedent to use legal motions to contaminate the practice of medicine. This 2010 charge is repeated in 2016 because Perreault's attorney still sees it as a weighty indictment against Dr. Kishore and against the manufacturer of Vivitrol. If you're seeking nearly \$28 million from the judge, your defamation of the target apparently involves total war: throw enough at the wall and something might stick.

Given the concessions made by Nancy Maroney to Judge Locke, the question then became, Why is Dr. Kishore still scheduled to go on trial? We examine these sticking points before dealing with this motion's condemnations of Vivitrol.

The Gist of the Case

From one point of view, what we're about to review is moot, for these points and counterpoints never went to trial. Nonetheless, we'd be the poorer for not knowing the grounds for the state's push toward a full trial, and would be deprived of context for the current legal attack.

Ms. Maroney made these issues known to the court when Judge Locke asked her that, given her prior concessions, what were the exact points of contention between the Commonwealth

and Dr. Kishore? She mentioned two to the judge: *over-testing* and *testing without a doctor-patient relationship*.

In regard to the charge of over-testing, it must be noted that there are two kinds of testing: *deterrence testing* and *detection testing*. Ms. Maroney is referring to deterrence testing, which is done on suspicion only and thus used on job sites, not treatment programs. But Dr. Kishore's clinics used detection testing, as explained by expert witness Dr. William McAuliffe in his exposition of current NIH medical papers on the topic.⁴ McAuliffe quotes that paper and explains its significance to Dr. Kishore's work:

"With establishment of this clinic, the practice moved away from deterrence testing (random UDTs) to detection testing (routine and random UDTs). Detection testing is designed to improve diagnoses and to guide appropriate treatment or treatment modification. The rate of patient retention by the practice increased after the CARE clinic was established."

Thus, there is both the frequency and the pattern of testing that can be justified. You can show that your approach, detection testing, has been shown to have positive effects on outcomes and has a legitimate clinical goal.⁵

On the matter of testing without a doctor-patient relationship, Ms. Maroney apparently did not keep up with the laws being passed in her own state, for then-state drug czar Michael Botticelli (now our national drug czar) had ordered the State Legislature to outlaw this requirement ... which it did several months earlier. The new requirements are found in the *Governing Documents for Drug Testing in Massachusetts*,⁶ which Ms. Maroney evidently did not consult prior to answering Judge Locke's questions.

The state's case against Dr. Kishore's clinics then rested entirely on co-loc-

tion (which under ObamaCare is actually recommended,⁷ if not in fact mandated) and co-employment. Dr. Kishore has noted that both co-employment and co-location are permitted under the Safe Harbor provisions that his clinics assiduously followed.⁸

The upshot is, none of this crucial information is incorporated in the renewed motion to triple the alleged restitution Dr. Kishore supposedly owes from \$9.3 million to \$27.9 million. The plea bargain forced upon Dr. Kishore is being used to rewrite this history, and triple the damages. How that was to be inflicted on Dr. Kishore makes for an even more sordid tale.

Bad News and Good News and Bad News Again

Helpful fellow that he is, Ms. Perreault's attorney prepared a two-page document for the judge to sign: a proposed default judgment ordering Dr. Kishore and his long-defunct clinical practices to pay \$27,900,000.00 plus attorneys fees of \$227,769.81 plus post-judgment interest at a rate to be determined by the judge. Assume an interest rate of 1% per month: that's over \$280,000 a month in interest that would begin to accumulate had the judge signed this document in February 2016.

This attorney argued that neither Dr. Kishore nor his attorneys responded in a timely fashion to Ms. Perreault's motion to reopen her case on December 29, 2015. Of course, Dr. Kishore's original trial attorneys had fled the scene, and there was no money left to hire substitute counsel. The doctor had some limited legal assistance on a pro bono basis from several very dedicated attorneys, but nobody factored in the oppressive situation marking Dr. Kishore's release from state custody *the very same month* that this triple-damages motion was filed.

Those following this series of articles know that cleaning the streets of Boston (as dictated by the state to the doctor) doesn't leave much time to act as your own attorney. The proposed default judgment was tantamount to an end run around Dr. Kishore, to inflict massive damage and sink him further when he had been rendered unable to respond.

Apparently, Judge Denise J. Casper was unwilling to blindside defendant Kishore on such short notice. The good news (such as it was) came on April 1, 2016, when the judge ordered counsel for plaintiff Perreault to properly serve Dr. Kishore and his defunct clinical practice "on or before April 15, 2016," restarting the clock and allowing Dr. Kishore (and whatever legal help he might muster) to reply by May 15, 2016. A return to the grim prospect of the judge signing the original default judgment is still possible: we were unable to ascertain the status before press time.

So the blow was diverted briefly by the judge, but may yet fall. How many streets do you have to sweep to pay just the \$280,000 monthly interest on that pending judgment?

Net Impact of a Default Judgment

There is, of course, the not-so-small matter of the Revise & Revoke Order that Dr. Kishore had filed while in custody, which seeks to reverse the effects of the plea bargain (as explained in earlier articles in this series). If that legal action in favor of Dr. Kishore is successful, it will set up a conflict in the current triple-damages motion, which is based on the assertion that \$9.3 million "is the amount of money that the Commonwealth proved (in the criminal case)" was fraudulently paid to Dr. Kishore. What would retroactively reducing that original amount (arguably down to zero) mean if these two jurisdictions col-

lide over the facts of the case? One judge could be entering a tripled default judgment the same day another is removing the penalty entirely.

The federal False Claims Act, which inflicts treble damages even if there had been no intent to make a false claim, is a very different kind of beast in respect to law. Its grossly punitive terms conjure up a deterrent effect designed to make an example of a malefactor. By burying someone like Dr. Kishore under an even larger mountain of ever-increasing debt, such a judgment would forever block any and all attempts to resuscitate his clinics and reverse the increasing death toll in Massachusetts. No sane investor would capitalize a project that's \$30 million in the hole before it even starts.

And all of this *despite* the fact that the key points upon which Ms. Perreault's motion are based were discredited in open court by the state's lead prosecutor! The undisclosed downside of the plea bargain has now appeared in its most malicious form.

Perhaps, you might argue, the attorney filing for that massive default judgment was simply unaware that Dr. Kishore's attorneys had dropped off the map and were thus unavailable to respond. You'd be mistaken. The attorney openly asserts that his motion to reopen Perreault's case was granted on December 29, 2015 (\$10), and that the Court had granted a motion for the Defendants' attorneys to withdraw from Dr. Kishore's case on the exact same day (\$12). He even provides the pertinent document numbers to back up his declarations. So he knew full well Dr. Kishore had no attorney available to respond when he asserted that "Defendants failed to plead or otherwise defend this action, and the Relator is entitled to judgment by default against Defendants." He hoped to win the legal lotto by forfeit.

It's one thing for Justice to be blind, but to handcuff and gag Her is something else entirely. In circumstances like these, we are facing the kind of moral catastrophe depicted in Isaiah 59:14: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

The poverty inflicted on Dr. Kishore by the Commonwealth could only worsen a situation where you only get the justice you can afford. Consequently, basic human decency and compassion have forced me out of the role of journalist three times, by my providing financial assistance to replace the bald tires on his car (so it could be driven legally), making a payment on the storage costs for his medical records (where the only proof of his achievement resides), etc. While Dr. Kishore has weathered blow after blow, the greater damage has engulfed the citizenry afflicted with today's deadly status quo drug policies ... which brings us to the subject of Vivitrol.

Targeting Drug Treatments Using Legal Proceedings

Should a judge ever sign the Perreault motion for a default judgment, part of its evidentiary basis is its condemnation of (1) Dr. Kishore's use of non-narcotic Vivitrol and (2) the company that manufactures it. Readers who've followed the preceding thirteen articles in this series know that Dr. Kishore pioneered the use of Vivitrol well after he had already achieved the highest one-year sobriety rates in addiction treatment (37% sobriety after one year, first achieved in 1994, compared to status quo sobriety rates still fluctuating between 1% and 5%). The addition of Vivitrol to the treatment matrix in conjunction with further refinements helped push that success rate up between 50% and 60% by 2011.

Dr. Kishore's sobriety maintenance approach (the so-called Massachusetts Model) achieved these stunning numbers without using substitute narcotics like Suboxone® or methadone.

This new legal motion for default judgment, as noted above, includes allegations of Dr. Kishore "paying kickbacks to get patients on Vivitrol, and putting patients at risk by administering Vivitrol to patients when not medically necessary or indicated." The original 2010 filings by Perreault's attorney are even more scornful in their denunciations:

This façade of good works masks a business empire wholly and single-mindedly devoted to maximizing revenues for Dr. Kishore and Defendants, primarily by generating excessive, unnecessary and fraudulent billings to MassHealth and other public and private health insurers.

Defendants exhibit an utter disregard for patient welfare, by among other things strong-arming clients into submitting to receiving monthly injections of Vivitrol, a sobriety medication, for which Defendants receive handsome compensation from MassHealth and other insurers. Defendants attempt to get as many sober house residents as possible on this medication, regardless of their particular medical condition, despite the fact that the drug can be dangerous or even fatal if improperly prescribed or administered. Relator also believes the manufacturer and/or marketer of Vivitrol provided unlawful incentives to Defendants to increase sales of the drug.⁹

We again see the Whistleblower Effect influencing our reception of such statements. Surely someone with inside knowledge of Dr. Kishore's clinics can be trusted to make such apparently authoritative statements like these, we think. But if you've followed this series of articles from the beginning, you know there's something very wrong with these accusations.

For someone who worked at Dr. Kishore's sobriety maintenance clinics, Ms. Perreault seems to have little understanding of what sobriety maintenance entails, and how it compares to conventional treatment programs, especially in terms of *safety*. We repeat that crucial truth here: not a single one of Dr. Kishore's 250,000 patients died while under his care. He had a perfect track record in a field of medicine where such a thing is so rare that many doctors avoid the field entirely. His clinics operated for another year and a half *after* Perreault's allegations while maintaining that perfect safety record and achieving ever-improving results for the patients. The state's jailing of Dr. Kishore brought everything crashing down—and this is where the *real danger and risk* of Vivitrol was revealed.

For it was the Commonwealth of Massachusetts that deprived many of Dr. Kishore's patients of their source for getting their monthly Vivitrol shots by jailing their doctor. Despite horrendous bias in the news stories of Fall 2011 that attempted to lay the blame on Dr. Kishore for daring to keep his patients sober with Vivitrol rather than strung out on methadone, this one pesky fact kept seeping through the media rhetoric: it is the *absence* of Vivitrol that was creating risk, not its administration.

In respect to Ms. Perreault's motion and its attempted condemnation of Vivitrol, Dr. Kishore's response was straightforward:

Vivitrol became a victim of this thing. We published on it, we presented on it, and we trained doctors nationally on how to use it properly.¹⁰ We did not prescribe it indiscriminately or force it on people.

The old saying bears repeating, that the pioneer is the guy with an arrow in his back. Dr. Kishore literally pioneered the use of Vivitrol for opioid addiction,

as the medication had been intended for the treatment of alcoholism. Ms. Perreault was on-hand at the beginning of this revolution and rather than embrace it, she chose to attack it and discredit it. You will find *no mention* of sobriety success rates in her allegations. Like the nation's drug czar, she suppresses facts inconsistent with her agenda and its \$27.9 million payoff. In so doing, she's not in good company.

So contrived is this attack on Vivitrol that we read the allegation (§69) that "Defendants failed to screen or monitor patients receiving Vivitrol to guard against dangerous side effects." But what is the primary complaint against Dr. Kishore? *Excessive testing and screening!* But what judge is going to walk through this morass of rhetoric? Unfortunately, most judges will probably defer to consensus-based thinking, or perhaps to what the nation's drug czar says.

