

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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Liberty As An Ethical Necessity

By Mark R. Rushdoony



One of the foundational tenets of Christian Reconstruction is the validity of Biblical law except where its application is explicitly altered in Scripture itself. It is safe to say that Christian Reconstruction is impossible without Biblical law, also known as theonomy (from Greek *theos*, god, and *nomos*, law). Biblical law is the divine moral blueprint for all human activity, including our corrective work in an evil world we refer to as Reconstruction. Biblical law or theonomy is the antithesis of all subjective, ostensibly more spiritual forms of piety.

Authority

Critics pounce on our reference to the word “law” and claim it is an affront to grace as though God’s law and grace could be in schizophrenic tension. The emphasis of both theonomy and theocracy, however, is *theos*. The first emphasis is not on the law but the certainty that it is *of God*, so the issue to theonomists boils down to the absolute authority, or sovereignty, of God.

Once you assume that God is sovereign, you must deny that attribute to all His creatures, so no man or institution can have anything but limited, subordinate, and delegated authority. A true theonomist places limits on all human authorities, whether church, state, parental, or spousal.

Our foundation was called Chalcedon by my father because he saw that church council (in A.D. 451) as a defining point in the development of the West. It slammed the door on any

human agent other than Jesus Christ being the unique mediator between heaven and earth. The ancient world knew primarily absolute monarchs who were either considered divine or had a unique relationship to the gods. To oppose such men was at once both treason and blasphemy. To say the least, freedom was unknown in the ancient world. Some had privileges, but none could claim what came to be regarded as *rights* in the West.

Chalcedon was in A.D. 451. The era of modern history is usually rounded to the years after A.D. 500. The West developed after Chalcedon, and though both the church and monarchies tried at times to present themselves as having a unique link to divine authority, these claims were increasingly rejected. The association of the development of liberty in the West with the theology of Chalcedon was not a new thesis by my father. Liberty, unknown in the ancient world, became a product of Christendom, and it is only with the decline of Christianity in the West that absolutism has again reared its head, though the god now appealed to is not transcendent and supernatural but the immanent godhead of humanity with the state as its highest collective voice.

The most rigorous rejection of absolutism came with the Puritans during and after the English Revolution. They saw the sin of man as necessitating limits on all human authority. This repudiation of human absolutism in favor of constitutional government was possible because of their Protestant, Calvinistic emphasis on the sovereignty of God. If

God is sovereign, no man or institution, such as the state, can claim sovereignty, a word that appears nowhere in the U.S. Constitution because it was understood then to be a theological term.

Many will reference Romans 13 as a blanket command to obey all government because it refers to them as ordained of God, ignoring that this very statement gives priority to the authority of God. If God is the ordaining authority, then all subordinate power is secondary and subject to it. Too many references to Romans 13 suggest a Deism whereby God ordained the state and then absented Himself from governance.

Justice vs. a Legal System

There can be only one sovereign and one standard of justice and the Christian must self-consciously identify God and His law as his standard of justice. We have no basis for distinguishing between righteousness as a moral, religious ideal and justice as a civil and legal fact. There is no such distinction in Scripture. The words translated as *justice* and *righteousness* in Scripture are interchangeable because they are the same in both Hebrew and Greek.

I have often warned people who go to court expecting “justice.” I tell them that justice is a Biblical concept. Today courts do not administer justice but only enforce positive law, which is whatever the legislature or the courts say it is. Justice, by any Christian standard, is excluded. Any reference to the law of God is regarded as tainting the jury and is grounds for a mistrial; no higher standard than the state’s law is tolerated. There is no such thing as justice outside

the letter of the law or a court's rewrite of that law. Man is the sovereign of positive law, but the only men who have any standing are those who write the laws and rule on them.

Responsibility and Liberty

In Scripture, the purpose of civil government was to be a "terror" or "wrath upon him that doeth evil" (Rom. 13:3,4). It was to address evil so as to allow (but not create) an environment conducive to godly life. This meant the godly had a liberty from the ungodly dominion of the wicked (such as Lamech in Gen. 4:18-24 or Nimrod the mighty hunter of Gen. 10:8).

If civil government tries to shift from a negation of evil to being the creator of a just order, its power must increase exponentially. In Scripture, the primary responsibility for justice was with the individual in the context of his various associations and responsibilities, so the laws are largely addressed to individuals: "Thou shalt ..." Individuals are given great responsibilities, but also allowed great freedom.

Statist law seeks to create a world envisioned by its lawmakers, courts, and increasingly its bureaucrats. The law is seen as the creator of social order and justice. This requires policing power and the regulation of all people. Where government assumes responsibility for creating a social order, individual liberty must be replaced by regulation, reporting, and taxation. This shifts the individual's responsibility and accountability from God to the state, and thus destroys liberty. Instead of being a terror to evildoers, the state wars against the innocent.

The Tithe and Liberty

Before it foolishly clamored for a monarchy in the days of Samuel, Hebrew society was very decentralized. Its

primary government was tribal in form, that is, an extended family government by "elders." Many social functions were performed by the Levites who received the tithes (Numbers 18:21-24). This is an important point. The largest obligation was paid to the Levites, not the priests, who only received a tenth of the tenth given to the Levites (Num. 18:26 ff.). Ninety percent of the first tithe went to the Levites while 10 percent went to the temple priests. The Levites were the larger group and performed various social functions. Their exact functions are not fully explained in Scripture, but the size of their budget (theoretically 9 percent of the nation's economic growth) shows they had a major function in Hebrew society. Extended families cared for their own, but the tithe meant there was a very large endowment for social needs. The Levites, in effect, were the non-profit charities of the day. There was no provision as to which Levites were to receive your tithe, so the decision was up to the one tithing.

The Civil Tax and Liberty

The only tax to civil authority was a uniform amount on all adult males (Ex. 30:11-16), often called the "head," or "poll" tax. This was a half shekel of silver each year. The weight of a shekel has been debated, but this tax was between .2 and .3 of a single ounce of silver. At today's price of silver, that tax represents something near the price of a fast-food hamburger. Such meager funding did not allow for big government. Many of the civil functions were likely carried out without pay by elders as a responsibility of their status. Most social functions were carried out by either the family or the Levites.

"Follow the money" we are told if we want to know where the power trail comes from. In God's provision,

that money trail came from the people and was voluntarily given to Levites for social functions and a portion by them to the priests for ecclesiastical funding. There was only a nominal civil funding. This is closer to a libertarian economic order than we are accustomed to think. There is no Biblical warrant for appropriating big government and tax dollars to remake a supposedly more "Christian" society. Instead, we should seek the defunding of the modern state and the empowering of the family and its liberty.

Why is Liberty Important?

We know the personal benefits of liberty, but we need to realize there is a far more important function to liberty than a personal one. Man has a duty to serve God and to advance His Kingdom. To the extent that civil government limits our ability to do this, it is an impediment not just to our personal and familial well-being, but to our Kingdom work. The big state robs the Kingdom of its funding (as does the failure to tithe).

We know how free markets allow for more goods and services at lower prices, as well as innovations by competing entrepreneurs. When China allowed just a little bit of freedom into its marketplace, an unprecedented economic growth took place. Likewise, we need both the freedom and the funding to be able to do new things that will further the Kingdom of God. When the state claims jurisdiction in any area, our ability to reconstruct it is limited, and to the extent the state taxes us to pay for its grandiose plans for a better world, it defunds our efforts to serve God.

More government means less liberty, and less liberty means we are less free to reconstruct our world in terms of the Kingdom of God and His Christ. For the believer, liberty is both a religious necessity and an ethical issue. 🇺🇸

Puncturing the Boundary Between Medicine and Politics: How the State Condemns Addicts to Disaster

by Martin G. Selbrede



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

Kishore and his battles with the commonwealth of Massachusetts. The grinding power of the state's machinery shuttered this Christian doctor's fifty-two clinics in late 2011, casting his patients back on inferior (and statistically *death-increasing*) treatments. Rather than export Dr. Kishore's superior treatments, Massachusetts effectively crushed those results and exported the miserable status quo treatments in the person of Michael Botticelli, acting Drug Czar for the United States of America. Now all Americans are being afflicted with Big Pharma snake oil.

Again, space forbids repeating the story developed in the first ten articles in this series, and the reader new to this story is urged to catch up before reading this. Once you grasp Dr. Kishore's achievement with the 250,000 patients that have passed through his clinics (achieving success rates 7.5 to 30 times better than the existing treatment programs, based on hard testing data, viz., *actual clinical results*), you will better understand the disaster that Massachusetts continues to inflict upon its own people, a disaster it has exported to the federal level to spread the same damage nationwide.

In passing, we must note that hardly any projected dates concerning Dr. Kishore's journey through incarceration have actually been honored by the

authorities. The December 10, 2015, projected release date may be just as burdened with frustrating delays as all earlier milestones have been. But for those following the personal side of this story, December 10 may prove to be what it is advertised to be. We will pick up that trail in the twelfth article once the dust settles. Our concern in this eleventh article, however, will be upon the bigger picture, the drug addiction hurricane swirling around Dr. Kishore, who continues to observe this national crisis from the eye of the storm.

Post-Kishore Massachusetts: Climbing Death Rates

During the two years in which this story has unfolded, mounting evidence has proven two irrefutable facts.

(1) Prior to the state destroying Dr. Kishore's fifty-two clinics, the death rates from opioid usage were neither growing nor static, *they were dropping* according to official state documents.¹ From 2006 to 2010, the deaths had actually dropped by 15 percent, most of the drop occurring in the communities where Dr. Kishore's clinics were located. His program was graduating people from addiction to sobriety. Men and women got their lives back and re-entered society as productive individuals, many even spiritually transformed as a result. The numbers tell the story: 50 percent to 60 percent of his incoming patients were still sober after one year under his treatment program, compared to 1 percent to 5 percent for all other (status quo) programs run by every

other "treatment" center.

(2) When his program was shut down and the clinical evidence from his 250,000 patients subjected to an implicit media blackout, death no longer considered taking a holiday in Massachusetts: death started working overtime and expanding his fatal reach, especially in towns² where Dr. Kishore's clinics had been shut. *Cui bono* (who benefits) from this? Big Pharma.³ In the meantime, dead men tell no tales ... unless someone undertakes to tell their story for them.

Scientific American reported that between the year 2000 and 2013, heroin overdose deaths have nearly quadrupled.⁴ Since at least 2013, deaths from drug overdoses nationwide have exceeded car crash deaths, and have also exceeded firearms deaths.⁵ The crisis is real. *60 Minutes* put a human face on the spread of the plague in America's heartland.⁶ A Nobel-prize winning economist collaborated on a study of CDC data showing the big killers for a major Middle America demographic aren't heart disease and diabetes, but substance abuse and its corollaries.⁷ *The Wall Street Journal* cited a New Hampshire poll indicating that citizens rank drug deaths as more important than jobs and the economy as a campaign issue for Presidential candidates to address.⁸

Propaganda You Can Take to the Morgue

In an interview⁹ with Botticelli published November 13, 2015, John

Lavitt says the nation's Drug Czar (who prefers to be called the Recovery Czar) "has helped advance and transform the drug policies of the nation in light of healthcare reform and a new emphasis on evidence-based treatment options." Then *why* was the massive *evidence* supporting Dr. Kishore's achievement (extolled elsewhere by experts in the field) completely omitted in Botticelli's "transformation" of national policy?

Lavitt further says that Botticelli "has been an active proponent of innovations in prevention, criminal justice, treatment, and recovery." But we've rehearsed evidence in this series pin-pointing Botticelli as an *active opponent* of innovations in treatment, specifically, Dr. Kishore's achievement in Massachusetts. While Botticelli headed up state drug policy for the state, he reportedly discredited¹⁰ the doctor to the media by acting as an unnamed news source.

Michael Botticelli is no slouch at playing the blame game. Dr. Kishore has collated thirteen different examples of the czar's finger-pointing, a list which is stunning in how it underscores the shift of blame away from the czar's catastrophic policies.¹¹ The czar seems to have adopted the notion that the best defense is a blistering offense, and nothing diverts attention like crisis mongering.¹²

The Governor Wisely Bolts ... But to Where?

Massachusetts governor Charlie Baker made clear that he doesn't want to preside over 3,500 opioid deaths a year,¹³ calling for some kind of disruptive technology to change the playing field: "This requires disruption, disruption."¹⁴ At the time the governor made these announcements, the innovator behind the only clinically proven disruptive treatment for drug addiction was being paid three dollars a day to sweep the streets of Boston alongside

other prisoners.

But any change governor Baker makes amounts to a *vote of no confidence* in what Michael Botticelli left behind in Massachusetts; and Botticelli has been willing to publicly oppose Baker's proposals.¹⁵ There may be more to this than merely a kneejerk reaction: one of Baker's proposals involves letting hospitals "hold substance-abusing patients against their will for up to 3 days."¹⁶ Why should this be significant? Because Baker would be vindicating Dr. Kishore on the very matter the board of medicine¹⁷ condemned him for (putting the safety of his patients first). Such a move stands to reopen a case the authorities want to see *forever closed*.

The Spreading Flame

Massachusetts statistics are in a state of flux, with death rates being revised upward¹⁸ and the state's per capita federal Medicaid costs the highest in the nation (with the least to show for it).¹⁹ Even earlier reports (since revised upward) are clear that the policies in place in Massachusetts *have failed*, tarnishing Botticelli's "legacy,"²⁰ although President Obama doubled-down on *his* commitment to such failed treatment programs for the nation at large.²¹ Other New England states are seeing similar problems, and so is Pennsylvania.²² Dr. Kishore finds Maine's governor to be moving in a positive direction²³ in the face of headlines such as "Heroin killing more Mainers than ever."²⁴ Rhode Island is unknowingly following at least one precedent established by Dr. Kishore's clinics: focusing attention on the geographic areas worst affected by opioid abuse.²⁵ Status quo treatments²⁶ dominate the rest of the Rhode Island program, unfortunately: bad solutions applied in the right places will never lead to success. Although Rhode Island is ahead of Massachusetts²⁷ in geomapping, the results will remain grim.

