

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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The Kingdom is Advancing, But Keep Working

By Mark R. Rushdoony



I am regularly confronted by two very different perspectives on the future. They are, in a sense, conflicting

approaches, but they are often expressed by a single individual, sometimes in the same conversation. If we were being hypercritical, we could say that both tendencies represent a certain lack of faith, but since no man's faith is perfect, both extremes are regularly expressed, even in Scripture.

Sometimes I hear a great frustration at how bad things are, at what a sorry state the church is in, and the likelihood of judgment. On the other hand, those with an optimistic eschatology try to leap forward past generations of necessary Kingdom work and ponder when the fullness of the Kingdom might be realized, or when we will see a certain level of progress, or the West Christianized once again.

The Kingdom of God Is Growing

The second position, idle speculation, may not lead anywhere, but is not as debilitating as the first sometimes is. Pessimism is destructive, and in our theology it can devastate our ability to do the work of the Kingdom because we focus on the City of Man.

Those with an immediate awareness of the law of God and His holiness can be so offended at wickedness that they focus on the presence of the evil they see rather than the power of God they profess. Scripture repeatedly shows us the presence and boasting of evil on a large scale, but in reading these accounts

we must take stock of where those men are now, where their empires are now, and what has become of the deities they credited with their power. The anti-God powers of the past are now relegated to history books and museum exhibits, while the Kingdom of God is alive and growing. The evil forces of our day should be seen as headed for history's dumpster. Their technology and assets will be the inheritance of the righteous.

If we look around us, there is every reason to be encouraged. The church of Jesus Christ is growing in China. It was the communist leaders themselves who recognized the failure of Marxism and allowed some free enterprise, which is merely an application of the Eighth Commandment, "Thou shalt not steal." A very partial application of one commandment has created an economic explosion of unprecedented dimensions.

The church in Latin America has also been growing in recent decades. Africa is now over 50 percent Christian, surpassing Islam as the predominant religion. The northern part of the continent, along the Mediterranean, is largely Islamic, but below that Christianity has made tremendous inroads. Muslims bemoan the ground they have lost in Africa, while Christians fail at times to rejoice in this momentous shift.

There are a growing number of Christian converts in many Islamic countries where there was very little Christian presence a generation ago. Iran is said to have close to 500,000 Christians. The strength of Islam has always been repression by threat of force. When politically or militarily weak, Islam has stagnated. Oil made Islamic

nations both rich and militarily strong in the twentieth century. They still buy their technology and lifestyle from others; if they lose their oil reserves, or its production is hampered by war, they will lose their revenue stream. Any new energy source that bypasses the Middle East will break the back of Islam. Islam is vulnerable and it is certainly not the wave of the future.

Military men have knowledge of the techniques of battle and the capabilities of their men and weapons. What separates a competent field commander from a brilliant one is his ability to understand how the battle is going as it unfolds. He must see where he is weak and respond and he must see the enemy's weaknesses and take quick advantage of that vulnerability. A battle is not a chess match where you can think long and hard about your move. Caution can be the ruin of a field commander and his army. A defeatist, pessimistic commander who only sees the gains of the enemy is unlikely ever to win a single battle, and is likely to respond poorly because his focus is not on victory but the likelihood of defeat.

We must look for the vulnerabilities of unbelief. Where our humanistic, statist culture is faltering, we advance and take ground. Our enemy is still boastful, but our battle line has advanced in Asia, Latin America, Africa, and the Middle East. There is even a strengthened core group in North America that has steeled itself for battle. In the last generation, they fought for Christian education and won. That is a gain we should never deprecate. We are commanded to walk by faith, not by sight, but when we

open our eyes, there is great cause for encouragement.

Flawed Theology Will Not Impede the Kingdom

“But the theology of these emerging Christian groups,” some are quick to say, “is very flawed!” This is true, but so was the theology of the early church. It argued for over four centuries over the nature of Christ’s incarnation. It wasn’t officially settled until Chalcedon in A.D. 451, and heresies persist to this day on the issue. The theology of much of the Christian church in the West is so flawed, it is difficult to distinguish which groups should be regarded as errant and which as having departed from the faith altogether despite their claims. A mature theology does not come too quickly or completely to individuals, so we must not expect otherwise in any given Christian community. Even with a sound theology, the more important application of theology that replaces old thought and ways in light of the Scriptures will take time and meet with resistance. The apostles we see in the gospels had, at that time, a very imperfect grasp of the faith. God gave them an understanding to do the job He assigned them. Flawed theology is certainly an issue the church must address, but it is not a problem for the Kingdom of God.