For everything Dr. Kishore's clinics did was tailored to their individual patients, including frequency of drug testing (as proven in earlier articles in this series). The same is true for Vivitrol and who received it and who didn't. Each patient presents differently and has a story of his or her own. A doctor's job is to see patients as individuals, and this is precisely why Dr. Kishore's clinical successes were so stunning: the individual component was always front and center. Review the first four articles and the thirteenth article in this series to reacquaint yourself with this defining aspect of the doctor's efforts.

Bad Law = Bad Medicine

The attempt to levy triple damages against Christian physician Punyamurtula S. Kishore is premised on the three basic categories laid out in the renewed motion. We've rehearsed how the *first* and *third* categories (dealing with legal charges) were nullified by the lead prosecutor in open court. However,

the judge hearing *this* motion will go by the documents in front of her, not by courtroom discussions occurring elsewhere two years earlier. This judge likely is unaware of Dr. Kishore's motion to Revise & Revoke, which makes for a murky future should conflicting judgments come forth.

We've spent considerable ink on the *second* category raised in that motion, concerning Vivitrol. Why was that important? Because in a very real sense, the attorney who drafted those clauses in 2010 against Vivitrol and Dr. Kishore's use of it *was ahead of the curve*. The politicization of drug policy has declared the quest for sobriety to be politically incorrect. The nation's drug czar could easily have drafted that propagandistic condemnation of Vivitrol (which, one must remember, forms only one component of Dr. Kishore's sobriety maintenance program). When you're on the *harm reduction* bandwagon like drug czar Michael Botticelli is, *harm avoidance* alternatives must be kept at bay using all available force.

In the quest to re-sink Dr. Kishore, Ms. Perreault's attorney has, knowingly or not, acted as a surrogate for the nation's drug czar. There is *some* significance in the fact that the first plaintiff listed on his motion is the United States of America—the federal government. Further, the drug czar's current reign (marked not by success but by untold snowballing carnage across all sectors of society) supports the hegemony of substitute narcotics (methadone and Suboxone) to the exclusion of alternatives, particularly sobriety-based alternatives. We're told that it's better to reduce harm than avoid it altogether—except *we're not reducing harm either*, as obituaries and news headlines are pointing out with increasing frequency. The lie that sobriety kills was itself slain on the altar of Dr. Kishore's perfect track record—which is why it's suppressed both at the

national level and in these legal motions.

True, Ms. Perreault's attorney, who shall go nameless at this time, may have written up his allegations against Dr. Kishore's use of Vivitrol not knowing the implications, focusing entirely on his headlong quest to squeeze \$27.9 million out of Dr. Kishore's empty wallet. But because that attorney is openly leveraging a federal law that condemns you even if you've acted unknowingly, Matthew 7:2 seems to apply: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." 🙏

NOTE: Readers so inclined can send assistance to Dr. Kishore at: Dr. Punyamurtula S. Kishore, 535 Clinton Road, Chestnut Hill, MA 02467.

First 13 Articles in This Series:

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

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

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

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

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

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

Article Seven: "Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell"

Read it online at <http://bit.ly/Kishore7>

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

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

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

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

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

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

1. United States District Court, District of Massachusetts, Case No.: 1:10-cv-10255-DJC. Plaintiffs are listed as UNITED STATES OF AMERICA and the COMMONWEALTH of MASSACHUSETTS. Ex rel. MARIA PERREAULT.

2. The original 2010 motion was filed as a qui tam complaint, roughly equating to her filing on behalf of the federal and state governments.

3. COMMONWEALTH OF MASSACHUSETTS SUFFOLK, SS. SUPERIOR COURT DEPARTMENT OF THE TRIAL COURT CRIMINAL NOS; SUCR2013- 11212; 11213 COMMONWEALTH v. PUNYAMURTULA S. KISHORE PREVENTIVE MEDICINE ASSOCIATES, INC. NOTICE OF WITHDRAWAL OF APPEARANCE I, Nancy E. Maroney, hereby provide notice to the Court and the parties that I withdraw my appearance as prosecuting attorney in the above-captioned cases. My last day at the Office of the Attorney General will be April 4, 2014. Assistant Attorneys General from the Medicaid Fraud Division will file notices

to appear and prosecute the above-captioned cases on behalf of the Commonwealth. Respectfully submitted For the Commonwealth, MARTHA COAKLEY ATTORNEY GENERAL Assistant Attorney General One Ashburton Place Boston, MA 02108 (617) 727-2200 EXT 2661

4. <http://www.ncbi.nlm.nih.gov/pubmed/20309383>

5. From client to attorney email communication dated February 10, 2014. There is considerable room to doubt that Dr. Kishore's attorneys knew what to do with the expert witness testimony they were provided. The attorneys' conduct after burning through \$4 million in insurance monies earmarked for Dr. Kishore's defense has been discussed at length in earlier articles in this series.

6. <http://governingdocumentsmass.wordpress.com/2014/01/07/governing-documents-for-drug-testing-in-massachusetts/>

7. http://www.naccho.org/topics/hdpd/upload/partnerships-between-fqhcs-and-lhds_final_11_03_10.pdf -- see page 45.

8. <http://nationalbillingcompanylimited.files.wordpress.com/2013/12/safe-harbor-rules.pdf>

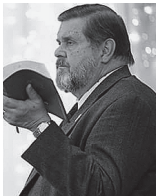
<http://nationalbillingcompanylimited.wordpress.com/2013/12/04/national-billing-company-limited/>

9. Original motion referenced in endnote one above, filed February 12, 2010. You might wonder what the "unlawful incentives" were that the manufacturer of Vivitrol used. The whistleblower tells us exactly what the manufacturer did that was so wicked: the company allegedly provided free samples of Vivitrol to Dr. Kishore's clinics. Yet even this charge has been shown to be completely false!

10. Some of the details about when and when not to use Vivitrol were presented in the first five articles in this series.

The Contribution of Rousas John Rushdoony to Systematic Theology

by Joe Morecraft, III



In the middle 1960s I began embracing the Reformed Faith, and I loved what I was learning. However, I did not know what to do with these new thoughts. I kept them in the “upper story” of my mind while in the “lower story” of my life and ministry, I remained a fundamentalist. Then in the late 1960s I began reading Rushdoony and Van Til, and the “upper story” collapsed into the “lower story,” changing my whole life and ministry.

What did they teach me? Most importantly, I learned that the Reformed Faith is not a mere collection of doctrines, unrelated to life. For the first time I saw the organic and systematic nature of Biblical/Reformed theology.¹ The Bible gives us a body of doctrines that are interacting, interrelated and interdependent elements forming a comprehensive, unified, and logically self-consistent system in the context of the history of the covenant in the Old Testament and New Testament. In other words, the Bible’s theology is knit material, not woven.

For Rushdoony *theology* “begins with the presupposition that Scripture is the word of God, and the duty of the theologian is to understand it and to apply it to every area of life and thought.”² Furthermore, theology, to be Biblical and therefore true, must be *systematic* because of who God is. *Systematic theology* is “not an attempt to systematize scattered ideas or truths found in the Bible, but is rather a setting forth of the

inescapable unity of God’s being, His revelation and His purpose.”³

Everything from God

Second, I learned from Rushdoony that systematic theology is possible only because the one, true and living God is totally sovereign, personal, immutable, truly knowable, omniscient, fully self-conscious and totally self-consistent God. Only such a God can reveal a self-consistent system of doctrine; and only about such a God is a systematic word possible.

Modern theology, based as it is upon man’s reason and experience, cannot produce a self-consistent theology. Neither can synthetic Christianity, such as Arminianism, produce a systematic theology, because it does not take seriously the full Biblical revelation, nor does it start with the premise that God is unchangeable, totally self-consistent, self-contained, fully self-conscious and absolutely sovereign. Only Reformed Christianity can develop such a systematic theology.

Systematic means that the presupposition of theology is not the mind of autonomous man but the sovereign God of Scripture ... it presupposes the triune God as the only ground and means of reasoning and proof ...

Systematics denies the concept of neutrality. There are no neutral facts, no neutral thoughts, no neutral man nor reason. All men, facts and thinking either begin with the sovereign and triune God, or they begin with rebellion against Him.⁴

A Relevant Theology

Third, when I realized that Reformed theology relates to all facets of life and culture, I was thrilled at the thought. For Rushdoony, systematic theology is something far different than an academic pursuit that is “hostile to relevance.”⁵ It is “the effort to apply Scripture systematically to various spheres of faith and life.”⁶ Its purpose is to *interpret* culture and society through the lens of the written Word of God, and then to seek to *change* them in terms of that Word in the power of the Holy Spirit.

Apart from the theological foundations in the Word of God, culture and society cannot be fully understood and appreciated. This means that the directive and interpretative authority of the Bible is comprehensive and life-wide. As Van Til said: “The Bible is thought of as authoritative on everything of which it speaks. Moreover it speaks of everything. We do not mean that it speaks of football games, of atoms, etc. directly, but we do mean that it speaks of everything either directly or by implication.”⁷

Systematic theology cannot be simply an exercise in thinking, and a systematization of Biblical thought. It must be *thinking for action* in terms of knowing, obeying, and honoring God by fulfilling His mandate to us. It cannot be in abstraction from battle. It is related to what happens in church, state, school, family, the arts and sciences, the vocations, and all things else.⁸

The Bible is a manual for dominion under God: it declares God’s word and

requirements, and it summons man to obey. The Bible gives us God's marching orders for creation. Systematic theology cannot content itself with organizing information. The incarnation is at the heart of our faith. The incarnation of God the Son is a unique event but its implications are universal. What God requires of man and the earth must be embodied in all our lives and activities, in all that we are and do, or else we deny the word, and the God who gave the word.⁹

Later on, as I continued to study Rushdoony, I came to see that God would use the wise and persistent application of the theology of the Bible gradually to transform culture and society. The optimism of Rushdoony's theology attracted me. Its victory-orientation regarding history completely changed my view of culture-involvement and the future. I saw that the consistent application of systematic theology to the various aspects of life—education, family, politics, economics, and the like—works! Through our faithfulness to His Word, God changes things, making them better, I Corinthians 15:58.

The strength of Rushdoony's way of doing theology is that he proclaims and applies systematic theology culturally, "as the ground of action to victory."¹⁰

Now, since God is Creator of all things, and governs all things, and since there is no area of life outside of God and outside our duty to Him, it is clear that theology, the declaration of the word of God and its meaning, must govern every area of life and thought. Our Biblical and systematic theology must set forth the requirements and implications of Scripture for the total life of man and for all of creation.

Theology must speak to the whole of life. A theology which becomes an ecclesiastical discipline, and no more, denies the doctrine of creation and God's sovereignty. It treats the God of Scripture as no more than a Greek god,

governing a limited community and territory, and a small cult. The theologies of the churches today are thus implicitly polytheistic and anti-Biblical.

Theology thus must assert the Crown Rights of Christ the King over every area of life and thought. It must set forth and clarify God's command word, the Bible, in order to arm men for action. The Bible is not a devotional manual nor an inspirational book, but a command word for the army of God. To reduce theology to an academic or an ecclesiastical matter is to deny the God of Scripture.

If the God of our theology is merely the God of our imagination, we can confine him within the walls of the classroom and the church building, and have all kinds of room left over. But, if He be the living God, then our theology will burst at the seams as it sets forth the universal commands and demands of God the Lord.¹¹

Because of his understanding of the nature of theology, Rushdoony wrote much about a theology of politics, of education, of culture, of arts and sciences, of vocation and work, of history, and so on and on. He wrote that "a theology silent about such things will be in due time silenced and judged by God."¹²

He has written around fifty books and booklets on a vast range of subjects—apologetics, philosophy, education, politics, history, religion, science, over-population, eschatology, abortion, ethics, pornography, epistemology, psychology, marriage and family, economics, inflation—and, at heart, they are all applications of the systematic theology Rushdoony found in the Bible.