The Deadliest Blackout

Consider not only the 95 percent to 99 percent one-year recidivism rate of today's programs (which have their own concomitant death tolls) but also the death rate inside today's detox programs. Even foreign journalists are aware of the American problem and report it with embarrassing clarity.²⁸ Because these deaths occur within accepted treatment programs, they're overlooked.

Compare these records to Dr. Kishore's clinics: of the 250,000 people that have passed through his treatment centers, not a single one died while under the doctor's care. *Not one*, despite the strident false accusation that Dr. Kishore is a killer because he doesn't prescribe methadone, etc. Here then is another facet of Dr. Kishore's success that must also be suppressed and struck from the public record. How best to protect programs that kill than by burying evidence of the one program that didn't? When state officials speak of "a problem that seems to be growing by the day with no real solution in sight,"²⁹ that's because the elusive *real solution* has been buried as far out of sight as Jimmy Hoffa's body.

There is at least one serious attempt to launch a treatment program that, while unnecessarily reinventing the wheel that Dr. Kishore had been perfecting, is at least pointed in the right direction by leveraging primary care medicine. These innovative clinics are located in Baltimore³⁰ and have broken away³¹ from the pack, bolting in a different direction. If they follow the data and refuse input from Botticelli, they may one day arrive at Dr. Kishore's level of success. How tragic that they have to *start from scratch* because the true gold standard in addiction treatment developed in Massachusetts has suffered a total media blackout. This blackout is malicious in two ways: malicious against

Dr. Kishore in personal terms, and malicious against those who are even now dying as a result of the blackout. The mounting death toll is a tragedy that not only Michael Botticelli must answer for, or Martha Coakley, but also the key enabler for these rising mortality rates: the *Boston Globe*. Pay no attention to their front-page handwringing: there is not one iota of sincerity in any of it.

What About Doctors Who Become Substance Abusers?

In terms of *public* health, no other program has been as successful as Dr. Kishore's *Massachusetts Model* with its two-pronged focus on sobriety maintenance and sobriety enhancement. Prior to the program's destruction, it was *more than three-quarters of the way* to achieving the kind of success rates hitherto only available to *doctors* who were being treated for substance abuse. Treatment programs for doctors are nothing like programs available for you and me. In 2009 the *Journal for Substance Abuse Treatment* reported success rates for doctor treatment programs where 78% still tested clean after five years and 71 percent were still employed after the same period of time.³² Dr. Kishore's model, *using a fraction of the resources*, brought the kind of care only known to afflicted doctors into the lives of regular people. For as it turns out, when physicians become addicted, they don't enter methadone treatment programs. Like congressmen who don't participate in Social Security or Obamacare, doctors know exactly what they're doing.

Bearing the Expense of Substance Abuse

For there are societal costs to this crisis, and some researchers have gone so far as to quantify them. A study published in March 2011 calculated the national cost for opioid use in 2007 to be \$55.7 billion, a number the research-

ers asserted would rise.³³ A portion of this money is funneled into failed treatment programs to prop them up and capitalize Big Pharma. When the societal costs increase, and alternatives to methadone and Suboxone® are kept at bay, more capital is funneled into Big Pharma's coffers. If you believe clinical studies aren't tainted by the influence of pharmaceutical companies, *Scientific American* has proven otherwise, uncovering "hidden conflicts of interest and financial ties to corporate drugmakers."³⁴

Border Skirmishes Between State and Medicine

One way to increase state intervention and control in medicine is to call into question the legitimacy of primary care as an avenue for resolving substance abuse. The process involves the migration of this issue from primary care to specialized addiction treatment leading to state usurpation of medical prerogatives to stem the rising tide of resulting deaths. This entire process would be brought to its knees if a primary care approach to addiction were shown to be superior to the accepted specialty paradigm. If your goal is increasing state control over medicine, your enemy is any privately innovated success in the primary care arena. Any host who becomes wise to attached parasites will cast them off. The host must therefore be kept ignorant of all options other than state-sanctioned ones.

Dr. Kishore had felt it time to join the national dialogue on drug addiction in the course of this eleventh article's development. But our problem is more fundamental: we're not having a national dialogue. We're having a national monologue. There's a dialogue only when actual alternatives are on the table. There's no dialogue when the one meaningful alternative has been destroyed. The best way to keep that life-saving alternative dead and buried is to revoke

the medical license of the doctor³⁵ who developed the alternative, and keep him burdened with new persecutions.

The first law of politics has always been "whatever the government touches, it ruins."

Covering up the ruinous results entails the use of weasel words and deceptive technicalities. When Mr. Botticelli extolls medical treatment for substance abuse, he sounds like he's pro-medicine. But "medical treatment" is a code word for death-dealing methadone and Suboxone® strategies, which stay pegged at huge recidivism rates guaranteeing increased mortality rates. Botticelli, a non-doctor, is dictating what doctors nationwide need to do: get on board with devastatingly bad treatment programs³⁶ that line Big Pharma's pockets.

As in the story of the emperor's new clothes, somebody inevitably sees things as they really are. Dr. Kishore's voice doesn't carry beyond the confines of the halfway house he's in, but Governor Charlie Baker has a significant bully pulpit. By lurching away from the system inherited from Botticelli's tenure in Massachusetts, the governor instinctively knows he's been sold a bill of goods. But being unaware of the alternative, he's striking out in different directions out of desperation, thereby unwittingly accelerating Botticelli's efforts to puncture the boundary between state and medicine.

Baker's proposal to legislate what doctors can and can't do for their patients exacerbates the problem rather than solving it. Baker has rightly lost faith in what he's inherited from Botticelli. But he has *wrongly* lost faith in primary care medicine because he's unaware that the answer lies in that direction—it's merely been buried within the bowels of his state's criminal justice system on false causes. It remains a mystery why the lieutenant governor hasn't

advised the governor concerning the proven results racked up by primary care medicine, as she presided over a public forum³⁷ where Dr. Kishore presented his evidence on March 10, 2015—a month before his incarceration.

Perhaps that's not a story that state officials are willing to see publicized. They resist saying something honest like "the reason so many people are dying is because we did everything in our power to destroy the clinics that were successfully lowering the death rates here. Once those clinics were destroyed, the death rates and human misery climbed astronomically. Our actions blocked that addiction solution from being exported to the nation; instead, we gave the country Michael Botticelli. Misery loves company. Your tax dollars at work."

The One Size Fits All Expired Prescription

Most people realize that prescriptions are fairly individualized things: they're for a certain person and they have an expiration date. If you or I try to play games with prescription falsification, we're likely to stand in front of a judge to answer for it. But when the state decides to play doctor, these pesky details can be trampled underfoot to make way for new paradigms. The story of Narcan®, the nasal spray administered to someone suffering from an overdose to pull them back from the edge of death, is an excellent example of this bureaucratic usurpation.

Signed on October 1, 2011 by Dr. Alexander Y. Walley, the standing order³⁸ prescription for Massachusetts expired³⁹ on December 31, 2012—and yet is still referenced as the basis by which *anybody* can get Narcan® (aka naloxone), no questions asked. Rhode Island has a similar blanket prescription signed by Dr. Josiah Rich.⁴⁰ On the dubious principle that no emergency should ever go to waste, the doctrine

of *informed consent*⁴¹ for entire states has been abolished with a stroke of the pen. The situation state-by-state is fairly grim: a map published in July 2015⁴² shows the nearly complete gutting of medical sanity in the name of deceptive⁴³ new concepts like *harm reduction*, discussed and rebutted earlier in this series.

Informed consent has its complications, complications arising out of the importance of the idea.⁴⁴ The presence of the physician, the patient's medical record, sometimes even a witness, precede the voluntary giving of consent by the patient. All this is short-circuited by, for example, turning the mothers of addicts into surrogate doctors—and if disaster strikes due to her actions for her overdosed son or daughter, *it's her fault*. But lucky mom: she's immune from legal repercussions for having played doctor at the state's behest. If she had no idea something awful could happen, that's perfectly fine: like the dinosaurs, informed consent is extinct.

Puncturing the Wall Between Medicine and State

Narcan® is being distributed statewide on an expired prescription to lay people, sober house owners can order urine tests without a doctor's orders, and the Department of Public Health blithely approves laws without legal review. Some states now let pharmacists prescribe birth control with no doctor in sight.⁴⁵ Why are we seeing these obvious erosions of the integrity of the medical enterprise?

The primary bulwark for insuring quality medical care has been the century-old Flexner Report,⁴⁶ which reformed medical education⁴⁷ in the U.S. by establishing verifiable standards for training doctors. It provides the framework for all matters medical. And if the medical profession isn't broken, then there's no need to fix it or abandon

the Flexner standards.

But consistent statism holds to the idea that standards must be state-generated, not left to the professions to establish on their own. Instead of a profession controlling its own membership, the state takes the reins of control out of the profession's hands. A good pretext for beginning this process helps expedite matters, and there's no better pretext than a manufactured crisis. The dropping death rates the state was enjoying under Dr. Kishore's tenure would have to be reversed to then grow a crisis that could spiral out of control and improve pharmaceutical bottom lines. One thing stood between the state and the medical profession: Dr. Kishore's Massachusetts Model for addiction treatment.

When state overdose deaths were dropping, and Dr. Kishore's success rates were trending higher year after year as he graduated people from his program, what did Massachusetts do to commend him for his life-saving work? What award did he receive for putting primary care medicine back in the center of addiction treatment, pushing inferior treatments to the periphery? The state innovated a medical version of Gresham's Law (bad money drives out good money): bad medicine drives out good medicine. When bad medicine enjoys hegemony, the state looks heroic seizing control by puncturing the wall between medicine and state to then rescue medicine from itself. By federalizing the matter (with a national drug czar), controls can be imposed to keep good medicine far, far away. With media complicity, it's easy for the state to control the narrative. What the state's net doesn't catch isn't fish.

The strong horizontal integration of all aspects of treatment intrinsic to Dr. Kishore's *Massachusetts Model* provided another bulwark against statist intervention in medicine. When each

aspect becomes its own oligarchic silo (as is the case now), the state functions as the common cord gluing the silos together. Siloized medicine⁴⁸ is the result of an implicit⁴⁹ divide-and-conquer strategy. The cancerous growth of state intrusion is facilitated when the treatment ecosystem is atomized into separately regulated silos. The loss in efficiency is considered acceptable because *control* is the state's paramount concern. Linking the silos is also financially profitable, further driving up the cost⁵⁰ of medicine.

Why Does This Matter?

Let's be clear: if Dr. Kishore's treatment centers had been left unmolested, *there'd be no need for a national drug czar*. Even more importantly, addiction treatment would have been brought back under the umbrella of primary care medicine, *strengthening the integrity of medicine as a profession*. State intrusions into medicine would have been seen for what they are: superfluous and harmful.

If the rising death toll hadn't been a factor in the Kishore takedown, state leaders would have simply been Ludites opposed to progress in medicine. But when the all-too-real lethal consequences of their actions are weighed, no verdict seems too harsh.

An agenda important enough to warrant losing thousands of American lives to achieve is an agenda worth understanding. It is an agenda birthed in the world of opioid and narcotic substance abuse. It is an agenda that couldn't survive without destroying the Christian doctor pushing back that crisis better than anyone else. It is an agenda that dares to move ancient landmarks (Prov. 22:28) like the Flexner standards on the grounds that they're inadequate to address today's challenges. It is an agenda that unites drug companies, drug czars, government officials, and the media in support of its statist fictions as

it spreads across the nation.

It is an agenda built on a lie erected over the grave of a truth it had a hand in murdering. And it is an agenda that might one day dig your own grave, or that of your loved ones.

It matters. 

The First Ten Articles in This Series:

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

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

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

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

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

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

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

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

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

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

1. See graph on page five of the *Recommendations of the Governor's Opioid Working Group*, showing that prior to the Kishore takedown, the highest annual death rate occurred in 2006 with 615 deaths, dropping to 526 deaths in 2010. The clinics were destroyed in September of 2011 to prevent further reduction in deaths, and even then the death rate by year's end was 603, *still below the rate for 2006 and 2007* despite the clinics running only nine months out of twelve. Beginning in 2012, the graph shows Massachusetts opioid death rates skyrocketing as there was nothing in place anymore to prevent it. You will find the official government documentation of these facts here: <http://www.mass.gov/eohhs/docs/dph/stop-addiction/recommendations-of-the-governors-opioid-working-group.pdf>

2. <http://www.wcvb.com/health/new-data-mass-towns-with-most-opioid-deaths/35962530>

3. <http://chalcedon.edu/research/articles/keeping-big-pharma-in-seventh-heaven/>

4. http://www.scientificamerican.com/article/heroin-overdose-deaths-nearly-quadruple-in-13-years/?WT.mc_id=SA_Twitter

5. <http://www.vox.com/explainers/2015/11/2/9658690/heroin-painkillers-epidemic-charts-maps>

6. <http://www.cbsnews.com/news/heroin-in-the-heartland-60-minutes/>

7. http://www.nytimes.com/2015/11/03/health/death-rates-rising-for-middle-aged-white-americans-study-finds.html?_r=0

8. <http://www.wsj.com/articles/drug-deaths-becoming-a-2016-presidential-election-issue-1446596075>

9. <https://www.thefix.com/obama-drug-czar-michael-botticelli-now-recovery-czar>

10. Discussed in early articles in this series. The charge was made that Dr. Kishore lacked certification in addiction medicine. What was meant was that he didn't have approval to prescribe methadone. This claim is wrong on multiple levels, but most significantly in this way: Dr. Kishore's treatment *doesn't even use methadone*—it is a non-narcotic method that yields vastly superior results to methadone maintenance. The criticism is malicious in both its misdirection and obfuscation.