Several years ago Voice of the Martyrs stated that Christianity, not Islam, was the fastest growing religion in the world. Its growth, moreover, comes through conversion, while that of Islam comes by birth rate, so a very different dynamic is at play, one that should encourage us. This should be as exciting to Christians today as the news of D-Day was to our parents and grandparents. We should celebrate, because we are on the offensive now.

Christians once had to fight for their own churches, and even the name

Christianity. The Gnostics, who reached the peak of influence in the second century, tried to co-opt the dynamic of Christianity by its wholesale definition. Their extreme dualism caused them to have such contempt for the material world that they decided the God of the Old Testament, being the Creator and intimately concerned with life on earth, was evil.

One group of Gnostics called themselves Cainites (after the murderer of righteous Abel) and declared all the unrighteous men who opposed God to be the real heroes. They manufactured a story of Jesus to promote this same inversion of good and evil called *The Gospel According to Judas*, in which the traitor was the misunderstood hero. This fraudulent attempt to rewrite the gospel story was always known to have once existed but all copies were thought to have been lost until a version of it was found and published in 2006 as a supposedly new look into the real origins of Christianity. This is the type of battle for the faith which has been faced for hundreds of years. There was never a golden age of pure faith and practice in the early church (as I Corinthians reminds us).

There is Work Ahead

The second tendency I mentioned was the quantum leap forward to speculate when the fullness of the Kingdom might happen or what it would look like. At its best, this reflects a desire to see God’s “will be done in earth as it is in heaven.” At its worst, it is a fruitless daydreaming that ignores the immediate work of the Kingdom in our day and place. Those with a good work ethic do not spend a great deal of time thinking about what life will be like when the work is completed.

Certainly the apostles were given a daunting task. It was one that would totally consume them. They had no

resources and very few followers. They were then told to take a message which had limited acceptance in Palestine to all peoples. Rome was at the zenith of its power and their religion was not even recognized as a legal one. They would die as martyrs, seeming failures, with what looked at the time to be very meager results. They had obeyed and done the work Jesus commissioned them to do. Speculation would have done them no good. They could not have imagined the outworking of the gospel that occurred. The cultures that would spread the gospel to Christendom did not yet exist.

In 2013 I visited eastern Turkey, an area that was for millennia the heartland of Armenia and the home of Rushdooyns since the time of Isaiah. While there I visited all that remains of the Monastery of Saint Bartholomew, the ruins of the chapel. The monastery dates to the fourth century and was built on the site of the martyrdom of the apostle, Bartholomew. The chapel was built over his grave. It was once a place of Christian pilgrimages until the massacres of Christians in WWI. The monastery complex is gone; all that remains are the ruins of the chapel. At some point the area was made a military base and placed off limits to all visitors. The dome of the church was still standing there in the 1960s but was destroyed (according to some sources) by Turkish military explosives. The site had only been made accessible a matter of weeks before our visit by order of the Turkish government seeking to encourage tourism. When I was there we passed a group of soldiers and stood inside the church walls on top of twelve to fifteen feet of rubble. Even the grave of Bartholomew has been alternately honored and desecrated, but the importance of Christianity now dwarfs the importance of all those that opposed its spread.

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Dr. Kishore Encounters the Dedication of the State

by Martin G. Selbrede



This is the tenth in a series of articles about addiction pioneer Dr. Punyamurtula S. Kishore and his battles with the Common-

wealth of Massachusetts. The state has shown itself to be dedicated to the destruction of his clinically proven treatment regimen, which is vastly superior to so-called orthodox “addiction medicine.” We shall see how the grinding power of the state’s machinery has sought to not only exterminate Dr. Kishore’s fifty-two clinics and to cast his patients back on inferior (and statistically death-increasing) treatments, but to insure his clinics never come back to life to threaten Big Pharma. Even the possible existence of an article reporting on these facts cuts across the grain of a system that, as has been documented, is intent on burying an actual solution to the drug crisis while pretending otherwise.