The table of contents of his two-volume work on systematic theology includes chapter titles not ordinarily found in such works precisely because of his understanding of the nature and purpose of systematic theology. Therefore, we find such chapter titles as: "The

Covenant and Land," "Sado-Masochism," "The Sociology of Justification," "Justification and History," "Guilt and the Slave Society," "The Dominion Mandate," "The Theology of the Land," "Government as Monopoly, or, The Politics of Death," "The Land and the Poor," "Debt and the Future," "Vocation and Work," and "Theological Time."

Inevitable and Inescapable

Fourth, Rushdoony taught me that not only is systematic theology necessary for people to think intelligently and logically, but it is also inevitable and inescapable.

Without the concept of systematics and the God it sets forth, we cannot hold to a rational and understandable universe nor to any meaningful order therein. Unregenerate man's reasons and logic operate against the background of chaos and a meaningless void, so that reason and logic are in essence more than irrational: they are absurd. Systematics not only makes reason reasonable, but it declares that there is a necessary and meaningful connection between all facts, because all facts are the creation of the sovereign and omnipotent God and are thus revelations of His purpose and order. The idea of preaching the whole counsel of God is only a possibility if systematics is a reality. Otherwise, there is no necessary and real connection and unity in the word of God, and we have instead a developing, changing word and plan under different dispensations. We have then a fragmented word, not a whole counsel which is a necessary and authoritative unity.¹³

Every man's life is governed by an implicit systematic theology, by certain presuppositions which form a coherent whole and govern his thoughts and life ...

... men are everywhere logical and systematic in their thinking. The problem lies not in their thinking but in their presuppositions.¹⁴

Man's being requires a systematics, and he will either live or die in terms of it. His faith will lead him to action or inaction, to suicide or life. Thus, systematics cannot be avoided. The only question is, which systematics? Every non-Biblical system has collapse built into it. It rests on false premises, leads to false conclusions, and cannot give a valid and rational interpretation of the nature and purpose of life and the world.¹⁵

The Bible for All of Life

Fifth, Rushdoony clarified for me the difference between his way of applying theology to culture and that of Christian philosopher Herman Dooyeweerd, whose magnum opus is *A New Critique of Theoretical Thought*.

Soon after I began reading Rushdoony and Van Til, I started wading through Dooyeweerd. It was all so refreshing, liberating and mind-and-ministry-expanding, that, in my ignorance, I thought they were saying the same thing, because they all claimed to be Reformed and were focusing on culture and society. I had been given throughout my life a Neoplatonic¹⁶ interpretation of the Bible that said that our entire focus should be on the soul and heaven, that "this world is not my home, I'm just a-passing through," and that our hope is that Jesus would suddenly and quietly rapture us out of this world before He turned it over to the Antichrist. Now I was able to see "the big picture" from a totally new and history-affirming perspective, and it was exhilarating.

Because Rushdoony was in California, and I was in east Tennessee, I would invite Dooyeweerdian lecturers from The Association for the Advancement of Christian Studies in Toronto to my church, because they were closer; but as I heard them, and as I read Rushdoony, I saw great differences between them.

The most obvious difference was

that Rushdoony was not afraid to quote the Bible and apply it to our modern society, while the Dooyeweerdians did not.¹⁷ Their pluralism and the vast differences in theology, philosophy, politics, and economics between them and Rushdoony were becoming more obvious to me. Rather than relegating the Bible to one-fourteenth of life,¹⁸ Rushdoony taught me that the written Word of God was given to govern all aspects of human life; and that without the presupposition and application of the Word of God to every area of life, knowledge and morality are both impossible. The choice is always between Christ and chaos.

So, then, Rushdoony taught me the interrelatedness of systematic theology and life, and that that relationship is determined by the inerrant and all-sufficient Word of God. I saw that the work of doing systematic theology is not for ivory-tower academics, but for ordinary Christians trying to live to the glory of God as individuals, parents, children, church members, workers, producers, citizens and friends. Systematic theology is to be taken from the Bible and preached, taught, and lived out in our everyday lives.

"Theology belongs in the pulpit, the school, the work-place, the family, everywhere. Society as a whole is weakened when theology is neglected."¹⁹ To claim to be a Christian who believes the Bible and to try to live as if the Bible is irrelevant to everyday issues, amounts to intellectual schizophrenia.

A Theology of Joy

Sixth, I soon learned that Rushdoony's approach to systematic theology is enjoyable and entertaining, in the best sense of the word. He did theology from the perspective of Psalm 47:6-7, which says: *Sing praises to God, sing praises: sing praises to our King, sing praises. For God is the King of all the earth; sing ye praises with understanding.* This psalm

means that "a theology of the living God will be a theology of joy, victory and confidence."²⁰ "This is the task of systematic theology: to sing praises to God the Lord with understanding"²¹ and "to declare that God is the Lord; He is the King over all creation."²² As a person reads and studies Rushdoony's works, he feels that joy, sense of victory, confidence in the Word of God, and attitude of praise on almost every page. Unlike many books on theology, Rushdoony's works are not cold to the touch. They exude light and heat, moving us to service for the King. 🏰

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1. "It is plain that we are required to know the revelation that God has given us. Yet we would not adequately know that revelation if we knew it only in its several parts without bringing these parts into relation to each other. It is only as a part of the whole of the revelation of God to us that each part of that revelation appears as it is really meant to appear." (Cornelius Van Til, *An Introduction to Systematic Theology* [Unpublished Syllabus, Westminster Theological Seminary, Philadelphia, PA], p. 5).
2. R.J. Rushdoony, *Systematic Theology*, Vol. 1, (Vallecito, California: Ross House Books, 1994), p. xv.
3. *ibid.*, p. 82.
4. *ibid.*, p. 60.
5. Rushdoony used this phrase in a personal letter to me in the early 1970s to describe

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Fools Among Us

by Andrea Schwartz



I doubt many parents, upon looking at their newborn son or daughter, hope in their hearts that their child will grow up to be a fool. That would be as preposterous as desiring that their child have a catastrophic illness or debilitating injury. Parents tend to want the best for their children, and raising a fool does not fit into that category. Yet the very methods employed in raising their little darlings often result in what the Bible classifies as a fool.

The modern thinking regarding a fool signifies stupidity or silliness, and one who makes bad decisions. But, the Bible (with its considerable discussion about fools) is reflected in the third definition of Noah Webster's 1828 *Dictionary*:

In scripture, *fool* is often used for a wicked or depraved person; one who acts contrary to sound wisdom in his moral deportment; one who follows his own inclinations, who prefers trifling and temporary pleasures to the service of God and eternal happiness. *The fool hath said in his heart, There is no God* (Ps. 14:1).

Starting Out as Fools

We all begin life as fools and it is only by God's grace and regeneration through the Holy Spirit that we gain the mind of Christ. Christ was obedient to the entirety of the law; as new creatures, we are to strive to do likewise, relentlessly battling the foolishness that remains in our hearts. What's more, we must identify the fools in our lives, and

"Christ was obedient to the entirety of the law; as new creatures, we are to strive to do likewise, relentlessly battling the foolishness that remains in our hearts."

deal with them appropriately, lest we become like them.

R.J. Rushdoony, in discussing Proverbs 14:9, notes,

There is an unspoken and yet very real communion and community among men.

Fools, meaning in Scripture men who deny God and His law, have an invisible bond: their common guilt. They share a bad conscience, a rejection of God and His Word, a common guilt and a rebellion against God's order. This is the bond between them; their intermediary or mediator is sin and guilt; this brings them together.

There is a like communion among the godly, an invisible bond that brings them together. It is a good conscience before God, and a life which manifests the favor, grace, or goodwill that is born of a life in the Lord. As against the arrogance of the ungodly, there is grace and goodwill. The central point of this proverb is that there is a division between these two kinds of men. While it is invisible, it is very real, and more powerful than many things on the surface. The question for us to ask ourselves is this: in which camp are we?¹

When a child enters a family

(either by birth or adoption), it is the responsibility and duty of the parents to administer Biblical training and discipline. This has many facets that include instruction, correction, commendation, rebuke, and the rod of discipline when appropriate. Each requires wisdom on the part of the parents who must know the law-word of God well enough to determine the nature of any infraction or offense and respond accordingly. This also involves knowing one's child well enough (read: spend enough time with the child) to differentiate between ignorance, confusion, character weakness, or defiance. It most certainly involves teaching what sin is from the earliest encounters with a child so that the standard of right and wrong is clearly communicated.

Rushdoony notes,

We live in an age when all too few people take sin seriously. In fact, many regard it as a mark of being out of date and irrelevant to regard sin as an important matter.

Sin, however, is any want of conformity to, or violation of, the law of God. Failure to take sin seriously is failure to take God seriously, and this is at the heart of our problem.²

Godly knowledge is enhanced by godly influence, teaching, and being shielded, at an early age, from individuals and things that strive to turn people away from God. Thus, those Christians who justify sacrificing their children to a godless public education, complete with all the results of humanistic materialism, are rejecting the Lord and His means of

transmitting godly knowledge. What's more, they are demonstrating to their children those things that are of the utmost importance to them evidenced by the choices they make.

The godly man recognizes that he has been called and chosen by God. He is therefore under authority. His choices have been made by God and set forth in Scripture. The Ten Commandments spell out God's choice and law. Man has no free option. One way is sin, and the other faith, obedience, and blessing. The godly man rejoices in God's Word and choice, and it is his joy that God "shall choose our inheritance for us" (Ps. 47:4).

Our choices thus reveal whether or not we are chosen by God or self-chosen. The self-chosen say, "My will be done," whereas the chosen of God, as C. S. Lewis saw, will say to God, "Thy will be done."³

Built into this process of active obedience on the part of the parents is recognition of the fact that "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). The rod of discipline is not limited to physical punishment, and when used appropriately, this aspect should be rare.⁴ However, for the purposes of this discussion, Proverbs is telling us that where we find children, we will also find foolishness. This requires active, hands-on parenting so that wisdom lessons are inculcated early on in life when the consequences of deviance will have less significant ramifications.⁵

When Fools Raise Fools

It is important to realize that much of our problems today are the result of fools raising fools. Having been coddled as children themselves, and in many cases devoid of any contact with the Bible, many have been successfully propagandized into believing that their

children are good people who need a permissive and exploratory environment in which to thrive. But, as Rushdoony points out,

Solomon made it clear long ago: give a fool, or a simpleminded person, as much as you can, but he will still acquire or inherit only folly: "The simple inherit folly: but the prudent are crowned with knowledge" (Prov. 14:18). According to Solomon, the fools, or the "simple," are not halfwits; they are those who refuse to accept discipline in the school of wisdom (Prov. 1:22–32).⁶

Moreover, while it is true that bad parenting often results in encouraging foolishness, the Bible places the guilt on the individual himself. Since God's imprint is on all of us, the fool bears responsibility for his transgressions. When we all stand before God, we will have to make an account for ourselves, not blame our parents.