11. (1) Blaming Judges of Practicing Medicine without a License: http://www.huffingtonpost.com/entry/common-sense-wins-in-ny_560ae76ce4b0dd8503097d54
 (2) Blames Law Enforcement for Arresting Addicts for their misdeeds: http://www.nytimes.com/2015/10/31/us/heroin-war-on-drugs-parents.html?_r=0
 (3) Blaming Governor Baker for asking for involuntary treatment of Addicts: <http://nepr.net/news/2015/10/20/white-house-drug-czar-skeptical-about-bakers-proposal/>
 (4) Blamed doctors for not ordering urine tests for addicts and allowed Sober House operators to order the tests: <https://botticellitopreventivemedicine.wordpress.com/2013/12/02/michael-botticelli-letter-to-preventive-medicine-associates/>
 (5) Botticelli blames Drug Courts for not supporting his “Medication-Assisted-Therapy” euphemism for Methadone and Suboxone: http://www.huffingtonpost.com/2015/02/05/drug-courts-suboxone_n_6625864.html
 (6) Botticelli blames doctors for not prescribing ENOUGH Suboxone: http://www.huffingtonpost.com/entry/obama-administration-heroin_55fa058ee4b0fde8b0ccf192
 (7) Botticelli blames doctors for starting the Opioid Epidemic: http://www.huffingtonpost.com/entry/doctors-opioid-addiction_55e8e486e4b093be51bb10f2
<http://www.kevinmd.com/blog/2015/09/are-physicians-really-to-blame-for-the-opioid-addiction-epidemic.html>
 (8) Botticelli Blames Doctors for the Pain Pill Epidemic: <http://onpoint.wbur.org/2015/10/06/fda-oxycotin-heroin-opioid-addiction-crisis>
<http://www.newyorker.com/business/currency/who-is-responsible-for-the-pain-pill-epidemic>
 (9) Botticelli blames lack of money as the reason for the opioid epidemic and believes money is the answer: <http://pjmedia.com/blog/white-house-misses-mark-on-opioid-addiction-epidemic-says-phoenix-house-cmo/>
 (10) Botticelli and team blame prescribed opioids for the Heroin Epidemic: [\[creases-and-prescription-opioids-are-largely-to-blame-cdc\]\(http://www.etcada.com/events/heroin-abuse-in-creases-and-prescription-opioids-are-largely-to-blame-cdc\)
 \(11\) Botticelli Blames lack of Physician Education for Opioid Epidemic: \[http://judiciary.house.gov/_cache/files/80980670-6080-4230-968f-3d84c99cf258/botticelli-statement.pdf\]\(http://judiciary.house.gov/_cache/files/80980670-6080-4230-968f-3d84c99cf258/botticelli-statement.pdf\)
 \(12\) Botticelli Blames Faith Community’s ineffective effort for the Opioid Epidemic: <http://www.pbs.org/wnet/religionandethics/2014/09/05/september-5-2014-heroin-faith-community/24028/>
 \(13\) Botticelli Blames Stigma Attached to Addiction: <http://mic.com/articles/128201/the-depressing-reason-presidential-candidates-are-finally-talking-about-drug-addiction>
 Unfortunately, Massachusetts governor Baker seems to be taking Botticelli’s thirteenth point seriously, rather than taking Dr. Kishore’s *Massachusetts Model* seriously. See <http://commonhealth.wbur.org/2015/11/drug-misuse-stigma-campaign>
 12. Especially if you’re being called on the carpet for making racist statements. See \[http://www.theroot.com/articles/culture/2015/11/_gentler_war_on_drugs_for_whites_is_a_smack_in_black_america_s_face.2.html\]\(http://www.theroot.com/articles/culture/2015/11/_gentler_war_on_drugs_for_whites_is_a_smack_in_black_america_s_face.2.html\). Also troubling are Botticelli’s admissions of using marijuana and cocaine, which may have triggered further misdirection. See fifth from last paragraph here: <http://www.vice.com/read/why-is-it-still-illegal-to-enter-the-united-states-if-you-admit-to-using-drugs-1102>
 13. The full quote by the governor was “I don’t want to be the governor who ends up presiding over 2,500 opioid deaths, or 3,000 in one year ... or 3,500.” This was shortened by a *Boston Herald* editor into the form used in the main text of this article. See \[http://www.bostonherald.com/news/local_coverage/2015/11/baker_i_don_t_want_to_preside_over_3500_opioid_deaths_a_year\]\(http://www.bostonherald.com/news/local_coverage/2015/11/baker_i_don_t_want_to_preside_over_3500_opioid_deaths_a_year\)
 14. Ibid.
 15. <http://nepr.net/news/2015/10/20/white-house-drug-czar-skeptical-about-bakers-proposal/>
 16. Ibid.
 17. See *Appendix A: Autopsy of a Medical Board Reprimand* at end of this article:](http://www.etcada.com/events/heroin-abuse-in-</p>
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<http://chalcedon.edu/research/articles/massachusetts-derails-revolution-in-addiction-medicine-while-drug-abuse-soars/>
 18. <http://www.mass.gov/eohhs/gov/news-room/press-releases/dph/dph-releases-updated-opioid-related-overdose-data.html>
 19. <http://kff.org/medicaid/state-indicator/total-medicaid-spending/>
 20. <https://www.bostonglobe.com/metro/2015/10/21/new-data-shows-opioid-overdose-epidemic-continuing/BpblfS-1nPPwXMCj9NW4FgP/story.html>
 21. http://www.huffingtonpost.com/entry/obama-opioid-addiction-treatment_5627b3d6e4b0bce347034174
 22. <http://www.post-gazette.com/opinion/2015/10/14/Pat-Toomey-Heroin-and-Opioids-are-ravaging-Pennsylvania/stories/201510140039#>
 23. <http://www.wmtw.com/politics/lepage-hire-drug-agents-or-ill-bring-in-national-guard/36300764>
 24. <http://www.wmtw.com/news/heroin-killing-more-mainers-than-ever-officials-say-users-talk-cycle-of-addiction/36282354>
 25. <http://ripr.org/post/mapping-epidemic-new-data-shows-where-pills-prescribers-overdose-deaths-overlap>
 26. <http://www.providencejournal.com/article/20151103/NEWS/151109752>
 27. https://www.bostonglobe.com/metro/2015/10/22/town-town-look-opioid-epidemic-deadly-toll-massachusetts/FJksUU8hYJN4Yl4mCKwkI/story.html?p1=Article_Related_Box_Article
 28. <http://america.aljazeera.com/opinions/2015/10/death-by-detox.html>
 29. <http://www.kctv5.com/story/29730945/state-official-proposes-drastic-new-way-to-fight-heroin-addiction#ixzz3p2bMREB6>
 30. <http://www.bizjournals.com/baltimore/news/2015/10/15/this-addiction-treatment-center-wants-to-change.html>
 31. Dr. Kishore notes others working to integrate substance abuse into primary care medical practice, such as Jeffrey A. Buck: <http://content.healthaffairs.org/content/30/8/1402.full.html>
 32. *Journal of Substance Abuse Treatment*

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Rushdoony Revisited on Limited Liability

by Ian Hodge, Ph.D.



R. J. Rushdoony's penetrating critique of limited liability remains hidden to many people. His case against limited liability is found

in two places: in his book, *Politics of Guilt and Pity*¹ and in *The Institutes of Biblical Law, Vol. 1*.² What is hidden from many people are the reasons for his stand against limited liability laws. Not that Rushdoony hid his views at all; it's just that some people fail to follow the links Rushdoony himself provides.

Rushdoony's view on limited liability has its critics. In this essay, I review Rushdoony's arguments, then consider them against some of the criticisms that are leveled against his conclusion, that limited liability *laws* are wrong.

There are two components to Rushdoony's criticism of limited liability. One of these is the direct consequences that limited liability has on commerce. The second component is the morality of the legal implications of limited liability. He writes, "The *first* effect of limited liability was the progressive separation of ownership from responsibility, of management from property."³ Thus, for Rushdoony, limited liability is intricately tied up with property ownership and responsibility. He does not mention profit, but that does not mean he does not have it in view. We'll find out why shortly.

Rushdoony's *second* criticism of limited liability identifies a broader economic consequence. "Second, limited liability has, in the long run, assured a greater readiness by corporations to as-

sume debt."⁴ Now it is necessary to read Rushdoony more widely to identify why he would speak against debt.⁵ Rushdoony objects to limited liability on the grounds that it contributes to valueless paper currency and fractional reserve banking, the two leading tools that devalue the currency through monetary inflation. And fractional reserve banking does not work unless people are willing to go into debt and borrow.

For Rushdoony, limited liability and capitalism are foreign concepts. "[I]t can be argued that the limited liability company destroyed capitalism ... Capitalism and limited liability are alien concepts."⁶ The essence of capitalism is property rights, free trade, and contracts that are mutual agreements by the signatories to the contract. Limited liability, as we shall see, steps into the marketplace and imposes conditions that are not freely chosen.

Dr. Rushdoony continues, "But socialism begins at home, *and the significant and neglected step towards socialism was limited liability*. The end of limited liability is unlimited money—and unlimited disaster. Before there can be a hard money policy, there must be a hard and fast responsibility. The alternative to hard money is finally a hard dictator, and disaster."⁷ In other words, for Rushdoony, limited liability is at the center of the breakdown of Christian property ownership as it is being replaced by the socialist network of government control. He provides his own summary of limited liability *laws* in his *Institutes*:

A limited liability company is one in which the liability of each shareholder

is limited to the amount of his shares or stocks, or to a sum fixed by a guarantee called "limited by guarantee." The purpose of limited liability laws is to limit responsibility. Although the ostensible purpose is to protect the shareholders, the practical effect is to limit their responsibility and therefore encourage recklessness in investment. A limited liability economy is socialistic. By seeking to protect people, a limited liability economy merely transfers responsibility away from the people to the state, where "planning" supposedly obviates responsibility. Limited liability encourages people to take chances with limited risks, and to sin economically without paying the price. Limited liability laws rest on the fallacy that payment for economic sins need not be made. In actuality, payment is simply transferred to others. Limited liability laws were unpopular in earlier, Christian eras but have flourished in the Darwinian world. They rest on important religious presuppositions.⁸

For Rushdoony, limited liability *laws* come out of man's inherent desire to escape the consequences of his actions. For him limited liability and irresponsibility go hand in hand.

Limited Liability as Theft

Even what has been said so far does not fully explain Rushdoony's antagonism to limited liability. For at the heart of limited liability *laws* is the eighth commandment—thou shalt not steal (Exod. 20:15). To buy goods on credit and then not pay for them is theft. It really is that simple. This is why the repayment of the debt is governed by the laws of restitution. Failure to make restitution is sin, according to the Westminster

ster Larger Catechism (Q. 141). Once payment has been withheld beyond the due date, the words of the Catechism kick into place: “What are the duties of the eighth commandment?” One of the responses is “restitution of goods unlawfully detained from the right owners thereof.”

In other words, limited liability encourages and supports disobedience to God by enshrining in the law the idea that making full restitution is unnecessary. This is the foundation to Rushdoony’s connection between limited liability and socialism: “Restitution as a principle is thus alien to a democratic society, because it is a theocratic principle which requires that man conform to an absolute and unchanging justice.”⁹ Limited liability *laws* are an attempt to thwart God’s justice in real time.

Background to the Argument

Dr. Rushdoony relies on a nineteenth century publication by George Sweet, *Limited Liability: Observations On the Existing and Proposed Rules For Ascertaining the Debtor in Mercantile Dealings* (1855¹⁰) for his legal understanding of limited liability. Sweet, a barrister at law, explores the legal issues around the question of determining who is the debtor in business transactions. Here’s a summary of some of Sweet’s key arguments in his presentation against limited liability.

It comes as no surprise that Sweet would link the question of debts (i.e., losses) to the question of profits. Profit and loss have a direct correlation to one another, according to Sweet. “A trader with limited or no liability is, like a corporation, an anomaly incapable of existence under any system of laws which does not make express provision for it.”¹¹ In other words, limited liability does not exist unless special provision is made for it. Who, then, is responsible for debts? Liability for

debts is the express privilege of those who plan to collect the profits. “A little consideration will allow us to see, that the notion of sharing in the profits of a trade, with exemption from the duty of paying for the trade debts, could not possibly be recognized in the growth of the unwritten, judicial or common law of a state; and, therefore, that no system of law needs to contain, or can logically contain, any prohibition of such trading.”¹² For Sweet it is a matter of law and of logic that liability can be stepped around by those who plan to collect the profits. It can’t be done, he says. It is an “anomaly” to suggest there is a business person or corporation that has limited or no liability.

Contract Law

Does this mean that partners cannot agree among themselves who might be liable for their joint debts? No. Partners, i.e., joint stock holders, might well contract among themselves that one partner (A) will be liable for all the debts thereby limiting the liability of partner (B), while both (A) and (B) share in the profit. But what they cannot do is contract among themselves to pass off their debts to someone else *without that person’s agreement*. Now unless the supplier of goods or services is informed about this arrangement and he agrees to trade under those terms, the business trader cannot have foisted upon him a financial deal of which he was ignorant. Thus, “A creditor’s right of resort to the person who has incurred the debt, is a right which the law gives him *invito debitore*, and therefore is a right that cannot be limited without the creditor’s consent.”¹³

Here we arrive at one of the criticisms of Rushdoony’s view of liability. There is nothing wrong with limited liability laws, it is suggested, because people know what the legal status is and they do business on that basis. In other

words, if you do business with a limited liability company that then owes you money, don’t complain when you can’t get to the shareholders to get what is yours.