Again, space forbids repeating the story developed in the first nine articles in this series, and the reader new to this story is urged to catch up to this point in the narrative before reading this. Once you grasp this physician’s achievement with the quarter-million patients who have passed through his clinics (achieving success rates 7.5 to 30 times better than the existing treatment programs, based on hard testing data), you will better understand the enormity of the situation Massachusetts has inflicted on Dr. Kishore and its own people.

Articles eight and nine detailed the coerced plea-bargain and incarceration

of Dr. Kishore that began in early April, 2015. After multiple unconscionable delays, the doctor was remanded to a halfway house in August, 2015. I was finally able to piece together a composite picture of this sordid process from various sources. This is a story you were not meant to read, which was not supposed to see the light of day. Dr. Kishore will get to speak in his own voice throughout, as this permits the light to shine more brightly out of the surrounding darkness.

The Halfway House

We’ll elaborate on what steps were taken to delay Dr. Kishore’s arrival at the halfway house below. But it is important to set the scene for our discussion as vividly as words will allow.

This halfway house has six floors and is controlled by only two people, both civilians. There are drug dealers among the thirty-eight residents. The system’s deficiencies invite exploitation by the residents, many of whom have come to accept a revolving-door existence (moving in and out of such facilities) as a way of life. This situation lets a dealer sock away enough micro-capital to reignite a booming drug business upon release. He may only earn three dollars a day at Suffolk County, but with free rent and free food, that grows to \$1,500 after sixteen months. This is invested to purchase heroin at \$200/kilo (“key”), which nets the dealer up to \$10,000 after being cut and sold. Capitalism has found its dark, opportunistic counterpart here.

Dr. Kishore pointed out,

In many ways this place is a house of potential booby traps awaiting an innocent footstep to fall in the wrong place at the wrong time. The steps required to maintain your virtue against the rise of false charges defy description.

Indeed, the room next door to where we’re conversing is lined, floor-to-ceiling, with urinalysis cups, while the breathalyzer was kept at the front desk. The trappings of control are here (I was not allowed to bring a computer or cell phone or camera into the building), but the reality seems to oppose the appearances. The breathalyzer is supposed to be calibrated daily—but it’s not clear what protocols are being observed for it. Even if it is properly calibrated, it lacks the usual recording medium for storing results. The government requires that these halfway houses (sober houses) be inspected by an accrediting agency every three years, but this house’s certificate lapsed in 2013 with no new certificate on display. The outlook is grim.

In the meantime, drug dealing is being visibly conducted in the open just outside the building. This is an institution built on irony. Not surprisingly, many residents have no intention of stopping: this is just a temporary drop-off place, a mere glitch in a dealer’s fixed trajectory that the state cannot alter but feels itself obligated to whitewash at all costs. Not only is the resident population transient, there is continual flux amongst the employees. The day I met Dr. Kishore happened to be the last day for his caseworker. The only parts of this system that are stable are its bad parts.

How did Dr. Kishore end up at this

halfway house? What did it take for him to make this “partial step back into freedom” out of the Suffolk County facility to this facility?

The Evolution of a Toxic Culture

Those who observed Dr. Kishore's course through the trials of incarceration from the inside told him that “he was the only person who exited the system the same way he entered it,” namely, without any deterioration in moral character. An eight-fold regimen¹ that he rigorously followed kept him on the straight and narrow path through this false purgatory. The mission became moral and spiritual survival. As he pointed out,

Prison² should be a monastic place, a place for self-reflection. But everywhere in prison there's laughter. Unhealthy laughter.³

In contrast to the pastoral input Dr. Kishore received on the matter of “love of family,” the “prevailing mindset here is that a woman is just a sex object.” The residents share girlfriends, and as the women become pregnant, says Dr. Kishore, “fatherless children are overflowing the universe.” The favorite television program among residents was *Who's Your Daddy?*, the runner-up being *The Real*. This last program was of keen interest to residents, as Dr. Kishore explains:

This program focuses on feminine psychology—women talking about themselves in an open way. This provides a window into a woman's mind. The ticket for exploiting women essentially writes itself.

The favorite news program here in prison? Fox News, because it is all crime-based:

Crime, crime, crime. The residents use what they learn from Fox to adjust their modus operandi. Sensational crimes boost viewership. Nasty equals good ratings. The chase for higher ratings ends in the sewer.