By the same token, when a child who has been raised in a covenanted, Christian home disavows his or her upbringing, parents must accept that, although they themselves are still being sanctified and are not without flaws, it is the child who has rejected God and who is responsible for that decision. Certainly, parents can improve in how they steward the lives of their children, but it must be acknowledged that, although we can control behavior and speech to some extent, the heart is something we can only inform.⁷

The root of the fool's trouble is spiritual, not mental. The fool loves his folly, and he keeps returning to it, no matter what one does to keep him away from it. "As a dog returneth to his vomit, so a fool returneth to his folly" (Prov. 26:11). Fellowship with fools is destructive: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

The essence of the fool's life is his rejection of God: "[T]hey hated knowledge,

and did not choose the fear of the Lord" (Prov. 1:29). The prevalence of fools in our day is an outcome of this rejection of the Lord and of godly knowledge.⁸

It is heartbreaking for parents to witness their grown or almost-grown children reject the faith they were taught. Living in a culture replete with those who disregard God's law, sometimes even within the church, can make for turbulent times, especially when there are younger children looking on and paying careful attention to *how* this is dealt with.

The Marks of Foolishness

While there is no "one size fits all" solution to maneuvering through such waters, it must be recognized that when anyone lives as though God does not exist and His law-word is irrelevant, you are dealing with a fool. Moreover, the book of Proverbs deals repeatedly with the reality of having to associate with fools:

Like snow in summer or rain in harvest, honor is not fitting for a fool.

Like a fluttering sparrow or a darting swallow, an undeserved curse does not come to rest.

A whip for the horse, a bridle for the donkey, and a rod for the backs of fools!

Do not answer a fool according to his folly, or you yourself will be just like him.

Answer a fool according to his folly, or he will be wise in his own eyes.

Sending a message by the hands of a fool is like cutting off one's feet or drinking poison.

Like the useless legs of one who is lame is a proverb in the mouth of a fool.

Like tying a stone in a sling is the giving of honor to a fool.

Like a thornbush in a drunkard's hand is a proverb in the mouth of a fool.

Like an archer who wounds at random is one who hires a fool or any passer-by.

As a dog returns to its vomit, so fools repeat their folly.

Do you see a person wise in their own eyes?

There is more hope for a fool than for them. (Prov. 26:1–12)

These are strong words, yet sum up what must be kept in mind when dealing with those who overtly and proudly proclaim disbelief. Too often, we try to lessen these Biblical reminders, allowing for mitigating circumstances or declaring, “But that doesn’t make him/her a bad person.” If we embrace this schizophrenic perspective, we are succumbing to the foolishness of the world, accepting its definitions of what is good and what is bad.

One of the challenges of dealing with fools within our own household and extended family is that our anti-Christian culture exalts wickedness and denigrates righteousness, and there is often very little support for the Biblical prescription of dealing with fools. Christians are told that no matter what, we should engage with unbelieving and/or mocking people as a mark of our Christ-likeness. However, Jesus offered a different message:

And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. (Matt. 10:14)

In other words, our Lord instructs us to plant on fertile ground and invest in those people (no matter what their past) who wish to learn how to please God and keep His commandments, rather than chase after those who don’t have eyes to see or ears to hear.

So, what do parents do whose offspring continue to manifest foolishness despite correction and

instruction? This is not an easy question, made more difficult by the surrounding culture, which agrees with and encourages the wickedness of fools. In some cases, money is spent to send the child to a boarding school or to live with distant relatives. In other cases, extra diligence is required so that other members of the family are protected from the pollution of the rebel. Certainly, there is the need to remain on one’s knees before God, and, additionally, seek the prayers, support, and counsel of brothers and sisters in Christ.

None of this discussion should be viewed as granting permission to neglect the Great Commission given to us as believers. Nor is it license to determine unilaterally who is of the elect and who is not, since we are not granted that omniscience. Keeping in step with Jesus’ direction to judge others by their fruits (Matt. 7:16), and to correct ourselves before we set out to correct others (Matt. 7:1–5), it behooves us to recognize that there are fools among us and that we have a responsibility to respond appropriately. In the process, we must remain steadfast to build and reinforce our house built on the Rock of our salvation.

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

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1. R. J. Rushdoony, *A Word in Season*, vol. 3 (Vallecito, CA: Ross House Books, 2011), pp. 83–84.
2. R. J. Rushdoony, *A Word in Season*, vol. 7 (Vallecito, CA: Ross House Books, 2016), pp. 62–63.
3. R. J. Rushdoony, *A Word in Season*, vol. 5 (Vallecito, CA: Ross House Books, 2014), p. 11.
4. See my blog site www.thekingdomdrivenfamily.com for numerous articles on this subject.
5. Learning to ask permission before taking or using something that a child has not been granted, sets the stage for asking permission to use a phone, credit card, or vehicle later on, all of which can result in expensive and potentially dangerous or fatal results.
6. R. J. Rushdoony, *A Word in Season*, vol. 1 (Vallecito, CA: Ross House Books, 2010), pp. 90–91.
7. Biblical accounts of godly parents with rebellious offspring demonstrate to us the limits of what parents can do.
8. *ibid*.

***Parables: The Mystery of God's Kingdom Revealed Through the Stories Jesus Told* by John MacArthur**

Book Reviewed by Lee Duigon



I had some misgivings about reviewing such a book as this. I'm not a theologian. Who am I to evaluate what a scholar like John MacArthur says about the parables of Jesus?

But I needn't have worried. This is a book written for Christians who seek a better understanding of Christ's teaching—which ought to mean all of us. Instead of abstruse and difficult scholarship, we have in *Parables* a treasury of common sense, accessible to all.

Not that Jesus' parables are simple, although certainly many of them seem simple enough. But some of them do require a great deal of thought before understanding can be reached. To these parables MacArthur is a wise and patient guide, and teacher fit for adults and teenagers alike.

True Stories

First, though, MacArthur takes up the challenge of postmodernism, currently a trend in seminaries and pulpits. Quite simply, this is the notion that a parable, or any other text, has no sure and certain message to deliver, but can only mean whatever the individual reader thinks it means. Indeed, for some preachers, meaning and doctrine are discarded outright, leaving us only with a story that means whatever we want it to mean. MacArthur vigorously refutes this humbug.

"The problem," he writes, "is not that the parable has no true meaning

but that those who come to the story with a heart fixed in unbelief have already rejected the truth the parable was given to illustrate" (p. xviii).

He asks, "What is the significance of Jesus' use of stories as a medium for His teaching? ... As a matter of fact, it is not really a difficult question at all, because Jesus Himself answered it plainly when He said He employed parables for a dual reason—to illustrate the truth for those who were willing to receive it, and to obscure the truth from those who hated it anyway" (p. 191).

Parables, he says, must be *studied*: must be thought over. "A little bit of hard work and conscientious reflection always yields rich rewards in the study of parables" (p. 192).

Postmodernism has wrought mischief in and out of the church, calling into question the very possibility of objective truth.

Why is all this important? Because truth itself is critically important, and the church today is in imminent danger of selling her birthright in exchange for a postmodern philosophy that in effect would do away with the very idea of truth.

That is ground we cannot yield. We must be willing to submit our minds to the truth of Scripture, and we must refuse to subject Scripture to whatever theories or speculations happen to be currently popular in the realm of secular philosophy (p. 202).

If all this seems, in a book review,

to be focusing far too much attention on just the Introduction and the Appendix—well, we're talking about why MacArthur wrote the book. He is a warrior for the truth of Scripture: not "your truth" or "my truth," as secular college students and professors are so fond of saying nowadays, but truth itself—the truth.

"Truth is not judged by how it makes people feel," MacArthur declares (p. 163). Amen.

What Does God Owe You?

He confronts another widespread error, in his chapter on the Parable of the Pharisee and the Publican—the idea that one can earn or deserve salvation by doing good works that somehow make God his debtor.

"No one can justify himself before God; God alone is the justifier of the one who has faith in Jesus" (citing Rom. 3:26).

"This principle," MacArthur writes, "is the simple dividing line between the gospel of Jesus Christ and every erroneous or demonic belief system. Stripped down to its bare essence, every false religion ever devised by reprobate minds is a merit system. All of them teach that justification is earned or achieved by some thing the worshiper does for God..." (p. 107).

We see this all the time in paganism. The Greeks and Trojans of *The Iliad* were always trying to win the favor of this or that god or goddess by offering, or promising to offer, costly sacrifices.

We also see, in *The Iliad*, that just as often as not, the sacrifices availed the sacrifice nothing and the god or goddess proved unable to help.

“The underlying error in all of that—the belief that people can gain God’s favor by being good enough—is the central lie that dominates all false religion,” said MacArthur (p. 108).

Is there any error more common in the church than that? The Pharisee in the parable boasts of his good works, but the lowly publican confesses and repents his sin. “I tell you,” Jesus said, “this man [the publican] went down to his house justified rather than the other . . .” (Luke 18:14).

God does not owe any man a ticket to Heaven. That ticket has already been bought and paid for by Jesus Christ alone.

The Value of a Penny

Rather than take on all Christ’s parables, MacArthur goes into depth on just a dozen of them. He often provides historical and cultural information that can give the modern reader an “aha!” moment.

For instance, in the Parable of the Laborers in the Vineyard (Matt. 20:1–15), Jesus told the story of a landowner who does something that may strike us as terribly unfair. Actually, the parable offers a profound yet simple insight into the grace of God.

At the start of the day, the owner hires some day laborers to work in his vineyard. For their day’s work, he promises to pay each of these men “a penny,” according to the King James Version (Matt. 20:2).

If we modern readers don’t stop to consult a concordance, we’re apt to think, “A penny? Gee, that’s the lowest possible payment he could make!” But MacArthur corrects this mistaken impression by explaining that “a penny,” in the original Greek, is actually a denarius,

a Roman silver coin. And far from being stingy, “The landowner in Jesus’ parable was unusually generous to offer day laborers a full denarius for a day’s work. It was an honorable wage, much more than temporary workers would normally receive for menial labor” (p. 62). So these laborers are already doing much better than they could have reasonably expected.

Three hours later, the owner hires more laborers; but instead of promising them each a denarius, he only says he’ll pay them “whatever is right” (v. 4). He does the same at noon and 3 p.m.—and hires a few more men at 5 p.m., “the eleventh hour,” with just one hour remaining in the workday.

When the time comes to pay the laborers, starting with the men who came last to the vineyard, the owner does something unexpected.

He pays all the men a full denarius, even those who only worked a single hour.

Was that fair to the men who’d worked the full twelve hours? We modern readers, with our minds tainted by today’s secular notions of “fairness,” would probably say no. Certainly the men who’d worked all day long didn’t think so, and they complained about it.

But for all their envy, they hadn’t been cheated, had they? The owner answers, “Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is yours and go your way. I wish to give to this last man the same as to you. Is it now lawful for me to do what I wish with my own things? Or is your eye evil because I am good?” (vv. 13–15).

God’s grace, and the Kingdom of Heaven, are His to give as He chooses. There are no just grounds for envy. Indeed, we have encountered this teaching before, in the Old Testament, in Ezekiel 18:25: “Yet ye say, the way of the Lord is

not equal. Hear now, O house of Israel; is not my way equal? Are not your ways unequal?”

This is addressed to those who complain of God’s mercy in forgiving sinners who, perhaps after a long career of sin, repent and change their ways; they, too, came to the vineyard late in the day—and still receive a full reward.

More Than Just Stories

This is typical of MacArthur’s approach throughout the book. He explores the parables in depth, illuminating them with nuances of Jewish law and custom, history, and sociology which will not have been considered by, or even known to, many modern readers.

Why so much detail?

Because the parables are not just stories, to be told to anyone who will make of them whatever he pleases. They are told to illustrate objective truths about God, His Kingdom, and what He requires of His people. They have explicit meanings, some of which cannot be understood unless the meaning is carefully searched out. But we already ought to know that the Bible is not a book to be mastered in a single reading. It requires, and repays, constant study and meditation.