Meanwhile, hear Sweet again: “All that can be imputed to the law, is that it declines to hold (C) bound by terms to which it is not shown that he assented.”¹⁴ Can it be said, though, that the people “assent” to limited liability simply because an act of Parliament or Congress creates those laws? Such a view would require an abandonment of God’s law as the standard for the people and substitute in its place a theory of social contract. “The people elected us to make laws. We make laws. Therefore the people assent to all the laws we make.”

But you cannot give away via the ballot box that which is not yours to give away. You cannot use the ballot box as an excuse for bad or wrong laws. You cannot give away God’s law concerning personal responsibility, accountability and liability and replace it with something else. Hence, A.A. Hodge, “And if Christ is really King, exercising original and immediate jurisdiction over the State as really as he does over the Church, it follows necessarily that the general denial or neglect of his rightful lordship, any prevalent refusal to obey that Bible which is the open law-book of his kingdom, must be followed by political and social as well as by moral and religious ruin. If professing Christians are unfaithful to the authority of their Lord in their capacity as citizens of the State, they cannot expect to be blessed by the indwelling of the Holy Ghost in their capacity as members of the Church.”¹⁵

The idea that you go into business with your eyes open and take the consequences is not an argument against Rushdoony’s view of limited liability at all. It’s simply a reminder of the flip side

of *caveat emptor*—let the buyer beware. In this case, let the seller beware.

In Australia, though, many suppliers now insist on personal guarantees from directors before they will supply on credit terms. This does not always work in the supplier's favor, for the larger corporations with plenty of economic leverage will refuse to sign personal director's guarantees. Which means that you are left to do business with a limited liability corporation under *duress*—coercion. The situation is forced upon you by the legislative conditions. Directors' guarantee certainly works for the larger corporations who will insist on getting these from those they supply on credit, but may not give director's guarantees to those from whom they purchase.

This argument, however, hardly proves Rushdoony is wrong about limited liability. All it does is recognize a long-held legal tradition that contractual conditions are only conditions by mutual agreement. Rushdoony is not arguing for pragmatic dissent to the idea of limited liability, or pragmatic consent to it. Rather, he is laying down a foundation based on the law of God that limited liability is, in principle, immoral. This is why he addresses the issue in the context of the Ten Commandments. "[I]n Biblical law, the offender is guilty before God (and hence restitution to God, Num. 5:6–8), and before the offended man, to whom he makes direct restitution ..."¹⁶ (A) and (B) might well get together and limit their mutual liability to one or the other. But what they cannot do is transfer the liability of the debts to Dave on the other side of town without Dave's *voluntary* agreement for them to do so. This is wrong, in Rushdoony's view.

If you consider the limited liability corporation of today, it has simply said that all its creditors are individually liable for any debts incurred in business

over and above the assets of the corporation. This is done not with the consent of creditors but against their wishes, and imposes upon them conditions of business they would not accept voluntarily. It is true no one *has* to do business with a limited liability corporation. They can always close their business and live on the dole because there are not enough alternatives remaining in the marketplace for an honest man to do business.

Under the idea of contract law falls insurance of various kinds. It is true that insurance allows individuals to limit their liability which, in this case, is picked up by all the joint policy holders. Such arrangements are freely entered into and there is no compulsion to join—except in the case of auto insurance.

Should auto insurance be compulsory? Not necessarily, and it is under the laws of restitution that such a case can be made. Restitution requires full damages to be paid. He who caused the incident is the one who is liable to make full restitution. Compulsory insurance reintroduces coercion into the business arrangements. Insurance does shelter the individual from the full ramifications of his actions. But does that mean insurance should be compulsory? The retort to this question is, what happens when the individual does not have enough assets to make full restitution? Someone loses out, the victim. Insurance is a cheaper and more effective means to make sure the victim receives full restitution, although there is no guarantee that the courts will grant full restitution. It is hard to argue against compulsory insurance, and I'm not certain that's the way to go. But it cannot be said that compulsory insurance is even close to the notion of limited liability *laws* when the idea of limited liability is to *prevent* those accountable in a situation from being held liable for the debts.

Insurance itself, however, is a form of self-restitution, according to Dr. Rushdoony.

The failure of a society to ground itself on restitution, or its departure from this principle, means a growing necessity for costly protection by means of *insurance*. Much insurance is, all too often, a form of self-restitution, in that the buyer pays for protection against irresponsible people who will not make restitution. The large insurance premiums paid by responsible persons and corporations are their self-protection against the failure of the law to require restitution.¹⁷

Thus, insurance, while being some attempt at self-protection, is also an indicator of the problem with limited liability.

Rushdoony identifies the history of this malady when he quotes a study by Stephen Shafer.

It was chiefly owing to the violent greed of feudal barons and mediaeval ecclesiastical powers that the rights of the injured party were gradually infringed upon, and finally, to a large extent, appropriated by these authorities, who exacted a double vengeance, indeed, upon the offender, by forfeiting his property to themselves instead of to his victim, and then punishing him by the dungeon, the torture, the stake or the gibbet. But the original victim of wrong was practically ignored." After the Middle Ages, restitution, kept apart from punishment, seems to have been degraded. The victim became the Cinderella of the criminal law.¹⁸

In other words, Rushdoony sees limited liability in a broader historical context of rising statist power—socialism. "[T]he significant and neglected step towards socialism was limited liability."¹⁹ For Rushdoony, socialism is unmitigated irresponsibility and a violation of free trade.

Free Trade Agreements

George Sweet makes a startling

observation. When you buy a rail ticket that has printed on the back of it that the company will not guarantee that its services will run on time, nor will they accept responsibility for your luggage, you buy the ticket “under duress.” In other words, you have no choice but to accept the conditions because there is no other way to get to your destination. These conditions, however, are not contractual in nature; they are “duress.” Sweet applies this to the situation of limited liability: “So when a mercantile undertaking is started with a large capital and limited liability, those to whom it offers custom are under duress to deal with it, however much they dislike the limit of liability.”²⁰ If you have trouble understanding duress, think coercion.

Sometimes it is necessary to ask: What checks are there to prevent fraudulent dealings in commerce? It is not necessary to have intention to defraud, to come under the umbrella of securities fraud today. All that is necessary is that you do not deliver what you promised to investors as an incentive for them to invest. Is there something that can be used as a check on those entrepreneurs who promise big but deliver small? Sweet answers the question for us. “The reckless debtor thus creates the reckless trader ... The most natural, obvious and reasonable, though still inadequate check upon improvident venture, is the unlimited liability of the adventurers.”²¹

Limited Liability and the Church

The accusation has been made that Rushdoony did not study this subject well enough. If he had, it has been suggested, he would recognize that the church was one of the first corporations to come into existence. Thus Gary North concludes, “I disagree with R. J. Rushdoony’s condemnation of limited liability ... What persuaded me that he was incorrect here was a careful consideration of the legal implications of the

imposition of unlimited personal liability of church members for the decisions of pastors and church officers. Could the church function if every member were made potentially liable to the limits of his capital for the illegal activity of the church’s officers?”²²

We’re back to the representation issue once again. Note that the argument here is not an exegetical argument. It is, rather, a pragmatic argument concerning the “legal implications” of full liability on church members. The church won’t be able to function if its members have full liability. This is a curious argument, because the very same argument could be used to justify limited liability in the public corporation, and Dr. North takes that step. North uses the example of a bank that lends to a church for its building, the church can’t meet the repayments, the bank should only be entitled to the building asset as a means of recovery. Then he suggests, “The same sorts of limited liability arrangements ought to be legally valid for other kinds of associations, including profit-seeking corporations, limited partnerships, or other private citizens who can get other economic actors to agree voluntarily to some sort of limited liability arrangement.”²³

Notice his words carefully, “*who can get economic actors to agree voluntarily to some sort of limited liability arrangement.*” In other words, Dr. North is tying his idea of limited liability to contractual arrangements that are freely entered into by the respective parties. I do not believe Rushdoony would be against the idea of people limiting their debt obligations by contractual arrangements. That’s why I suggest it is limited liability *laws* that Rushdoony has in his sights.

Now George Sweet has already pointed out that limited liability *laws* were not necessary in order for people to make contractual arrangements among

themselves. What limited liability *laws* do is add a new dimension to the nature of contracts: *coercion*. Dr. North writes about people who might voluntarily accept liability, but what he does not do is identify who should make the payments when there is no one volunteering to accept the debt obligations.

Could the church function if every member were made potentially liable to the limits of his capital for the illegal activity of the church’s officers? Yes. Someone is going to be liable for the debts. Who should that be if not the members? What the question suggests is that the functionality of the church is tied to the ability to avoid full accountability. But if that were true, then the whole notion of restitution falls in a heap. To be certain, accountability of the church officials will need to be monitored and controlled. But that’s the outcome of the idea that a person whose ox gores someone needs to manage the ox so that it does not do damage. Animals known to be a danger in the community render the owner with identified accountability for the action of his animals.²⁴ So, too, people need to monitor the activities of their church leaders, as some recent activities of now former high profile church leaders have revealed. There really is a dark side to leadership, both in the church and the corporation.²⁵

Limited liability, however, revolves around the question: Who should pay the bills? The simple answer is the person or persons contracting the debt. It’s a direct application of the restitution laws. Who should make restitution? The person or persons who caused the problem. It’s a direct application of the principle of “victim’s rights.” When a creditor is made responsible to cover his own losses, now the victim is penalized by having restricted rights while those who initiated the debt get off almost free. This is victim’s rights in reverse.

Dr. North's disagreement does not overturn the logic of Dr. Rushdoony's position. To do that, Dr. North would need to attack the link between the eighth commandment, the connection between profit and loss, as well as present a case that someone who does *not* agree with having liability foisted upon them has some moral obligation to pay up anyway. Dr. North would need to argue against the idea of free trade and freely agreed contractual conditions. I don't think it's his intention to do that.

By all means, let us have contracts that are freely entered into that limit one person's liability that is then *voluntarily* accepted by another. But by no means can it be argued that the coercive nature of limited liability laws meets this standard.

Now there is nothing, under the general rules of commercial contract, that would prevent church elders from declaring that congregational members are going to be liable for the debts they create. But then they would be under obligation to tell prospective members of their decision, so that anyone who joins the church joins with full knowledge of what is going on. We're back to the consent issue again, and the requirement for everyone to be fully informed of the conditions so that they act not under duress but as free agents.²⁶ If the church elders can get a bank to lend the church money under the stated conditions of only having recourse to the physical assets of the church, they have met free trade contractual conditions and the members could not be pursued should something happen to the debt repayment.

Connected to this notion is the idea of representation and consent of the governed: Do my elders/leaders have my consent to create any kind of debt which I have some kind of moral obligation to be responsible for? In other

words, does the role of leadership automatically give leaders an open checkbook to do what they like, knowing full well that they will not be held personally responsible *and accountable* for the outcome and that it can be passed on to those they lead?

Avoidance of the debt is not possible. Shareholders cannot easily blame their managers for the debts. "All the partners in a business are considered to authorize the managers, or active partners, to contract on their behalf all usual and reasonable engagements: and if they would bind a creditor by any restriction on this authority, or on any of its consequences, they must take care to obtain his assent to that restriction."²⁷

This issue is readily addressed in the modern corporation when it appoints a Chief Executive Officer. His employment *contract* will contain clauses that identify what he is authorized to do, and also identify limits to the authority that is being given to him. He will be granted authority to hire and fire people. He may also be given authority to contract debts, but that will not be an open checkbook. This authority may be tied to budgeting proposals which require debt. And the Board may approve the budget, and have a clause in the CEO's contract that states he cannot spend more than 10 percent over budget without Board approval. For the CEO to do such a foolish thing would make him personally liable for the debts as a result of his violation of his employment agreement.

What you see is that none of the criticisms of Rushdoony actually address his arguments. Rather, some other propositions are presented as to why limited liability is acceptable. But unless you can demolish Rushdoony's arguments, then they remain.

The Corporation

Behind some of the criticisms

levelled against Rushdoony's view of limited liability is a concern with the legal status of the corporation itself. Historically, European law identified the corporation as a legal "person,"²⁸ whatever that might mean. For it is obvious that the corporation cannot act on its own behalf. It requires people to sign checks, authorize purchases and make sales, for example. The corporation does not fund itself into existence, and the accounts of the corporation will identify the amount of paid-up capital used to establish the business. It may be a nominal sum such as \$10. Any other capital coming into the business then is either by way of equity capital placed in the business by the owners or loans to the business, either from shareholders or financial institutions. No one has ever seen a corporation jailed for committing offences, though they are often fined billions of dollars for their actions. Thus a distinction was made between *artificial* persons (i.e., corporations), and *natural* persons (i.e., people).

The history of the corporation as a "person" is a checkered one. It is beyond the scope of this essay to explore the advent of corporations and their identity as artificial persons. But author Thom Hartmann claims, "No laws were passed by Congress granting corporations the same treatment under the Constitution as living, breathing human beings, and none has been passed since then [1886—*Santa Clara County vs. Southern Pacific Railroad*]."²⁹ But the growth of the corporations and their influence in our time would be difficult to achieve without limited liability and the identification of the corporation as a person. Contract law was already in place to allow people to allocate liability to a third party. The corporations, however, need limited liability to protect shareholders from full accountability for the actions of themselves or their agents. Australian

author and psychologist Alex Carey could conclude, “The 20th century has been characterized by three developments of great political importance. The growth of democracy; the growth of corporate power; and the growth of corporate propaganda as a means of protecting corporate power against democracy.”³⁰

There is nothing in the notion of the corporation as a “person” that weighs against Rushdoony’s presentation of the immorality of limited liability. If anything, it is merely a pragmatic argument that attempts to justify limited liability in order for the corporate managers and shareholders to escape the full consequences of their actions. It’s a poor argument.