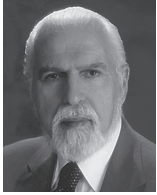
I can’t speak for Biblical scholars, because I’m not one. But for the lay Christian who truly seeks a better understanding of God’s Word, *Parables* is a book that will do good service. 📖

[Note: An excellent companion book to *Parables* would be *Notes on the Parables of Our Lord* by Richard Chenevix Trench, originally published in 1861. In this book all the parables are discussed, along with many of the interpretations offered over time. A highly useable 2015 edition of the book is available from Forgotten Books, Dalton

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Doctrine of Selective Depravity, Parts I-III

by R. J. Rushoony (Reprinted from the *Chalcedon Report*, August-October, 1976)



Part I

To all practical intent, there are three basic doctrines of the nature of man, although numerous variations of each exist. The *first* is the *doctrine of man's natural goodness*. This is more often affirmed in theory than in fact. To affirm that man is naturally good means sometimes that man as he is needs no improving. Everything that is, some in more than one age have affirmed, is holy. Evil is a myth, and every person, thing, or act is holy. There is, then, no such thing as an evil person or an evil or perverted act. The logic of the doctrine tends to this position. Others, however, affirm the goodness of man but the evil of the environment, and the environment can be defined almost in any way possible. The problem then becomes this: if man is naturally good, why is he so readily prone to evil influences? The doctrine of the natural goodness of all men is more logical, but then no change or progress is necessary. A good humanity in a good environment means that all things as is are as they should be.

Humanism, however, has usually preferred a *second* doctrine, the *doctrine of selective depravity*, one of the most pernicious ideas ever propagated by man. According to the doctrine of selective depravity, most men are naturally good, but some men are diabolically evil. These depraved men have been variously defined in various eras: priests, pastors, communists, fascists, capitalists, bankers, the masses, the blacks, the whites, the Jews, Germans, Japanese, the Americans, and so on. The doctrine of

selective depravity, whether in the hands of radicals, conservatives, or liberals, leads always to Pharisaism. Depravity is limited to a class or group. Instead of seeing the problem as sin, and sin as pandemic to all men in Adam, it sees sin as limited to a segment of humanity. Instead of fighting against sin, it calls upon us to fight against a particular group of men. This means a radically different plan of salvation than that which is set forth in Scripture. Instead of Jesus Christ as the Savior of all men, of every race, color, and class, it sees one segment of humanity, the "good guys," as the world's hope. The problem, then, is to exorcise the "bad guys."

Because of the prevalence of the doctrine of selective depravity, the modern era, and especially the twentieth century, has become a time of especially bloody warfare, torture, and persecution. On all sides, men seek a solution by going after their scapegoats. The present hue and cry everywhere about "corrupt politicians" is an example of this idea of selective depravity. There is no reason to believe that the people are any better than their politicians, and they are probably not as good, but there is a widespread pharisaic moral self-satisfaction today in exposing the sins of politicians. The politicians themselves, of course, have often gained power by using the idea of selective depravity to damn a class or group and appeal thereby to the pharisaic greed and self-satisfaction of the electorate.

Marxism thrives on the doctrine of selective depravity. Having carried the doctrine to its logical conclusion, the Marxists find that every use of the idea

favors their position and finally leaves them the winners.

The doctrine of selective depravity ensures conflict, not against sin, but between man and man, class and class. It has made humanism the most divisive creed ever to exist, and it leads to the isolation and "alienation" of man. In terms of this doctrine, no solutions are possible. A whole segment of mankind must be exterminated, if this doctrine be held, or at the very least brainwashed into submission. However, as new problems arise, a new group will be classified as the depraved class, because no other explanation for evil is possible.

The doctrine of selective depravity is basic to modern politics, education, sociology, and, too often, our religions. As long as this doctrine prevails, and it is deeply imbedded into modern man's being, no solutions are possible. In fact, every "solution" only aggravates the problem.

The *third* doctrine is the Biblical doctrine of *total depravity*. By total is meant that all men are involved in it, and that the total life of man is involved in his depravity. It does not mean that the totally depraved man is not capable of some good. It does mean that the depravity is total in its extent in all of mankind and in all of a man.

In such a situation, it will not do to limit depravity to a class, race, or group. All men in Adam have a common nature. The problem is thus not limited to some men, nor is the answer in any man. As St. Paul declares, in his great theological, social, and political statement, "There is none righteous, no, not one" (Rom. 3:10). The answer is in God

incarnate, Jesus Christ, who redeems man from his plight, gives him a new nature, and enables him to walk, not in the spirit of disobedience, but in the spirit of obedience to God and His law.

Man is removed from the bondage of his depravity into the status of a covenant man. Once a covenant-breaker, he now becomes a covenant-keeper. No longer an outlaw, he becomes God's law-man. He is now on the road to dominion as God's dominion man.

There is thus no solution to our social crises as long as the humanistic doctrines of man's natural goodness, or of the selective depravity of man, prevail.

Part II

The doctrine of selective depravity is a doctrine of radical Pharisaism. By isolating depravity in a particular class, race, or group, it implicitly locates virtue in all others, particularly in the defining group. If evil is a national or racial trait, then membership in the other group, whether black, white, red or yellow, Anglo-Saxon, Arab, Japanese, or whatever it may be, constitutes virtue. All "facts" are collected to prove the point: we are the good guys, they are the bad guys. This is a very widespread and common practice, but it is no less evil and pharisaic for that.

(As a boy, I picked up an interesting form of this doctrine of selective depravity. My father went to Scotland for his advanced degrees and fell in love with the people and country. His Scottish friends kept me well supplied with books and magazines full of Scottish tales. Sir William Wallace was an early hero. The English were the villains, foul despoilers of all things good and pure. My American history confirmed that! I have since learned differently, but *not* because my wife is of Scottish ancestry! At any rate, Scottish nationalism is *no* surprise to me. I am only amazed that it took so long to develop.)

But, to return to the very aspects of the doctrine of selective depravity, it is inevitably a doctrine of murder. Sin must be destroyed. If sin is in us, we must through Christ destroy the principle of sin in order to be redeemed and to redeem history. However, if sin is incarnate in a race or class, it is then logical to destroy that race or class. Capital punishment is basic to human action, whether admittedly so or not. Marx placed virtue in the workers and evil in the middle (and upper) class. Hence, Marxism works to execute and eradicate the incarnations of evil in its midst. Hitler defined the evil class as the Jews: hence, the Jews had to be destroyed. Hitler himself had no anti-Jewish beliefs: his action was pragmatic. However, the logic of his position required, in a time of emergency, the elimination of evil. The result was the gas chamber. In the latter days of the war, he believed that the Germans were unworthy of him and betraying him, so he set the stage for the destruction and partition of Germany.

Whatever form the doctrine of selective depravity takes, it is a call, logically, for murder, and it begins to express itself accordingly. It declares: The only good Indian is a dead Indian. The only good Jap is a dead Jap. The only good black is a dead black. The only good honky is a dead honky (or white). The only good cop is a dead cop. The only good lawyer is a dead lawyer (according to something passed on to me today). And so on and on.

The doctrine of selective depravity leads not only to Pharisaism, and murder, but to a pharisaic self-righteousness about the most vicious murders. It closes the door to Christ's salvation, because it defines sins, not in terms of every man's apostasy from God, and the fall of man in Adam, the federal head of all men without any exception save the second

Adam, Jesus Christ, but it defines sin in terms of some men, other people. Salvation then means the elimination of these other people. On all sides of the political scene, the answer to problems is in terms of the doctrine of selective depravity. Who is to blame? Why, the Communists, the conservatives, the whites, blacks, Jews, capitalists, workers, or what have you. The result is a radical incapacity to deal with the problem. Every "answer" only aggravates it.

In terms of Scripture, *every man* is created in God's image, to be God's covenant-keeper, and to be a dominion man, subduing the earth under God's law to be God's Kingdom. *No* man is exempt from this calling. It is *not* enough to profess faith and to be moral: we are called upon to develop God's dominion requirements and to make every area we live and work in an outpost of His Kingdom. Otherwise, we are called "unprofitable servants," and are cast into the "outer darkness" (Matt. 25:30).

The means to dominion is the law of God, the means to sanctification. God's covenant people live in terms of God's covenant law. This means tithing, restitution, responsibility, the family as the basic governmental and social unit, and much, much more.

There are different kinds of outlaws and prisoners in a jail. Some are there for major offenses like murder, rape, and kidnapping; others are petty criminals, with a string of small crimes. *But all are outlaws.*

Similarly, if we feel that we have not committed any "major" sins against God and are therefore still a part of His family, we must remember that all sin has as its principle the belief that "my will, not God's be done, unless it is to my advantage and convenience to obey God." *The principle of selective obedience* is as offensive to God as the principle of selective depravity.

The covenant man knows that his problem was total depravity: in every area of his life he served himself rather than God. By God's grace, he is now a redeemed man, a dominion man, and therefore a law-man, not an outlaw. Christ's declaration becomes his also: "Lo, I come to do thy will, O God" (Heb. 10:9). Salvation for him is not the elimination or murder of a social class, race, or group, but the atoning death and the resurrection of Jesus Christ. The mark of salvation and the way of sanctification is the delight in God's law-word, and his desire to place his whole life and world under God's law. His calling becomes, in the words of T. Robert Ingram, "The world under God's law," beginning with himself. This is not a doctrine of salvation by murder: it is a calling to regeneration and life in and through Christ.

Part III

The doctrine of selective depravity creates a political order and a law structure after its own image.

In an earlier era, when kings and noblemen ruled, and again in the age of aristocracy, it was a common conviction that the "rabble" were incapable of morality and order unless kept firmly in check by a powerful force. Intelligence, virtue, responsibility, and the ability to rule were powers communicated by blood and rank.

Later, this idea of a ruling elite took various other forms: the Germans, Anglo-Saxons, the whites, the workers, the Freemasons, and so on, and now it is gaining modern forms in Asia and Africa, where such ideas have long existed. Marxism, of course, holds militantly to one version of this faith.

We have seen that the final implication of the doctrine of selective depravity is salvation by murder. Eliminate the evil group. Of course, reeducation is often attempted first, but, in a society

of failures, as in Marxism and Fascism, there must be a sacrificial victim for the continued failures. The evil class or race must therefore be "purged."

In the meantime, however, the people are told that their political order is their savior, and that salvation is a matter of law, and, in democracies, this also means elections. Elect the right people, who will pass the right laws, and salvation will arrive or be accomplished. More Social Security, Medicare, more taxes on the rich (or middle classes, or poor), more this and that kind of legislation, and paradise will begin.

This program of salvation by law means legislating against certain people in favor of other people. It means legislating against the rich, the poor, the middle classes, this or that race or class, or whatever group is defined as evil.

It is easy, of course, for the devout believers in the doctrine of selective depravity to catalogue the sins of the evil class. We all have our share of sins. On one trip, a man tried hard to convince me of the special depravity of the oil companies and the international bankers. All our problems and evils he traced to them. When I tried to present a Biblical doctrine of sin, he was rude, arrogant, and hostile. I had a duty to keep quiet and listen to him, or else I would lead people astray with my ignorance! Later, his wife apologized for what I learned was his chronic behavior and added, "I don't know anything about the oil companies and bankers, but I do know from living with my husband that they have no monopoly on sin!" Exactly. There is no monopoly on sin. No class, race, or group has a corner on the sin market (although all nowadays seem to be trying!).

Legislation as well as thinking which has as its premise the doctrine of selective depravity not only denies the facts about all men, but it denies the very idea of justice. True justice, God's

justice, requires that we be blind to the people involved but alive to God's requirements. It is in this sense that justice is blind, blind to human prejudices, partisanship, and claims, but alive to the law of God. God declares, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour" (Lev. 19:15). We are not justified before God's law by our estate: rich or poor, believer or unbeliever, clergyman or layman, our estate is not a determining factor, but God's law is at all times to govern all men. At the same time, we cannot, in rigorously applying God's law, forget that we are also under it, and that the person on trial is our "neighbour." We cannot treat him as a different kind of humanity in whom selective depravity is operative. As the old expression has it, we are to remember, "There, but for the grace of God, go I."

The doctrine of selective depravity overthrows justice because it legislates in terms of class, race, or group. It declares a segment of humanity to be the depraved element by nature, because of their membership in a class, race, or group. Injustice then becomes a way of life, as it is now, in varying degrees, all over the earth.

Moreover, if we believe that some other group is the selectively depraved group, then it easily follows that they will decide that we are the selectively depraved blight upon the earth. Present-day economic and political thought begins and ends, on the whole, in terms of the doctrine of selective depravity.

The returns are now coming in. Politics has long operated on this premise of selective depravity. Now more and more people are concluding that the depraved class is the political one, politicians and bureaucrats. Terrorists are increasingly in evidence everywhere,

and political assassinations are becoming common, because the true believer in selective depravity believes finally in salvation by murder. The solution is then simple: kill the men of the establishment, and freedom and paradise will be born. Hence, “death to the pigs,” or death to the establishment in its every form. Salvation by murder becomes a passionate faith and hope. And I do mean passionate, as I have often seen. For example, on one occasion, I argued with a university student, who believed in selective depravity. He lost his temper, and began to shout that all the pigs in power should be killed, and I should be “prevented” from going around the country corrupting people. It does not take too much pressure for such people, whatever their politics, to express their demands for murder.

Consider, then, what hard times will do to many of them. It will push them over the edge in demands for revolutionary or for repressive, reactionary actions. Salvation by murder will become a faith in action. Reasoning with such will not work. The premise of their thinking, whatever their professed politics of religion, is a false doctrine of man, a doctrine of selective depravity. Nothing short of a return to the total Word of God can give men and nations a new direction. 🏰

Rushdoony... *Brief History cont. from page 5*

6. *ibid.*, entry of Tuesday, Nov. 27, 1951.
7. *ibid.*, entry of Sunday, Oct. 19, 1952.
8. *ibid.*, entry of Friday, Sept. 26, 1952.
9. *The American Indian*, p. 36.
10. *ibid.*, p. 38.
11. Work journal of R.J. Rushdoony, entry Wednesday, March 21, 1951.
12. *ibid.*, entry of Wednesday, July 4, 1951.
13. *ibid.*, entry of Wednesday, July 26, 1950.
14. Personal letter of R.J. Rushdoony to Mr. Van Sprousen dated Oct. 25, 1958.
15. Work journal, entry of Dec. 5, 1950.

16. Work journal, entry of Thursday–Wednesday, July 17–23, 1952.
17. Ronald rejected the faith later in life and distanced himself from the family. Later, after abandoning his own family, he readopted his birth name.
18. Work journal, entry of Sunday, Sept. 14, 1952.

Morecraft... *Systematic cont. from page 14*

those “conservative” Presbyterians who were opposed to their own historical emphasis of cultural involvement for the purpose of Christian reconstruction.

6. Rushdoony, *Systematic Theology*, Vol. I, p. xv.
7. Greg Bahnsen, *Van Til's Apologetic*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1998), p. 36.
8. *ibid.*, p. 103.
9. *ibid.*, p. 103.
10. R.J. Rushdoony, *Roots of Reconstruction*, (Vallecito, California: Ross House Books, 1991), p. 985.
11. *ibid.*, pp. 984–985.
12. *ibid.*, p. 985.
13. Rushdoony, *Systematic Theology*, Vol. I, p. 61.
14. *ibid.*, p. 79.
15. *ibid.*, p. 66.
16. For an explanation of Neoplatonism, see Rushdoony's book, *The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity*, (Fairfax, VA: Thoburn Press: 1978).
17. “Dooyeweerd would have the Christian philosopher do his work under the subjectively controlling grip of the ‘word of God’—not the text of Scripture ... but the ‘spiritual power’ of its pre-theoretical theme of creation-fall-redemption as addressed to ‘the heart.’ Thus, Dooyeweerd contends that philosophy should be ‘controlled by’ the word (its spiritual power) but not ‘derived from’ the Bible (its textual meaning).” (Greg Bahnsen, *Van Til's Apologetic*, p. 49.)
18. The Dooyeweerdians divided life into what they called 14 “law spheres” or “cosmic modalities,” and the textual content of the Bible is related only to “the pistical modal-

ity” or “the sphere of faith..” For an expose of the unbiblical nature of Dooyeweerdianism, see Robert Morey's book, *The Dooyeweerdian Concept of the Word of God*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1974).

19. Rushdoony, *Systematic Theology*, Vol. I, p. xv.
20. Rushdoony, *Roots of Reconstruction*, p. 985.
21. Rushdoony, *Systematic Theology*, Vol. I, p. 107.
22. *ibid.*, p. 105.

Duigon... *Parables cont. from page 19*

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Playing the Card

by Andrea Schwartz



Anyone who has played Monopoly knows about the “get out of jail” card. This card allows the player to avoid the unpleasant outcome of missing a turn. In the course of the game, if a player lands on a space or draws a card sending him to jail, this card can come in handy.

Too often in life, without openly acknowledging it, we all seek to have such “cards” in reserve and pull them out when it suits us. More than once during mentoring times with wives, I hear about husbands pulling out the “submission card” on them, virtually ending all discussion. Does the Bible teach that God gives husbands such a “submission card”? If so, where do we find it? Moreover, what does it entail? Does God give women a “you are not being loving to me” card of their own to justify actions that stem from frustration when their husbands are not being loving to them?

In Ephesians 5:22–33, St. Paul lays out the basic premises to bring about harmony in marriage.

Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splen-

dor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Anyone who has been married for any length of time knows that these directives are impossible to attain apart from regeneration. In other words, these are instructions to act beyond our sinful inclinations, responding to the guidance of the Holy Spirit. However, the Scripture nowhere contains a directive to husbands to enforce a wife’s submission. Nor does it direct a wife to reprove or correct her husband for failing to love her as Christ loves His church. These commands to submit and to love are directed to each partner in the marriage by the Word, and are a matter of individual obedience, on the part of husband and wife, *to the Lord*.

Too often, couples use this portion of Scripture to bludgeon each other, pointing out where the other party is failing, rather than rectifying their own areas of non-compliance. This is a prime example of focusing on the speck in another’s eye while living comfortably with the plank in your own (Luke 6:41–42). A spouse is not free to disregard the

directive particular to him/her based on the other person’s dereliction of duty. Therefore, in essence, there is no such thing as the “submission card,” or the “love me card.”

An Important Difference

It is useful to examine the difference between submitting to authority and being a submissive individual. If I am driving down the freeway and I see a car behind me marked as a highway patrol car with the lights on, I know that I am to pull over to the side of the road. I do this because I am submitting to the authority of the highway patrol. If I am told that I was driving too fast, and I disagree (let’s say I had my cruise control on and I know I wasn’t), I should not be required to say, “Yes, Officer, you are right I was speeding.” That would amount to being submissive to what he alleged disregarding what I know to be true. I, then, can challenge the assertion of the officer without challenging his authority. This distinction applies to every area of life and thought, and thus is the Biblical way to be under authority.

Imagine a marital relationship where each spouse strives to outdo the other in showing honor (Rom. 12:10), even when in the midst of a disagreement! For it is in times when the two are at odds with each other that the temptation to dishonor is greatest. What does it mean to show honor? Is it a one-way street or are both parties in a marriage called to do so? The answer lies in the creation account of the institution of marriage.

God did not give Adam his wife immediately after he was created. God

allowed Adam to feel his need for a counterpart of his own apart from the animals. God declared that it was *not good* that Adam go through life on his own and gave him one who was compatible, yet different from him—Eve. Although they were one flesh, they remained two individual people with callings separate from each other—Adam, the husband (leader, provider, and protector) and Eve his helper (nurturer and mother of all). Neither was to determine autonomously what was good and what was bad, in terms of their marriage or in any other regard.¹ God's Word, from the beginning, was to be the necessary and only standard by which to fulfill their respective callings.

Adam in Eden no doubt had at least one pet dog from the moment of his creation as a mature man. He was created mature into a mature creation. If all he needed was someone or something to boss and to order to come at his whistle, or his beck and call, a dog would have been sufficient. But God said, "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:18). A helpmate is *not* a doormat, but a subordinate and necessary partner.²

Unquestioning Obedience?

Eve was created to help Adam, but nowhere in Scripture does it say that Eve was to get her direction as to *how* to help her husband *from* her husband. I believe it is a distortion of God's created order when men take it upon themselves to assume that they are righteous in demanding that their wives submit to them unquestioningly, as if they were to be some sort of robot.³ R.J. Rushdoony notes,

The requirement of unquestioning obedience by any human authority is a sin and defiles the very intent of God's word. The unquestioning obedience which Scripture requires is only to

God, never to kings, rulers, employers, husbands, or parents. To render unquestioning obedience is *sin*.

Obedience thus is basic to God's plan for man, but all obedience must be to the word of God: "those things which are revealed belong unto us." "The secret things" means essentially the hidden things of the future, and the "revealed" means "the unfolded issues of the day" in terms of the law-word of God (James Moffatt). In a secondary sense, however, all that the word of God forbids to us means not only the issues of the future, but also men and the things of today. We cannot treat the world as something totally ours to use: it must be used under God. We cannot treat people as our creatures. Even in marriage, in its sexual relationship, the boundary is sharply drawn. The menstruous woman cannot be taken (Lev. 18:19, 20:18): to do so is to treat her as totally man's creature, which no man can do. The woman was also guilty, if she permitted it.⁴

Thus, the basis of a godly marriage is a commitment and covenant to God's law as the primary means to live a holy life, followed closely by a commitment and covenant to serve God's Kingdom together. Without a fidelity to God's Word as the standard, circumstances of disagreement or conflict will deteriorate into an autonomous struggle for domination.

Another passage that is often cited regarding the marital relationship comes from 1 Peter 3:1–7:

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's

sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

It is important to note the fact that the first word in each directive is "likewise." The likewise has to do with what St. Peter covers in the early part of this epistle. He is speaking to all believers in terms of the necessity to go beyond the milk of the Word and learn how to apply the law of God over every area of life and thought. He addresses rulers and subjects, masters and slaves, and every other institution. Therefore, in the truest sense, no person in any position has a "divine right" to lord it over anyone else. Rather than resort to anarchy and revolution when those in authority act this way, it is the Word of God that must direct our action and response. Rushdoony notes,

"The secret things" of God extend to our own lives and persons. We are not our own: our todays and tomorrows are totally under the government of God, and, beyond our obedience to His law-word, we have no right to demand special knowledge, reward, or privileges. Precisely because God requires us to be obedient to Him, He at the same time sets boundaries on our authority over one another and our claims upon one another. We have Christian liberty to the degree that we have Christian obedience.⁵

Who Should Do the Teaching?

Husbands and wives need instruction and guidance in fulfilling their du-

ties to God in their respective callings. Although God's law-word is sufficient for such instruction, St. Paul in his letter to Titus makes it clear who should be doing the teaching: older women teach the younger ones, and older men teach the younger men (Titus 2). The assumption, of course, is that those with age and experience filter both in terms of fidelity to Scripture, not replacing doctrine with personal preference. Having gone through similar circumstances themselves, older believers can offer perspective and insight.