It has been suggested that the corporation has a life of its own. “A corporation has a real mission, real assets and real responsibilities.” Not quite. A corporation cannot make a will concerning its assets or define its mission, whereas the owners of the corporation can direct the corporate managers to behave in a certain manner. The corporation’s mission is that established in its charter or articles of incorporation. The corporation cannot write its own charter; the initial shareholders do that, or the one granting the charter, such as the King of England.³¹ Similarly, while the corporation might possess real assets, it only holds these assets in trust on behalf of the shareholders. So, too, its responsibilities. The corporation is not responsible to itself; it is responsible to the shareholders or members. Corporations don’t *do* anything: *people* do things.

The status of not-for-profit corporations might seem an exception to this. But the non-profit organization merely retains the profits for future use itself, or gives them away to entities that are identified within its charter. Because the members elect not to receive profits does

not absolve them from the obligations of the actions of their managers/agents who are generating revenue on their behalf.

Product Warranties and Guarantees

An argument proposed against Rushdoony’s view of liability runs something like this. When you buy something from a major corporation, it is the corporation that carries the guarantees and warranties and not the shareholders, it is alleged. But while the contract is with the corporation, there is no reason for the shareholders to be exempt from the warranties and guarantees that are made on their behalf in order to secure sales. We are here back to the issue George Sweet identified, that of the relationship between owners and their agents/managers. While the fiction is maintained that the corporation is a “person” and therefore shelters the managers and owners in some form, this is merely an artificial convention designed for the express purpose of stepping around liability.

This argument about warranties and guarantees is not an argument against Rushdoony’s position at all. It is yet another pragmatic argument that attempts to justify why liability should be transferred from one group of people to another. Without the legal protection of the legislatures it is certain that full liability would be in place. But legislative enactments do not create God’s law. They are either an expression of it or an example of disobedience to it. And the case against limited liability is not built from legislative acts but by a study of the Scriptures alone—*sola scriptura*. In other words, you cannot argue from the legislature back to the Bible and use legislative decisions as a tool to interpret the Bible. Rushdoony would never allow this as a valid hermeneutic, for good reason.

Who is liable for the promises of the corporation made by the managers? George Sweet would identify the profit motive as the way to determine who is liable. And as previously quoted, Sweet is adamant that individual traders or a corporation without liability is a travesty of commerce and justice.

Clan Liability

Another criticism of Rushdoony’s view of limited liability involves the issue of group accountability. In the example cited, the question is asked, “Who would want to pool resources with other people in a company, if the debts of one of the partners may incriminate the company?” Since limited liability laws do not provide for the shareholders to be responsible for the debts of any of their co-members, this issue is a red herring. In a similar fashion, it is suggested that the clan should not be responsible for the debts of any of the clan members.

This, however, is not how limited liability laws work. There is no facility under limited liability laws for one member of a corporation to be able to pass his personal debts to the other members without their express approval. What limited liability does is allow all the members to avoid accountability for the full value of the debts of the corporation. As already indicated, contract law allows shareholders to make agreements among themselves by mutual consent. No shareholder has any automatic obligation for the personal debts of his fellow shareholders.³²

How about when there is police misconduct in the community? Who should be liable for this if not the citizens of the community in which he is employed? In the American system, where the local sheriff is an elected official, the notion of representation is very clear. The police represent the citizen’s right to self-defense which they choose

to do by electing and appointing local police officers. In a country such as Australia, the police are an arm of the state government, not local government, and they are appointed, not elected. There is no city police force, only a state police force. Does this mean the citizens of the state are ultimately responsible for the misconduct of their police? Not necessarily. Why not hold the officers fully accountable for their actions? That's the Biblical model.

Every time we are confronted with an attempt to justify limited liability we are confronted with the question of *who has the moral obligation to pay the bills*. Limited liability does not eliminate obligation; it merely transfers it from some people to other people. And so we are left, on each occasion, with the task of identifying who is the legitimate holder of the obligation.

Unlimited Liability?

A word must be added about the broader concept of unlimited liability, which is the logical alternative to limited liability. Does Rushdoony believe in an unlimited liability universe? Yes, he does. "Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?"³³ So it is within this general context of liability that Rushdoony speaks against limited liability laws.

Rushdoony recognizes that the Sabbath year, however, wherein the *lender* forgives debts owed to him, is a limitation on liability. The question needs to be asked, are limited liability laws merely an extension of this principle of the Sabbath year? I don't think so. Rushdoony also recognizes there is an obligation to not withhold the wages of a hired

man overnight (Lev. 19:13). These are non-credit terms for workers. When the question is asked, who are my workers?, the answer takes us from immediate employees on our payroll to those with whom we do business in general. If the principle of no credit is valid in the case of direct employees, it is also valid in the case of contractors that are engaged to supply goods and services. So the Sabbath year limitation on debt seems to have in mind the genuine poor who need to borrow, not those who are too lazy or irresponsible to pay as they go.³⁴

When it comes to restitution where the penalty could be anything up to five times the value of an item, we see another example of God establishing the parameters for liability. Restitution can't be ten-fold, but it can be up to five-fold. Limited liability laws, however, are not designed to bring justice to the marketplace; they are designed to transfer an obligation from one person to another without that person's consent. This is what Rushdoony has in mind when he is critical of limited liability.

Conclusion

Limited liability diminishes property rights, depreciates restitution, severs the link between profit and loss, and encourages reckless decision-making because accountability is transferred to someone else who may not even know they have that liability foisted upon them. Businesses that buy on credit terms usually do so in order to use the unpaid bills as an interest-free loan to the business. It's cheaper than bank finance.³⁵

Sweet argues that profit and loss are linked. Principals who authorize their agents/managers to contract debts are liable for those debts. The principals in any enterprise are determined by who gets the profits, in other words, the shareholders. If a group of shareholders allow their managers to run up debts,

the shareholders are responsible for those debts contracted on their behalf in the quest for profit. Shareholders could avoid being put in the situation by making sure their agents are not authorized to contract debts, or if they are, by placing tight contractual restrictions on how much can be borrowed. In which case, if the agents/managers did so without authorization, the shareholders might well insist the managers alone are responsible for the debts.

Someone is going to pay the debts. Who should pay is the leading question. Limited liability does not remove the debt—it merely transfers it from one person to another. As already indicated, personal directors' guarantees are part of the commercial landscape in some places for those who want to buy on credit. So too is the legal requirement for all company directors to declare their company's ability to pay all its debts during the forthcoming year when they fall due. Signing such a declaration, then trying to file for bankruptcy protection later in the year, makes it difficult for directors to hide behind limited liability laws, though it may protect the shareholders. The creditors, thus, are fighting back and limited liability laws are reduced in their effectiveness. This is a move in the right direction. These steps do not necessarily give creditors access to the assets of shareholders in a company. But they do help to hold directors personally accountable for the actions they take.

Rushdoony's view, however, is not built on pragmatic considerations. His conclusions derive from the way he views the law of God, including property rights, and most importantly, restitution. Rushdoony is also in favor of no debt as a general rule and hard money. Limited liability allows some people in the community to pass off their responsibilities and walk away

from their obligations. Dr. Rushdoony would never agree to this, and it will be a tough challenge, which so far no one has met, to argue that the Bible says otherwise.

If Rushdoony is wrong on this one issue, limited liability, then he is wrong in other major aspects of his theology, e.g., restitution. If he's wrong on restitution, he's wrong on something else, for Rushdoony's theology is a seamless web—systematic theology. All the components are connected.

There are some people in the Christian Reconstruction movement who are critical of Rushdoony on this point of limited liability. They are, however, like a car salesman who tells his prospective customers, "This is a great car but it has some major defects." Would you buy that car from the salesman who, in many respects, is merely trying to be honest with his evaluation of the vehicle? It was suggested by one person that Rushdoony did not study the subject well enough. What is obvious is that his critics have not studied Rushdoony well enough to understand his antagonism to limited liability *laws*.

Limited liability laws are unnecessary because there is nothing that prevents buyers from negotiating with sellers and getting the sellers to agree to accept the terms voluntarily. It is because hardly any sellers in their right mind would sign such an agreement that limited liability *laws* were established to make compulsory what could not be achieved by contract law and free trade.

No, I am not saying Rushdoony cannot be critiqued at times. But on the point of limited liability he is on the high moral ground of maintaining that the one who incurs the debt has the obligation to pay it. 🏠

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has written four books, and hundreds of essays on applied Christianity.

1. R. J. Rushdoony, *Politics of Guilt and Pity* (Vallecito, CA: Ross House Books, 1995).
2. R. J. Rushdoony, *The Institutes of Biblical Law* (Nutley, NJ: Craig Press, 1973).
3. *Politics*, p. 258.
4. *Politics*, p. 260.
5. *Institutes*, Ch. 4 "The Fourth Commandment," Section 2: The Sabbath and Life. In my book, *Making Sense of Your Dollars: A Biblical View of Wealth* (Vallecito, CA: Ross House Books, 1995), I present eight arguments against debt.
6. *Politics*, p. 259, p. 260.
7. *Politics*, p. 262, emphasis added.
8. *Institutes*, p. 664.
9. *Institutes*, p. 276.
10. London: C. Roworth and Sons. Available as a free download from Google Books.
11. Sweet, p. 7.
12. *Idem*.
13. Sweet, p.8.
14. Sweet, p. 10.
15. A.A. Hodge, *Evangelical Theology: Lectures on Doctrine* (Carlisle, PA: Banner of Truth Trust [1890] 1990), pp. 246–247.
16. *Institutes* p. 274.
17. *Institutes* p. 277.
18. *Institutes*, pp. 274–275.
19. *Politics*, p. 262.
20. Sweet, pp. 14–15.
21. Sweet, p. 15.
22. Gary North, *Authority and Dominion* Vol. 3 (Dallas, GA: Point Five Press, 2012), p. 735.
23. *Idem*.
24. Rusdoony, *Institutes*, Chapter IV: "The Sixth Commandment," Section 8: Restitution or Restoration.
25. See Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership* (Grand Rapids, MI: Baker Books, Revised ed. 2007).
26. The church problem is exacerbated when you consider some circumstances. 75 percent of the congregation vote to borrow money, then there's a church split and

50 percent of those who voted for the debt leave. Are they still under obligation to contribute to the loan repayments for a loan they authorized?

27. Sweet, p. 9.
28. William Blackstone, *Commentaries on the Laws of England*, Book. 1, Ch. 18.
29. Thom Hartmann, *Unequal Protection: How Corporations Became "People"—and How You Can Fight Back* (Berrett-Koehler Publishers. Kindle Edition, 2010), Kindle Locations 372-379.
30. Quoted in Hartmann, *ibid.*, Kindle Locations 310-312. See also, David C. Korten, *When Corporations Rule the World* (Berrett-Koehler Publishers, 3rd edition, 2015).
31. See Blackstone *Commentaries* for more detail on this.
32. In a case in Ohio, a friend of this author co-purchased a building, buying a 15 percent share in the property. The building was purchased with a loan from a financial institution. When the majority partner failed to make the payments on the loan, foreclosure became a reality. The financial institution correctly limited the proportion of the debt of the minority partner. He was not required to cover the debts of the major partner, but he did have to cover 15 percent of the agreed value of the property.
33. Rushdoony, *Institutes*, p. 669.
34. The internet, however, has changed the way many people do business. It is always payment at the time of purchase. No credit terms are offered, or necessary. This has created the opportunity for the credit card companies to provide credit to buyers. The selling merchant gets paid immediately, but the buyer still has a debt, now owed to the credit card company.
35. Some of the worst examples I have witnessed of this is manufacturing plants in New Jersey that use employment agencies for their labor force, but they insist on up to six months credit terms before they pay the bill. The employment agency then has to borrow the cash to pay the workers each week. This arrangement usually drives the employment agency out of business, for the manufacturers avoid as much as possible paying the higher prices to cover the interest costs.

Restoring Women to Full Citizenship in the Kingdom of God

by Andrea Schwartz



There is a perspective within Christian circles that espouses the idea that men should never learn from women or seriously consider what they say. There is an unspoken rule that, when it comes to theology, women should take a backseat and let men do the heavy lifting. The underlying assumption is that women should only concern themselves with meal preparation, maintaining the home, and caring for children. This is a hard perspective to justify, considering the words of Jesus in Luke 10:38–42:

Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, but *one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.*"

It is unfortunate that many women are denied the "good portion" when it comes to conferences or other learning venues, because they are too concerned with serving food, or taking care of little ones. Why don't we make it a prior-

ity that wives, mothers, and daughters receive the same opportunity to grow in their faith as their male counterparts?

Failing to ensure that women receive equal opportunity to learn the law-word of God and its practical applications in their lives makes them easier targets for those who would prey upon them physically, emotionally, and sexually. Many have contributed worthwhile perspectives from many different angles on the subject of abuse,¹ and this essay will not attempt to cover that ground. The purpose is to offer a preventative perspective that will bolster girls and women to halt potentially detrimental situations before they become harmful and damaging.

It is not always true that the enemy of my enemy is my friend. I suggest that by riding the pendulum against feminism too far to the right, many have advocated a *de facto* underclass status for women, denying them the fullest opportunity to become well-versed in the law-word of God and in the expression of their gifts. At times, it goes so far as to assert that women should never be in a position to instruct men. I, for one, have received criticism for addressing attendees at a conference on Biblical law. The reason for criticism: I am a woman and should not be teaching men. No complaint was levelled against what I said or how I said it, merely that my gender disqualified me.