There may well be times when a wife disagrees with how her husband is providing and protecting. She may advise, but he remains responsible for those aspects. Likewise, there may be times when a husband does not like the form or manner in which his wife performs her duty as a helpmeet, but that should not nullify the duty of the wife to help, as she understands it from Scripture. Much of this can and should be learned from those God has ordained to be the teachers.

How have we lost a heritage that included men and women working together in unity, with mutual respect and honor? Rushdoony sheds some light:

In the European tradition, rulers were compared to God, and husbands to Christ, employers to God, and priests and pastors to Christ, without any real stress on the difference between absolute and relative authority. In the American tradition, the Puritans began by resisting authority in the name of God, and they established a tradition of godly and relative authority as against idolatrous and divine right authority. As a result, America has not had the revolutions and social upheavals so common to Europe. Too many European groups in the U.S. today are reviving this dangerous tradition, wherein rulers expect people to be unquestioningly obedient, wives to be docile cows, employees to bow and scrape before their employers,

and church members never to question the pastor or priest in his infallible wisdom. The result is either stupid obedience or wild rebellion.

The Puritan wives were not given to servile obedience, and they provided the strong-willed helpmeets necessary to the conquest of a continent. The Puritan men held that the Kingship of Christ was the only absolute power, and they acted on that principle.

Today, as anarchy and contempt for authority are spreading everywhere, the worst possible answer is a blasphemous and idolatrous doctrine of authority. The only valid answer to either of these two crimes is godly authority.⁶

When the Kingdom of God and His righteousness are paramount, normal day-to-day conflicts can be resolved as a husband and wife self-consciously apply God's commands. Sadly, premarital counseling avoids the mundane, daily issues a couple will face, and fails to spend time exploring the difference between mere abstractions and actual convicting application. Since marriage is a voluntary union (unlike being born into a family), it is incumbent upon each of the parties to resolve that they know exactly what they are promising to uphold, and have demonstrated to each other the understanding of Biblical directives and a commitment to God's Word as the only and final authority.

One might think that this perspective would prevent marriages from ever taking place, setting the stage for power struggles. On the contrary, for believers contemplating marriage, the Biblical doctrine of authority establishes a bond of mutual respect for the unique roles God has ordained for the husband and for the wife. Moreover, rather than presume a "happily ever after" mentality, there would be a strong foundation laid to weather the eventual storms of life. Obedience to the commands and

ordinances of God is fundamental to the Christian life. If we wish to see our culture restored based on the family as God's primary institution, we need to get this right, moving away from a pagan mentality that asserts the powers of human beings can ever be absolute.

The origins of this belief are in pagan antiquity and in emperor worship. They rest in the belief in the immanent deity inherent in earthly powers. This pagan concept has infiltrated and corrupted the Biblical doctrine of obedience. It must be resisted, and the people of God must be taught that it is a *sin* to *require* unquestioning obedience, and a *sin* to *yield* it. We are not God: we cannot require or expect for ourselves the absolute obedience due unto God. We are not man's creature: we cannot yield to any man the absolute and unquestioning obedience due only unto God. The church must be cleansed of the requirement of pagan obedience or it will continue under the judgment of God.⁷ 🏰

1. This is the sin of Genesis 3:5, using our own definitions of good and evil and not God's.

2. R. J. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, [1983] 2004), pp. 495–496.

3. Those who use internet sites are well aware of CAPTCHA, a challenge-response test used in computing to determine whether the user is human. Any honest examination of Proverbs 31 demonstrates that Scripture not only demands women be godly, but they exercise their jurisdictional role in marriage as a fully capable human. The Bible does not call for a robotic partner in marriage. When such is the foundation of a marriage, a husband who demands such unquestioning obedience is guilty of stealing and coveting his wife's calling, time, and conscience.

4. *ibid*, p. 497.

5. *ibid*.

6. *ibid*, pp. 497–498.

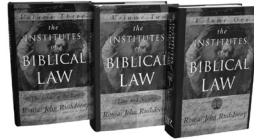
7. *ibid*, pp. 498–499.

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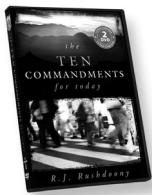
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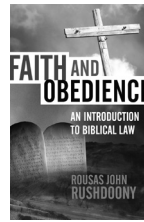
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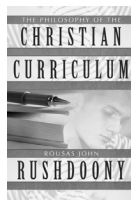
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R. J. Rushdoony reveals that to be born again means that where you were once governed by your own word and spirit, you are now totally governed by God's Word and Spirit. This is because every word of God is a binding word. Our money, our calling, our family, our sexuality, our political life, our economics, our sciences, our art, and all things else must be subject to God's Word and requirements. Taken from the introduction in *The Institutes of Biblical Law* (foreword by Mark Rushdoony). Great for sharing with others.

Paperback, 31 pages, index, \$3.00

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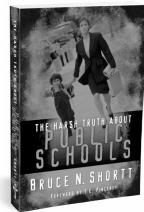
Education



The Philosophy of the Christian Curriculum

By R. J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, the Christian educator carries the state's humanism with him. A curriculum is not neutral: it's either a course in humanism or training in a God-centered faith and life.

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The Harsh Truth about Public Schools

By Bruce Shortt. This book combines a sound Biblical basis, rigorous research, straightforward, easily read language, and eminently sound reasoning. It is a thoroughly documented description of the inescapably anti-Christian thrust of any governmental school system and the inevitable results: moral relativism (no fixed standards), academic dumbing down, far-left programs, near absence of discipline, and the persistent but pitiable rationalizations offered by government education professionals.

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Intellectual Schizophrenia

By R. J. Rushdoony. Dr. Rushdoony predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today.

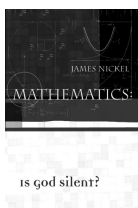
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The Messianic Character of American Education

By R. J. Rushdoony. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.

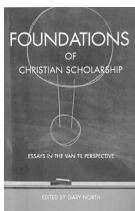
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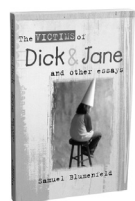
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The Foundations of Christian Scholarship

Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

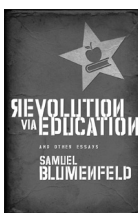
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By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined.

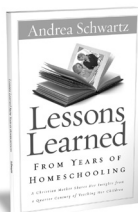
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Revolution via Education

By Samuel L. Blumenfeld. Blumenfeld gets to the root of our crisis: our spiritual state and the need for an explicitly Christian form of education. Blumenfeld leaves nothing uncovered. He examines the men, methods, and means to the socialist project to transform America into an outright tyranny by scientific controllers.

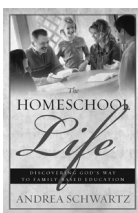
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Lessons Learned From Years of Homeschooling

By Andrea Schwartz. After nearly a quarter century of homeschooling her children, Andrea experienced both the accomplishments and challenges that come with being a homeschooling mom. Discover the potential rewards of making the world your classroom and God's Word the foundation of everything you teach.

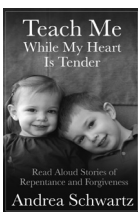
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The Homeschool Life: Discovering God's Way to Family-Based Education

By Andrea Schwartz. This book offers sage advice concerning key aspects of homeschooling and gives practical insights for parents as they seek to provide a Christian education for their children.

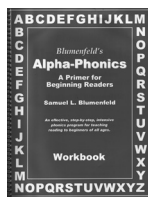
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Andrea Schwartz compiled three stories drawn from her family-life experiences to help parents teach children how the faith applies to every area of life. They confront the ugly reality of sin, the beauty of godly repentance, and the necessity of forgiveness. The stories are meant to be read by parents and children together. The interactions and discussions that will follow serve to draw families closer together.

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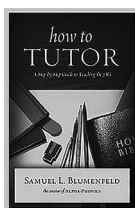
By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant digraphs, followed by the consonant blends, and finally the long vowels in their variety of spellings and our other vowels. It can also be used as a supplement to any other reading program being used in the classroom. Its systematic approach to teaching basic phonetic skills makes it particularly valuable to programs that lack such instruction.

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The **Alpha-Phonics Readers** accompany the text of Sam Blumenfeld's *Alpha-Phonics*, providing opportunities for students to read at a level that matches their progress through the text. These eleven readers move from simple sentences to paragraphs to stories, ending with poetry. By the time a student completes this simple program, the phonetic reflex is well-established. This program has also been successfully used with functionally illiterate adults.

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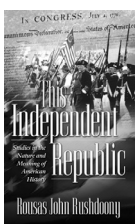
How to Tutor by Samuel Blumenfeld demystifies primary education! You'll learn that you can teach subjects you already know without requiring specialized academic training or degrees. Here's what you'll discover:

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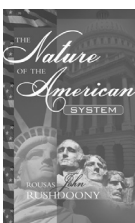
American History & the Constitution



This Independent Republic

By R. J. Rushdoony. Important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history.

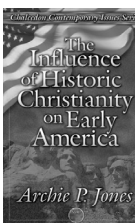
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By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to ecclesiastical structure. Christianity positively and predominately (though

not perfectly) shaped culture, education, science, literature, legal thought, legal education, political thought, law, politics, charity, and missions.

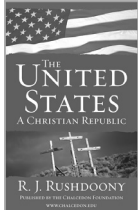
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Biblical Faith and American History

By R. J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area.

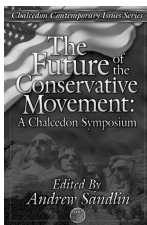
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The United States: A Christian Republic

By R. J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

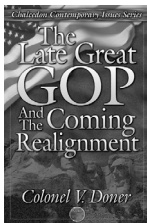
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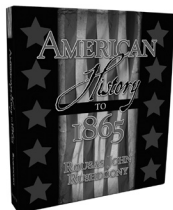
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By Colonel V. Doner. For more than three decades, most Christian conservatives in the United States have hitched their political wagon to the plodding elephant of the Republican Party. This work is a call to arms for those weary of political vacillation and committed more firmly than ever to the necessity of a truly Christian social order.

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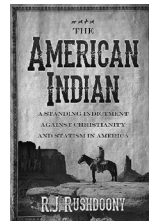


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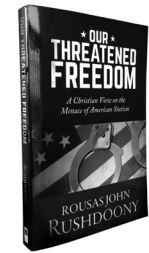


The American Indian:

A Standing Indictment of Christianity & Statism in America

By R. J. Rushdoony. America's first experiment with socialism practically destroyed the American Indian. In 1944 young R. J. Rushdoony arrived at the Duck Valley Indian Reservation in Nevada as a missionary to the Shoshone and the Paiute Indians. For eight years he lived with them, worked with them, ministered to them and listened to their stories. He came to know them intimately, both as individuals and as a people. This is his story, and theirs.

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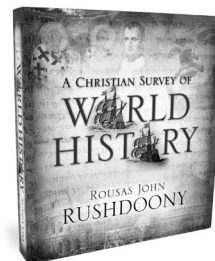


Our Threatened Freedom:

A Christian View of the Menace of American Statism

R. J. Rushdoony reports on a mind-boggling collection of absurdities by our legislators, bureaucrats, and judges—from making it against the law for a company to go out of business, to assigning five full-time undercover agents to bust a little boy who was selling fishing worms without a license. Written some thirty years ago as radio commentaries, Rushdoony's essays seem even more timely today as we are witnessing a staggering display of state intrusion into every area of life.

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World History

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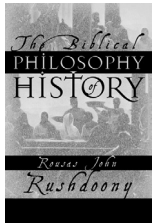
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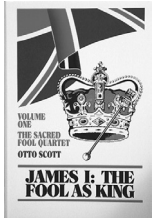
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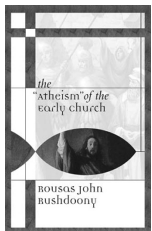
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By Otto Scott. In this study, Otto Scott writes about one of the "holy" fools of humanism who worked against the faith from within. This is a major historical work and marvelous reading.