I was addressing the implications of Proverbs 31, and by no means exercising spiritual authority over men. These

criticisms were not made directly to me face-to-face, and surprisingly came from both men and women. I wish I had been confronted personally. I would have informed my critics that I had proceeded with the approval of my husband and the other speakers (all male) at the conference. They saw no problem with my filling in for a speaker who was unable to fulfill his commitment. After all, this was not a church service, and I was not preaching.²

Let me explain why the criticisms illustrate faulty presuppositions.

1. The mother is the primary caregiver and instructor for an infant from the outset of life. Thus, from the get-go, females (mothers) are teaching their sons. This is a civilizing enterprise that, when done Biblically, increases the likelihood that boys will eventually take their place as godly husbands and fathers.
2. While the Scripture tells older women to teach younger women to teach what is good, and train young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands (Titus 2), this does not preclude that their instruction may also be of benefit to men.
3. While it is the norm in the Bible that men are the leaders and providers for families, there are noteworthy examples of women stepping up in the absence of men, when men were deceased, derelict and/

or wicked in their duties, or when special opportunities arose.³

In many of the mentoring relationships I enjoy with women, husbands and fathers have often thanked me for the perspective I bring and the gain they, as men, have had from what I teach. I always encourage women to share the fruits of our sessions with their spouse or parent to maintain the structure, priority, and integrity of the family. What should qualify me or disqualify me from this role is not my gender, but my knowledge, understanding, and application of the law-word of God.⁴

When I begin a study of Biblical law with an individual woman or a group, my initial session establishes that my goal is *not* that they end up thinking exactly as I do. I emphasize that the Word of God must reign supreme, and that they are responsible to be faithful in their learning, application, and transmission to others. By understanding how to apply the law-word of God, a woman is more protected from anyone who would attempt to dominate or oppress her. No one has the right to ask people to conform to his or her will and ideas. However, we do have the responsibility to summon people to conform to God's Word and calling.

Our Kingdom Calling

Any discussion about the roles of men and women in furthering the Kingdom of God must begin in the area of calling. Unfortunately, modern thinking identifies as calling what one does for pay or by way of a career or profession. This is especially myopic in that it confuses making a living with the purpose for living. The Westminster Catechism tells us that we all have a duty to glorify God by loving Him and keeping His commandments.⁵ Thus, to find one's calling is to embrace fully all the lawful ways in which a person, using

his gifts, talents, and inclinations, serves the Kingdom of God.

There are certain callings that are ours at birth. One is either a son or daughter, and possibly a brother or sister from the outset. There are those besides our parents with whom we have a relationship because of our birth. This includes grandparents, aunts, uncles, and cousins. We can add husband, wife, and in-laws at the point of marriage, along with colleagues, friends, and acquaintances. All these relationships are callings and with varying rules of engagement. Nevertheless, all relationships are to be governed by the law-word of God, carrying with them certain unchangeable requirements. So in the truest sense, people do not need to find their calling; they need to embrace their most fundamental calling of fearing God and keeping His commandments (Eccl. 12:13).

Prior to the Reformation, the perspective was that *calling* was limited to the ecclesiastical realm, making the clergy the only people with holy vocations. R. J. Rushdoony observes,

The anointing of persons and things set them apart for God's use. The term used by the Reformers for this in the lives of all of us is *vocation*. While serving God in any and every line of work has penalties in a fallen world, it also means that God's vocation for us is also our "oil of gladness." It is our way of holiness.⁶

Rushdoony notes that we must look to God's Word and the Holy Spirit as the only reliable guides when it comes to identifying and living out our callings.

The enemies of Christianity have too often determined the agenda for discussion, and the subject of predestination has been restricted to election to salvation or reprobation, and to free will versus predestination ... [P]redestination

also has to do with our abilities ... They are God-ordained and an aspect of our calling, so that God is more involved in our skills than we are.⁷

The Holy Spirit thus has a more general as well as a more specific place in our lives and world than is generally recognized. The doctrine of vocation or calling must be seen as essentially related to the Holy Spirit. We are therefore not alone; whatever our gifts or vocation, however great or small, we are the instruments of the Holy Spirit. To limit the Spirit's manifestations in our lives to dramatic or ecstatic experiences is to limit severely our relationship to Him. He is very much present in all our daily tasks, and we have the duty to recognize His presence and power.⁸

Too often, Christian parents, in a human attempt to right the wrongs of a rebellious culture, limit the Holy Spirit by determining for their children (specifically daughters) what callings are suitable for them. In many cases, these limitations have more to do with parents' personal preference rather than teaching their children how to hear God's particular call to on their lives.

Helping Children Discover Their Particular Calling

I used to tell my children that adulthood would mean that they would be the responsible parties when it came to obedience and disobedience. While they were young, it was our job as parents to act as stewards for them, but that was temporary. Because my children were familiar with the concept of leaving messages on a phone answering machine (before the days of voicemail), I told them that God was not going to leave a message for them on my machine; they would have to learn how to retrieve their own messages.

This developed into a writing assignment that I not only used with my three children, but also with others I tutored privately or in co-op settings.

Here is the assigned essay:

Usually students are required to write essays about what they want to be when they grow up. Younger students often have grandiose ideas of careers without any real understanding of what their choice entails. Older students may have some idea, but usually have not thought through the particulars, such as prerequisites or minimum requirements. To help in this pursuit, follow steps 1, 2, and 3 and then write a cohesive essay entitled, "What God Is Calling Me to Do."

1) Determine your particular (as opposed to general) calling under God. You may already have some idea of what God is calling you to do. You may need to begin this assignment in prayer. If nothing apparent comes to mind, take stock of the interests and talents God has give you the help identify your particular calling.

2) Research the calling or profession by finding articles, books, or journals that describe what is involved.

3) Interview (informally) someone who is actively living out such a calling. Questions to that person should include: necessary prerequisites, pitfalls to watch out for, costs involved, personal benefits, potential drawbacks, difficulty in advancement, and any recommendations for reading, training, or overall preparation.

After completing the assignment, many students determined the need to revisit their sense of their particular calling. This did not mean the assignment was a failure. It had provided an opportunity to learn how to hear from God. This assignment encourages a deliberate approach to Kingdom service,

and makes it possible to instill a sense of responsibility in young people. I was always careful to take their responses at face value, not belittling choices they made. It was not my job to live their lives for them. I was eager for them to explore, without preconceived notions, what God might have in store for them.

Preparation for a Godly Calling

[B]ecause blessings are in terms of God's providential government and care, we can, by faithfully living in terms of God's grace and law-word, bless God by serving Him and being His ministers in our respective vocations. Psalm 103 calls for us to bless God with all our being in gratitude and joy. The offertory hymn, "We Give Thee but Thine Own," sums up the essence of man blessing God by his grateful spirit and acts.⁹

As the Christian church has abandoned the idea that our faith is a faith for all of life, we have had generations of Christians adapting to the world's agenda when it comes to using the gifts and abilities God has given us. In our day, rare are institutions of higher learning that prepare students to be self-consciously Christian in all areas of life and thought. As a result, our solutions and projects are often governed by a secular worldview instead of a Biblical worldview. As a result, very few adults can succinctly state how their respective vocations bless God with their entire being in gratitude and joy.

Rushdoony points out,

The Reformation doctrines of justification by faith, the priesthood of all believers, and the Christian calling and vocation made possible the potential coincidence of the kingdom and the world as an historical objective, not, of course, to be fully realized in this life, but to be approximated and the proper goal of historical activity. Thus the Reformation was liberation and

the promise of life, but a promise thus far unrealized. Why this failure? Even as Roman Catholicism has historically absorbed local deities at times as saints, and absorbed local goddesses into the image of the Madonna, so Protestantism has followed a similar policy with regard to secularism. It has tried to make the world over into the kingdom by baptizing paganism and secularism, by sprinkling a few drops of approval and benediction over the heads of alien philosophies and presuppositions. It has operated on the principle of common ground rather than reconquered ground. It has borrowed its doctrines of education from the world, its political theory from the state, its concept of the law from pharisaism, secularism, and Thomism. In the early 1930s, some New Deal economists asserted that the road to prosperity and wealth was through unlimited spending and debt. Similar reasoning seems to prevail in many Christian circles: the more we allow the world to prevail in the church, the stronger the church! The more we throw away our Christian presuppositions, the more strong our Christian strength and appeal, ostensibly! The gospel, apparently, is not big enough or wide enough to meet the world in its own strength; it must borrow Saul's armor.¹⁰

Dislodging Stereotypes

We must proceed in all areas of life with accurate Biblical presuppositions and guard against baptizing our own preferences. We must resist the tendency to embrace the preferences of any celebrity, visionary guru who attempts to rule the lives of his audience and supporters. This means honestly unearthing any stereotypes we may have adopted in response to secular ones we have tried to avoid.

A prime stereotype in need of dislodging involves how the education of women is sometimes viewed in Christian, homeschooling families. Rather

than offer young girls the opportunity to identify the gifts, talents, interests, and inclinations God has placed within them, they often are told that certain areas of life are out of bounds for them, and they must concentrate on domestic skills alone. In an effort to keep them from acting like card-carrying feminists, they are confined to a future that limits them to quite a bit less than what Proverbs 31 describes as a Kingdom woman.¹¹

In an attempt to swing the pendulum back to Biblical standards for marriage and family, an over-correction has occurred which has hampered the true expression of God's plan for the Kingdom-driven family.¹² Moreover, while it is true that the highest expression of womanhood is in the calling of wife and mother, to assert that women should not pursue proficiency and skill in additional areas of life goes beyond the dictates of Scripture. Women are not an underclass, but hold full citizenship in the Kingdom of God. St. Paul makes it very clear,

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. (Gal. 3:28)

This oneness in Christ includes a woman pursuing those things that God lays on her heart, with the co-operation and blessing of the men in authority over her (father or husband). Determining that women cannot bring insight and understanding in group Bible studies, or that they should be denied the opportunity to study subjects in which they demonstrate competence and ability, hamstring 50 percent of the population. To what end? Do we really wish to assert subservience rather than godly submission? Keeping another down does not make you stronger.

If we truly wish to raise up a generation that can advance God's Kingdom

and deal with the serious issues we face in our time, we should not eliminate the potent and vibrant force that godly women can be. Ensuring their access to all opportunities to learn Biblical law should remain a top priority. Not only will it protect them from those who would seek to take advantage of them; it also will make them more competent in fulfilling the Great Commission. 🙌

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1. See Martin Selbrede, "Liberty from Abuse," at chalcedon.edu/research/articles/
2. The name of my talk was "The Role of Mothers in Building a Kingdom-Driven Family," which later appeared in this publication.
3. Deborah, Jael, Abigail, and Esther come to mind as examples. Clearly in the case of Esther, she acted in a role no man would have been able to fill in her special circumstance.
4. Some might cite 1 Cor. 14:34 in defense of my critics. While Paul's admonition for women to keep silence in the churches, does not apply to my talk at the conference nor women speaking anywhere else, it is important to understand the context of his remarks and their application for today. This is a discussion worthy of more than an endnote. My response to the passage cited is to understand it in terms of 1 Cor. 11:5, reconciling Paul's meaning by considering both.
5. Westminster shorter catechism questions 1-3.
6. R J. Rushdoony, *Exodus* (Vallecito, CA: Ross House Books, 2004), p. 454.

7. Ibid., pp. 457-458.

8. Ibid., p. 459.

9. Ibid, p. 540.

10. R.J. Rushdoony, *By What Standard* (Vallecito, CA: Ross House Books, [1958] 1995), pp. 174-175.

11. See, Andrea Schwartz, "The Role of Mothers in Building a Kingdom-driven Family," and "Proverbs 31 - Practical Applications for Today's Woman," at chalcedon.edu.

12. See <http://leslievernick.com/does-my-husband-always-have-the-final-say/>

Selbrede... Puncturing cont. from page 9

37:1 (2009), p. 1-7. See also <http://www.sciencedirect.com/science/article/pii/S0740547209000373>

33. <http://onlinelibrary.wiley.com/doi/10.1111/j.1526-4637.2011.01075.x/pdf>

34. <http://www.scientificamerican.com/article/many-antidepressant-studies-found-tainted-by-pharma-company-influence/#>

35. See the tenth article in this series here: <http://chalcedon.edu/faith-for-all-of-life/new-directions-in-christian-education/dr-kishore-encounters-the-dedication-of-the-state-2/>

36. The rare exceptions to this rule have been duly noted in an earlier article: a few individuals do benefit from methadone. But prescribing it across the board simply pushes up the death rates.

37. <http://worcestermag.com/2015/03/10/scourge-addiction-subject-opioid-forum-worcester/31904>

38. <http://naloxoneinfo.org/case-studies/standing-orders>

39. See page 19 here: <http://www.mass.gov/eohhs/docs/dph/substance-abuse/core-competencies-for-naloxone-pilot-participants.pdf>

40. See page 3 and endnote 49 & 50 here: https://www.networkforphl.org/_asset/qdkn97/Pharmacy-Naloxone-Distributions.pdf

41. <https://depts.washington.edu/bioethx/topics/consent.html>

42. <http://choopersguide.com/content/naloxone-laws-by-state-map.html>

Continued on page 26

Scholastic Seduction: *The Spirit Animals Series*

Book I: *Wild Born* by Brandon Mull (Scholastic Inc., New York: 2013)

Book II: *Hunted* by Maggie Stiefvater (Scholastic Inc., New York: 2014)

Reviewed by Lee Duigon



As you work to train up your child in the way that he should go, there are people out there working just as hard to train him up in a way he shouldn't go.

That's where Scholastic Books come in, with their ongoing efforts to steer children away from Jesus Christ. The last time we looked, it was by means of Philip Pullman's atheist fantasy trilogy, *His Dark Materials* (<http://leeduigon.com/2010/11/03/satanism-for-young-readers-a-review-of-his-dark-materials/>).

Remember that? Scholastic pushed it with everything they had: sold it in the public schools, along with student workbooks and teacher lesson plans for a closer study of the novels, contests, prizes, and finally worked up the first book, *The Golden Compass*, into a feature film.

All was well until parents got the word that Pullman's books were very little more than venom-spitting rants against God and the Christian religion. The movie bombed, its sequels were never made, and the hoopla died away.

Let it not be said that the folks at Scholastic are incapable of learning from experience. Having failed to catch the flies with vinegar, they have switched to honey.

A New Concept in Publishing

Spirit Animals is a new concept—the multi-author series. Brandon Mull (Book I), Maggie Stiefvater (Book II),

and their successors are established fantasy authors whose fans will follow them, thus giving Scholastic a ready-made readership.

Spirit Animals is an ongoing series with more sequels due to come out this year; but I have limited the scope of this review to just the first two books.

It was obvious to me, and to a number of Customer Review writers at amazon.com, that, having recruited these same writers, Scholastic tells them what to write. The resulting lack of originality is, I think, intentional. Certainly unavoidable.

But this whole series is focused on really cool kids interacting with really cool animal sidekicks; and a lot of children, their parents suspecting nothing amiss, are going to lap it up.

Most children love animals and are fascinated by them. What could be more alluring to a child than the idea of a special animal, maybe something truly impressive like a leopard or a giant panda, that's uniquely and intimately bonded to you, and you alone, sharing adventures with you and giving you the power to do all kinds of spectacular things?

Scholastic is going to catch a lot of flies with this honey.

Substitutes for God

In my hometown there's a gift shop owned by some women who, from time to time, offer lessons on "how to connect with your animal spirit guide." This is New Age twaddle and warmed-over witchcraft, and is very much what

is being offered in these books.

Pullman invested the characters in his book each with a personal "daemon" that sometimes took the form of a cuddly animal—a spiritual entity bonded exclusively to a human being, providing unconditional love and perpetual companionship. Who needs the Holy Spirit when you've got one of these? The "daemon" distracts the reader from the bleak hopelessness of what Pullman's selling—nothing in store for anyone but death.

Spirit Animals is just as committed to offering a substitute for God. Out-and-out atheism came up short; so what we've got here is that tired old clunker, "the spiritual." If you are "spiritual," you get all the benefits of religion without incurring any obligations to God or His commandments. "Spiritual" individuals don't have God telling them, "Thou shalt not." In fact, they're kind of their own gods.

These books depict civilizations spread over several continents, with nowhere any evidence of religious belief, religious practice, or religious institutions. See, boys and girls? You don't need religion.

What they have instead is "spirit animals." Upon turning eleven years old, children undergo a "nectar-drinking" ritual to see which of them will receive a spirit animal. It's only for a chosen few, and there's no way to predict who will be chosen.

The spirit animal stays with you all your life. You can bid it, at a moment's

notice, to enter a dormant state as a tattoo on your skin (because tats are just so cool), and just as quickly make it spring back to solid, 3-D life again. Even better, your spirit animal will give you special powers that other children and adults don't have: kind of like the "power-ups" in certain video games. You can get super speed and agility, enhanced strength, ultra-keen senses, etc.

Where's the harm in this? I don't know about you, but I wouldn't want eleven-year-olds running around with superpowers. But this will certainly appeal to children. It can't miss. Looking back on my own childhood, I doubt there was a single eleven-year-old boy in town who wouldn't have jumped at the chance to have his own live hand grenade.

Here It Gets Unwholesome

Oh, but these special kids are not unsupervised!

We see in this fantasy world a variety of local and regional governments; but over them all is a kind of loose, unobtrusive world government managed by the wisest of the wise. Their mission is to train the children to receive spirit animals, and induct them into their ranks when the training is completed.

They do this because their mission has a much more critical component: they have to defend the world of Erdas from an ancient enemy, The Devourer, whose return might destroy all life on Erdas. The only defense seems to be persons with spirit animals and superpowers. That the nature of The Devourer is not made clear in the first two books of the series is a product defect.

This wise, world-saving elite, whose authority is acknowledged everywhere on Erdas, are called the Green Cloaks. "Green" as in "Save the Planet from Global Warming—oops, Climate Change." As long as you're going to paint Christ out of the picture, someone is going to have to function as the

savior. The Green elite to the rescue!

This is all rather blatant to us, but might not be so to children.

The special children and their spirit animals are led on perilous missions by adult Green Cloaks. These adventures feature lots of fighting, because the bad guys and their spirit animals support The Devourer. We are not told why.

There is something deeply unwholesome in these depictions of an eleven-year-old girl beating up or even killing a grown man. There ought to be a difference between fantasy and lunacy. We find a great deal of this violent silliness in these first two books. I feel sure it's expected to be very appealing to children.

A Mixed Message

Spirit Animals speaks to the early teen reader's hunger for autonomy. Why should they always be bossed around by adults? Why must they be powerless?

So these books offer a taste of radical autonomy. Is there an adult getting in your way? Well, he's probably a bad guy, and you've got super powers, and a great big spirit wolf to back you up—what are you waiting for? A few seconds of super-fast kung fu, and that adult is history.

Now for the crazy part.

At the same time as the books whet the teen's appetite for power and autonomy, *Spirit Animals* preaches rigid conformity. The Green Cloaks always know best, and the only characters who deny it are revealed as villains or fools.

Here Political Correctness reigns. The girls are every bit as tough as the boys, if not more so. A Navy Seal is nothing, compared to an eleven-year-old girl with a spirit animal. Every major ethnic constituency is represented by a hero. And in Book I, Brandon Mull brought in a couple of characters who are probably meant to be a pair of devoted homosexuals.

Every fantasy cliché is employed. If the reader is new to the genre, he won't

notice the extensive borrowing from Pullman, the Harry Potter books, and other sources. For readers familiar with fantasy, these books might be stultifying.

When you're pumping children's imaginations full of visions of themselves as rock-'em, sock-'em superheroes, while at the same time yoking them to plow for the elite, it's wise to water it down with unoriginality. An adult reader will be able to predict everything that happens in these stories. A child won't—at least, not consciously. But there's little risk of these trite tales getting kids revved up uncontrollably.

Both Mull and Stiefvater, probably in obedience to instructions, write down to their audience. As is becoming usual in Young Adults fantasy, the dialogue often sounds like text messages, is chock-full of American slang, and constantly undermines any sense the reader might have of being in a fantasy world. The authors never use plain English where they can plug in a hypermodern cliché.

Bells and Whistles

Spirit Animals is a very slick package, and Christian parents ought to steer their children clear of it.

For one thing, the book covers are gorgeous. Kids are going to want them on sight. They're sure to sell like hotcakes at a school book fair.

As an added bonus, there's a *Spirit Animals* game you can play on your computer. "You've read the book—now join the adventure at Scholastic.com/SpiritAnimals! Enter the world of Erdas, where YOU are one of the rare few to summon a spirit animal ..." Well, I tried, but my computer wasn't in a mood to cooperate.

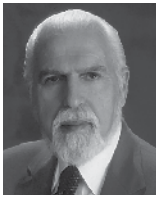
The problem is, it's all very tempting. I found it tempting. Who wouldn't love to have his own very special spirit animal—a pet that will never run away

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The Sovereign's Courts (1 Cor. 6:1-8)

by R. J. Rushoony

1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
3. Know ye not that we shall judge angels? how much more things that pertain to this life?
4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
5. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
6. But brother goeth to law with brother, and that before the unbelievers.
7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
8. Nay, ye do wrong, and defraud, and that your brethren.



It is a common-place statement among historians that Judea was an insignificant corner of the Roman Empire; therefore, not of very great importance. Nothing could be further from the truth. As a matter of fact, when in the first century B. C. Rome took over Judea and Galilee it did so very happily. It was an event and an opportunity they welcomed because of the strategic importance of that area not only as a major trade route, but in terms of the eastern frontiers of the empire.

So Rome went out of its way to favor Judea. Hence, its vengeance when they felt betrayed in the Jewish Roman war of 66–70 A. D., a fearful war of vengeance, unparalleled in history. They had poured money into Jerusalem and elsewhere, turned it into a palatial city of marvelously paved streets, marble palaces, important and strategic centers of the empire.

Now here we have Paul writing to the Corinthians calling them a church, an *ekklesia*. Up until now the church was known as the Christian synagogue. In James 2, where the English translates “assembly” it is literally the Greek word, in the original synagogue.

There was a reason why the very early church and, in fact, into the second century used the term synagogue—which is what they were—they were governed by Old Testament law. They were patterned after the synagogue. They had the same officers, the same format. But by so calling themselves they also gained immunity from Roman prosecution as an unlicensed religion because the synagogue required no license. It had a special exemption as a part of the Roman strategy to placate Judea.

But Paul chose another word, a revolutionary word, one that the church has forgotten to its own peril. That word was *ekklesia*, or, usually in English, spelled with two Cs instead of Ks. We have that word in English as “church.” But the word “church” does not convey the meaning of the original.

As we have pointed out before, we must again and again, so you see the epistle and all of Paul’s writings, in fact, in context. *Ekklesia* was a political term. It was the name for the city council, the governing body of the area. Here in our county we would say the board of supervisors because virtually all of the county is unincorporated.

What was Paul doing in using a

technical, political term to describe the Christian assembly? He was saying that in terms of the Kingdom of God, you are to be His governing body upon earth. *First*, to govern yourself, then to extend your scope into the community so that little by little the kingdoms of this world are made the Kingdoms of our Lord and of His Christ.

It is no wonder that very quickly the church began to be viewed with suspicion. It was, to use the old term, an *imperium in imperio*, an empire within the Roman Empire, claiming to have its own apostles, emissaries of the King of Kings, its own *ekklesia*, governing bodies. And, in fact, in the original we find the word *paroikia*, our English word “parish” used which originally meant an embassy. And Paul speaks of himself, in the English text, as an ambassador of Jesus Christ.

Now an ambassador has extraterritorial rights and powers as does the embassy. And this is why the *ekklesia*, from the beginning, refused to submit to Roman licensure or taxation or regulation.

Our text, in particular, sets this forth very powerfully and clearly. It is a text of central importance in the Bible. At issue is the question of law. Which

law should rule over Christians, the laws of men or the laws of God? While submission to the ungodly powers of this world is required up to a point because the pivotal aspect of the Kingdom of God is regeneration, not revolution, the *church* is the advanced army of God's Kingdom, called to convert, not to coerce the nations of the world to Christ (Matt. 28:18–20). If the church, the *ekklesia* of Christ, turns from God's law, it turns from His Kingdom to the kingdom of man. This is a form of apostasy and can only be treated as such. The one whose law we obey as our social bond is our lord and savior. Is it the state or is it God? The church, as God's governing council for an area, must be governed by God's law; its members must obey and apply God's law. To seek justice in man's law is to deny that God is the only source of law and justice. For the Corinthians, the choice should have been obvious: it was God's law or Greco-Roman law. At one time, cases in America were decided by juries out of the Bible, and relics of Biblical law are still around us to a degree. But the basic direction of statist law is now anti-Christian.

Paul thus states the issue bluntly: "Dare any of you" (v. 1). Notice that word "dare." This is an affront to God, to Christ the King. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (v. 1). Paul regards such a step as daring insolence in the face of God. This did not mean that the Roman court could not be used in certain ways. Sometimes we find ourselves entangled with such systems. Paul himself appealed to Caesar (Acts 25:8–11), but he was already forcibly before a Roman court, and he used it as best he could. His requirement is not suicide but the avoidance of pagan courts wherever possible.

Paul calls the pagan courts "unjust."

This does not mean that some decisions could not be good ones, but that the basic premise of such courts is the rule of man, not God. The existence of Christ's *ekklesia* means the existence of another law sphere, the true one, and an institution to promote and further it. You can see what it means for the church to abandon God's law, to abandon theonomy. It means—and one group has followed the logic to its conclusion—you reject the Lordship of Jesus Christ. You cannot have it because if Christ is Lord then the Word of God is a law book for His people.

Paul asks, "Do ye not know that the saints shall judge the world?" (v. 2). He takes it for granted. This is a fundamental fact. "Do ye not know, are you so ignorant of the faith that you do not know this?" The word *judge* is *krinousin*; now judgment is a central and basic aspect of rule. So one could render it, "Do ye not know that the saints shall rule the world?" But he uses a broader term in the Greek translated as judge. No man or power rules who does not provide the law and the judgment. To surrender either is to acknowledge a greater power. It is the calling of a Christian in Christ to rule the world by the law of God. To give supremacy to another law than God's is to deny God's sovereignty and lordship. If the world is in time to be judged and ruled by Christians, how can they now act as though incompetent to judge the smallest matters?

Law is the will of the sovereign power for the lives of those within his jurisdiction or rule, his saved ones, in effect, the redeemed of his rule. These come under the protection of their lord or sovereign.

At one time cities were walled. Why? Because it meant that those inside the wall were the protected ones because they were the people of the law, the law-abiding. The outlaws lived outside of

the law as did foreigners who were not under the city's jurisdiction.

We reveal our faith by the law we live under as our way of life, our sanctification. Law is essentially related to salvation as its outworking, its application in our daily life. We witness thereby to who saved us, and He to whom we give our allegiance.

The world is made up, however, of God-haters. The Christian who knows God's law is more worthy to judge in matters great and small. In due time, Christians, at the Last Judgment, shall gain their reward, and they shall be, in part, with Christ, judges over the fallen angels, for judgment is on transgressors.