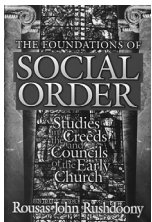
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By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different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

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The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.

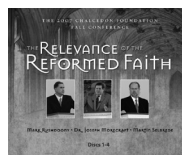
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Philosophy



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By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

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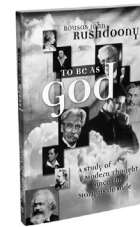
The Word of Flux:

Modern Man and the Problem of Knowledge

By R. J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know

anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

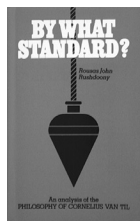
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By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times such as Marquis De Sade, Shelley, Byron, Marx, Whitman, and Nietzsche. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

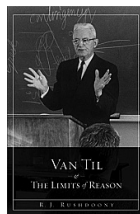
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By What Standard?

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

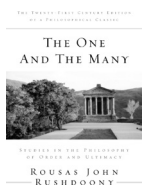
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Van Til & The Limits of Reason

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

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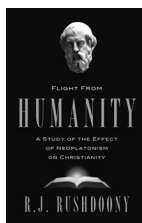


The One and the Many: Studies in the Philosophy of Order and Ultimacy

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

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

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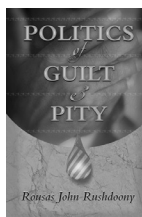


The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity

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

reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

Paperback, 84 pages, \$13.00



Psychology

Politics of Guilt and Pity

By R. J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that

the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

Hardback, 371 pages, index, \$20.00

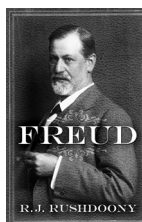


Revolt Against Maturity

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

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

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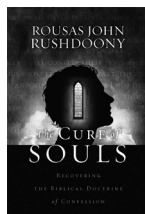


Freud

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

influence in society.

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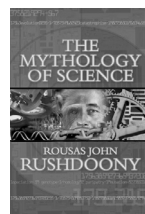


The Cure of Souls: Recovering the Biblical Doctrine of Confession

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

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

Hardback, 320 pages with index, \$26.00

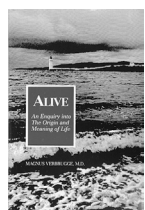


Science

The Mythology of Science

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

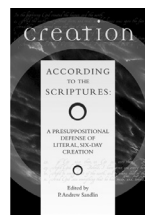
Paperback, 134 pages, \$17.00



Alive: An Enquiry into the Origin and Meaning of Life

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

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical

infallibility while abandoning literal, six-day creation.

Paperback, 159 pages, \$18.00

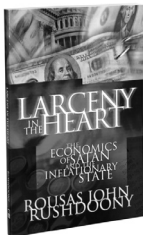
Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

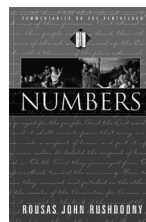
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Larceny in the Heart: The Economics of Satan and the Inflationary State

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

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Numbers, Volume IV of Commentaries on the Pentateuch

By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

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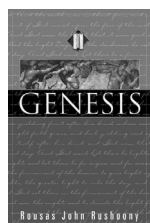
Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

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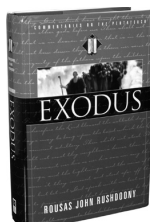
Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical.

Yet to believe in the myth of evolution is to accept

trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

Hardback, 297 pages, indices, \$45.00



Exodus, Volume II of Commentaries on the Pentateuch

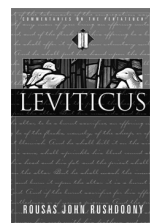
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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

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Leviticus, Volume III of Commentaries on the Pentateuch

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

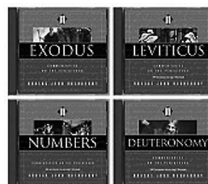
over ninety references to the word holy. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives.

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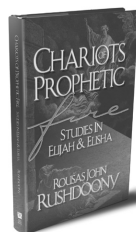
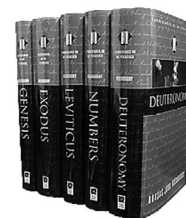
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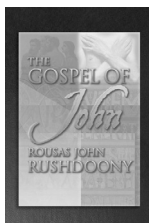
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Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

Hardback, 163 pages, indices, \$30.00

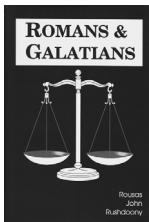


The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart

from this, nor can we know His history in any other light.

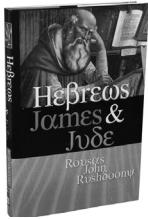
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Romans and Galatians

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."

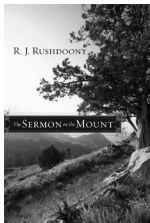
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Hebrews, James and Jude

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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Sermon on the Mount

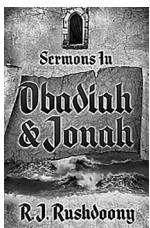
By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The

Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

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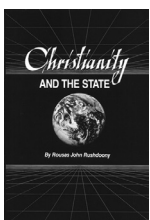
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Sermons in Obadiah & Jonah

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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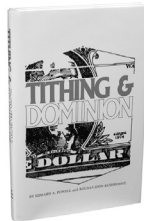


Taking Dominion

Christianity and the State

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

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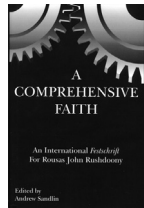


Tithing and Dominion

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

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

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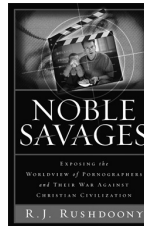


A Comprehensive Faith

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.

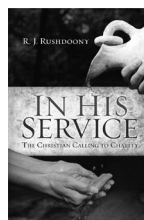
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Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

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

Paperback, 161 pages, \$18.00



In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering of a humanistic world order. In this book,

Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion.

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A House for God: Building a Kingdom-Driven Family

Christian parents are called to establish Kingdom-driven families. To aid in this calling, Christian author and education expert, Andrea Schwartz has carefully put together this collection of essays entitled *A House for God: Building a Kingdom-Driven Family*.

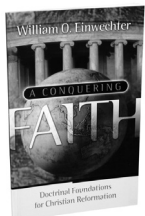
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Salvation and Godly Rule

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

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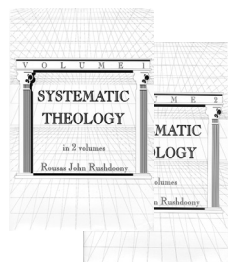
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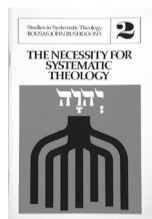
Theology

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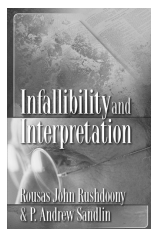
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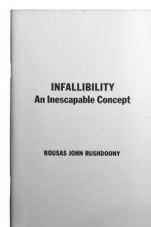
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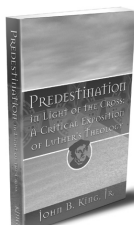
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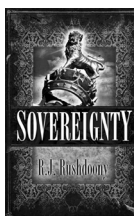
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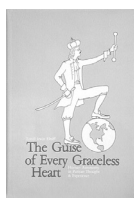
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The Church Is Israel Now

By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ.

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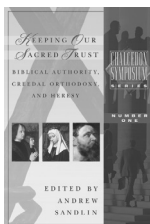
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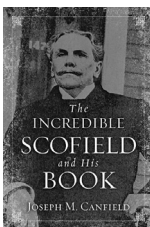
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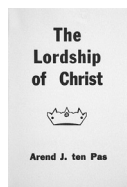
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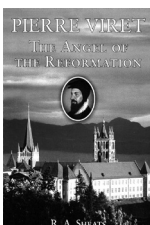
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The Will of God, or the Will of Man?

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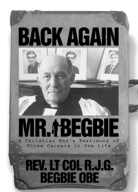
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Edited by Elizabeth Felleron. The law of God makes clear how important and how central marriage is. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage.

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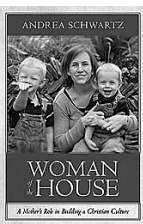


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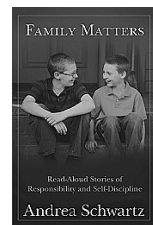
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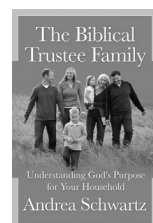
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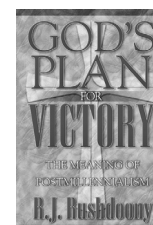
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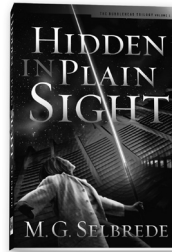
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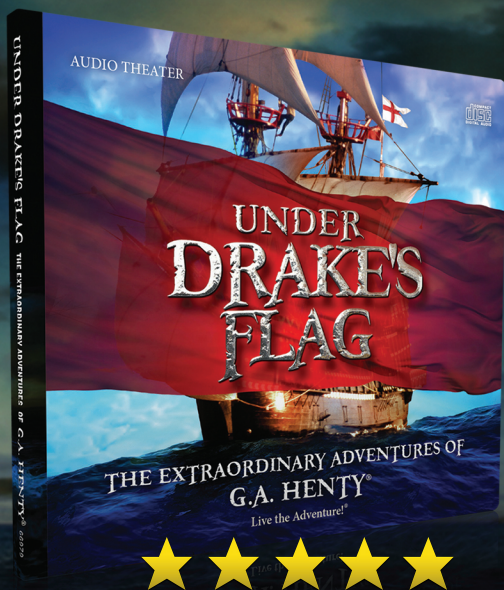
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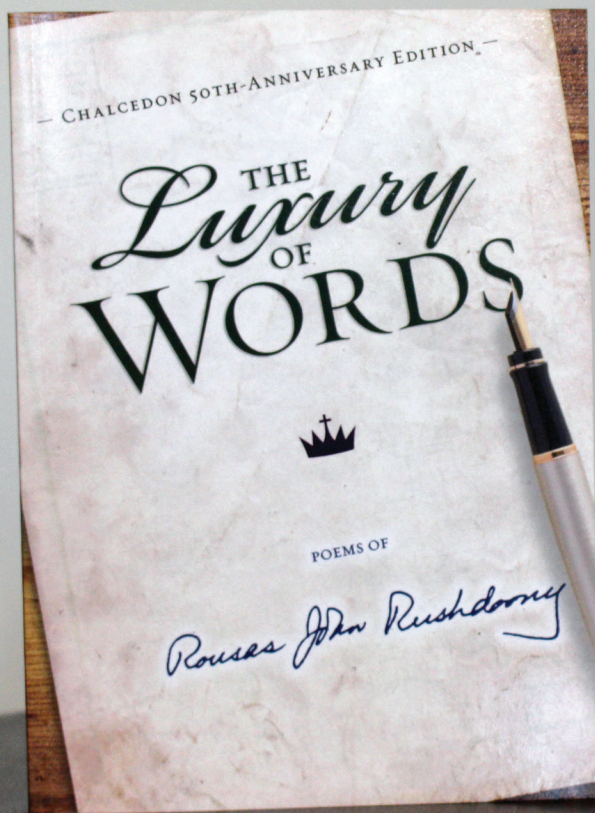
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