Do we, in a case within the church's jurisdiction, appoint as judges those in the church who are "least esteemed" to sit as judges? There is a bit of sarcasm on Paul's part. "Do you have so little regard for God's law that you, the rulers of the church, do not use it? You go to the pagans outside. Well, your lowliest members are better than they. Why go to pagans for judgment?" Our choice of elders is a choice of those wisest in Scripture and holiest in the practice of their faith. Why then go to pagans for judgment (v. 4)? Paul tries to make the church ashamed that it goes to pagan law and judges rather than to God's law and Christian judges (v. 5). It is shameful that Christians go to court against one another before unbelievers (v. 6). Paul's counsel is against going to pagan courts against fellow Christians when Christian men can adjudicate the case in terms of Scripture. It is better to be defrauded than to allow pagan courts to be viewed as courts of justice (v. 7). To go to pagan courts is to seek justice in a form of fraud because it gives validation to ungodly courts. Paul sees it as ungodly to treat pagan courts as sources of justice. Having denied the triune God, the pagan court has abandoned

true justice. The pagan court can at times give what seems to be justice, but, because its verdict is on alien premises, it undermines true justice.

We live in a time when the relics of Christian law are around us, but are increasingly being eroded which makes it all the more important for us to recognize the situation and to begin to create a Christian system. In fact, one man sought to do so, someone whom I knew well, Lawrence Eck, a brilliant young man, one of the most brilliant younger lawyers in the country who sought to set up counsels of arbitration to adjudicate all cases between Christians and Christians. They were remarkably successful until the pietistic influence prevailed and those courts of settlement were taken over by people whose attitude was, “Yes, you were wronged. You were robbed of 20,000 or 200,000 (I am talking about specific instances) by a fellow believer. But why can’t you forgive and forget? Isn’t it better to be at peace with your brother than to have your money back?” And so they destroyed the courts. And Lawrence Eck, a lawyer, because he called attention very graciously to a judicial error by a judge was thrown into jail for contempt of court and beaten to death. So you can see what is happening.

In v. 8, Paul calls any resort to pagan courts defrauding one another. The Greek word is *apostereite*. Paul says, “Better to be robbed than to rob. But you are actually robbing each other by unjust lawsuits against each other.”¹

In v. 2, when Paul asks, “Do ye not know,” he is in effect saying, have ye forgotten what I taught you? Here is an elementary aspect of the faith, the saints are the God-destined world rulers, and you seem to pay no attention to this fact. The Corinthians saw as *reality* Roman rule and law, but Paul insists that the *reality* is God’s rule and laws. To

neglect this is a surrender of the faith. As a result, he sees the recourse to a pagan power as a lawless act, a criminal act, on the part of Christians. It is their duty to obey God and to have recourse to God and His law, rather than to man’s courts.

Clearly, for Paul the Christian is not called to validate the world’s ways and institutions, nor to wage war against them by civil disobedience, or any like strategy. The Paul who wrote 1 Corinthians did not deny the jurisdiction of Caesar’s court when taken before it. Rather, he worked to bring into life another law system, its courts, and its Sovereign.

The church in our time has largely forsaken Paul’s requirements. Is it then a valid *ekklesia*, a local ruling counsel? The word *ekklesia* or church means more than preaching, although preaching is clearly required. It is a proclamation of the law-word of the Great King. The church must again be the church to be blessed of God.

Because we are called to be obedient to the powers that be, we do not, in civil society, practice civil disobedience but obedience. Within our Kingdom realm, we apply God’s law and seek to bring all men into its orbit. Our King’s law must govern us, but we are the people of the Prince of Peace, and what we do must work ultimately to the peace of all society. 🏰

1. Ralph Earle, *Word Meanings in the New Testament: Corinthians, Galatians, Ephesians*, vol. 4 (Kansas City, MO: Beacon Hill Press of Kansas City, 1979), 49.

Selbrede... Puncturing cont. from page 21

43. The deception extends to the previous endnote’s claim that the CDC declares 10,000 lives have been saved using Narcan® (naloxone). Who, pray tell, is reporting these administrations of naloxone? Record-keeping is a sham when doses are being given by police officers and parents (meaning there’s little to no paper trail). Further-

more, what of people who receive Narcan® (a “life saved”) and fatally overdose a few months later: they’re still listed as a saved life! These overcooked metrics are used to sell additional dangerous drugs that sidestep the quest for restoring patient sobriety.

44. <http://journalofethics.ama-assn.org/2008/08/jdsc1-0808.html>

45. <http://www.nytimes.com/2015/11/23/health/states-lead-effort-to-let-pharmacists-prescribe-birth-control.html>

46. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3178858/>

47. The Flexner Report’s birth was marred by concerns over racism. What has survived is the good it has done for the medical profession over the last century, despite the incidental impact upon black medical schools when the standards were first enforced.

48. For more details see: <http://chalcedon.edu/faith-for-all-of-life/new-directions-in-christian-education/dr-kishore-encounters-the-dedication-of-the-state-2/>

49. The state didn’t hesitate to demand this explicitly of Dr. Kishore: “We want you to close your labs.”

50. One irony of the Kishore prosecution was failure to recognize that his methods reduced costs: not only cost per patient, but cost to the state by graduating his patients into sobriety.

Duigon... Scholastic cont. from page 23

from you or get sick, and can help you do all sorts of fantastic things?

But when you open the door to that temptation, you’re ready for the next one: the notion that you can be “spiritual” without God, and in that sense, be your own god. It’s the same-old, same-old “Ye shall be as gods” that has served Satan so well since he scammed Eve with it.

You can always trust Scholastic to lead young readers up the wrong street. These books are no exception. 🏰

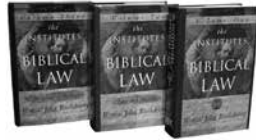
Lee Duigon is a Christian freelance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the *Bell Mountain Series* of novels.

Biblical Law

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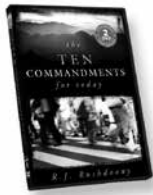
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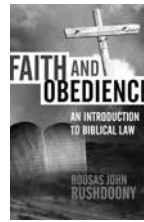
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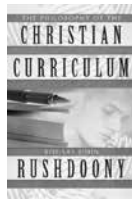
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Education



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.

Paperback, 190 pages, index, \$16.00 **\$11.20**



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.

Paperback, 464 pages, \$22.00 **\$15.40**



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.

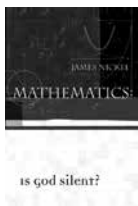
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The Messianic Character of American Education

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.

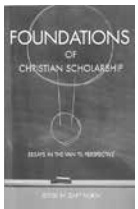
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Mathematics: Is God Silent?

By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject which cannot be taught from a distinctively Biblical perspective.

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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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The Victims of Dick and Jane

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.

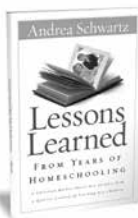
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Revolution via Education

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.

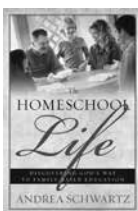
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Lessons Learned From Years of Homeschooling

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.

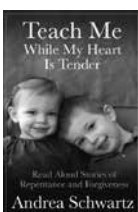
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The Homeschool Life: Discovering God's Way to Family-Based Education

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.

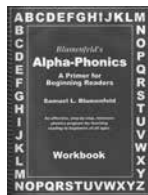
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Andrea Schwartz compiled three stories drawn from her family-life experiences to help parents teach children how the faith applies to every area of life. They confront the ugly reality of sin, the beauty of godly repentance, and the necessity of forgiveness. 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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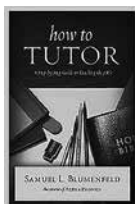
By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant 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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This set consists of eleven 12-page readers, totaling 132 pages, \$22.00
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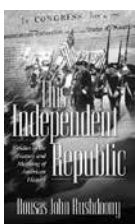
How to Tutor by Samuel Blumenfeld demystifies primary education! You'll learn that you can teach subjects you already know without requiring specialized academic training or degrees. Here's what you'll discover:

READING: In 117 lessons, teach any student to read virtually any word in a comprehensive phonics program
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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.

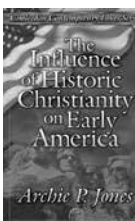
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The Nature of the American System

By R. J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present.

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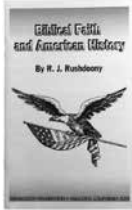


The Influence of Historic Christianity on Early America

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.

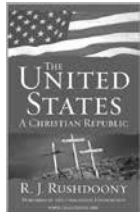
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Biblical Faith and American History

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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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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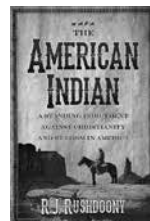
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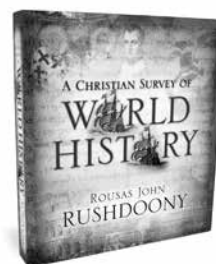


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A Christian View of the Menace of American Statism

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World History

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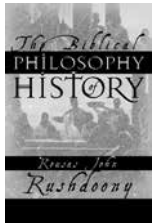
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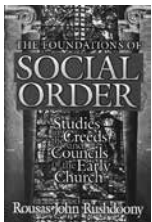
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The "Atheism" of the Early Church

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

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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.

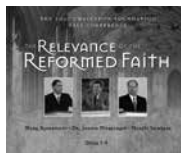
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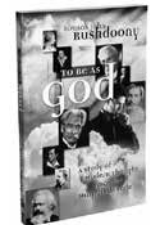


The Word of Flux:

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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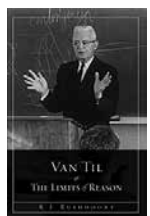
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Van Til & The Limits of Reason

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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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

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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.

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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

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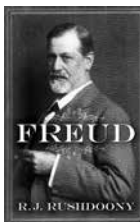


Revolt Against Maturity

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

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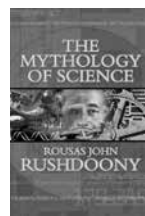
The Cure of Souls:

Recovering the Biblical Doctrine of Confession

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

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

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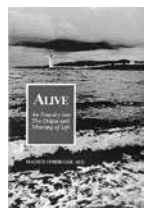


Science

The Mythology of Science

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

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Alive: An Enquiry into the Origin and Meaning of Life

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

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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.

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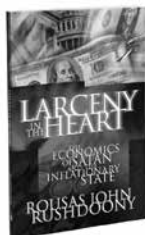
Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

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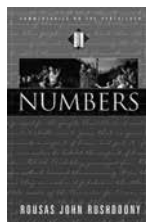


Larceny in the Heart: The Economics of Satan and the Inflationary State

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

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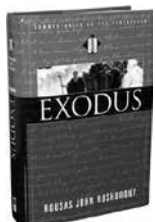
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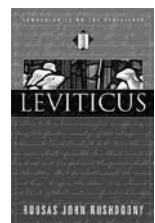
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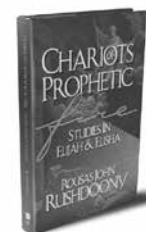
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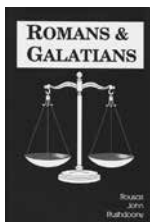


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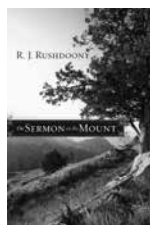
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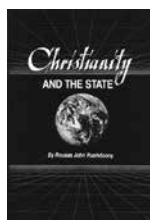
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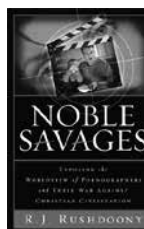


A Comprehensive Faith

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

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

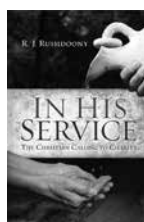
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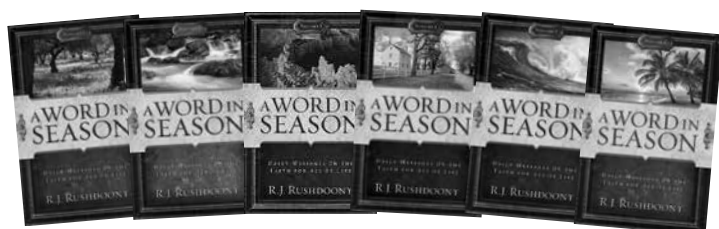
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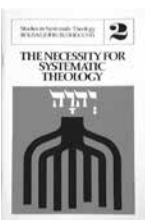
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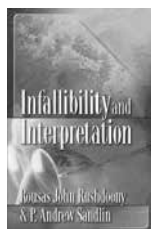
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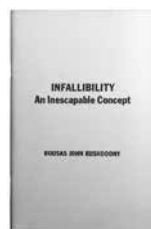
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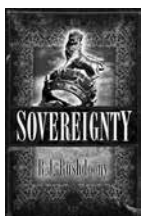
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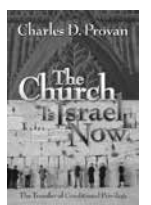
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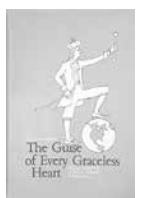
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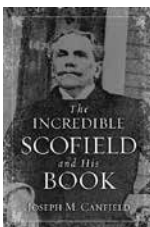
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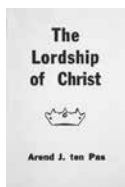
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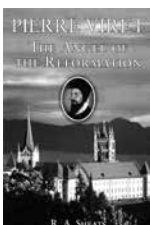
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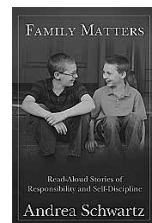
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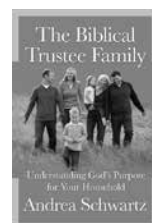
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