Pursuing constructive kinds of work allowed Dr. Kishore to contribute to the community without adding to its toxicity. He also catalogued the entire library of 250 books, doing so on his own volition. His experience in founding the National Library of Addictions (see Article 3 in this series) thus came into play.

Avoiding Preprogrammed Missteps While Incarcerated

Navigating incarceration means avoiding temptations offered by the authorities that look like good deals at first glance, but are not. This process began the very first day in jail, when Dr. Kishore was offered protective custody. He provides compelling reasons for refusing each “sponge soaked with gall” (Matt. 27:34) that the jailers put to his lips:

I declined protective custody because it denotes that you're fearful and cowardly, and *that* creates a host of new problems, starting with the fact that you'll be in protective custody *forever*. You're shut off from the mainstream of life and don't know what's going on “out in the world.”

According to Dr. Kishore, such invitations like the offer of protective custody are all traps. They are designed to route you into various byways, backwaters, and blind alleys. You can't network when in protective custody, and therefore you can't learn about the institution you're in from others who've already learned it.⁴

My second day in Suffolk, I was offered to visit the infirmary, to be classified as mentally ill, depressed, or suicidal—and I declined. Had I gone to the infirmary, the resulting label would stick with me for the rest of my life. They'd issue a press release saying Kishore Was Admitted to Infirmary as Suicidal, which inflames the presumption of guilt. I had to navigate a very narrow path here.

He thus ended up in the general population at Suffolk County House of Corrections. And he observed the system from the inside.

As a medical director⁵ I had a sense of how bad the system is, *but not how bad it really was*. I gained firsthand awareness of its pathologies.

Navigating the first two traps (protective custody and the infirmary), other tactics were deployed to keep Dr. Kishore in Suffolk as long as possible. Failure to obey provides a pretext to block transfer to the halfway house. No matter how arbitrary the command being issued by a staff member may be, it must be followed to avoid being charged with “disobeying an order.”

They told me to clean the staff bathrooms. I did it as often as asked. If I didn't, disobedience is an offense. I didn't collude with anyone either. I did whatever they asked so that they would have nothing on me.

The facility needed a speaker for a re-entry conference and asked Dr. Kishore to speak there. As was his practice inside the facility, he avoided answering *any* questions about medicine. Had he done so, he could have been accused of practicing medicine without a license inside the jail—a particularly egregious offense. He was told specifically, “You can't practice medicine here. Don't advocate for Vivitrol® here.”

He then faced slanderous attempts to depict him as a “malingerer,” one who fails to pull his weight on the community work crews. The patent falsity of this charge came to light when Dr. Kishore asked to see the documented proof of his goldbricking, and the documents *and* state witnesses all testified that not only did he work, he had put in two work details, *one without pay*. We'll come back to these work details later in showing the part they were to play in

postponing Dr. Kishore's transfer to the halfway house.

Dr. Kishore had survived five temptations (being labeled a *coward* in protective custody, practicing medicine without a license, being declared mentally ill, failing to obey orders, and being a malingerer). The sixth tactic became personally dangerous to Dr. Kishore, as the goal was to have him be labeled as a *snitch*, which would put him in continual jeopardy given the population's deep hatred for snitches.

Breaking the Snitch Strategy

After repeated (and technically inexplicable) postponements of his transfer to the halfway house, Dr. Kishore's transfer date came up on the calendar, and a new strategy was formulated to trip him up and block him from getting transferred: get him to become a snitch, and use the resulting blowback to keep him "safely" incarcerated. This approach became manifest two weeks before the transfer date, about July 30 or 31, 2015:

A bisexual male and his pimp were moved into my room. They were super-bullies. For two weeks straight, all night long, they had bright lights on in our cell and turned the television and radio on super loud to prevent me from sleeping. I was the object of unrelenting, nonstop threats being screamed at me by the two.

The apparent goal was to force Dr. Kishore to ask for protective custody to block his pre-release to the halfway house. They sent one of the bullies to the halfway house just ahead of Dr. Kishore. Had Dr. Kishore snitched, the facility could block his transfer on the grounds of *bad blood* between him and the person he had snitched upon.⁶ However, the situation didn't turn out as apparently planned:

When the boom suddenly fell on the two bullies, they claimed, "Kishore

snitched on us!" but another inmate rebutted that charge by admitting that *he* had reported their conduct to staff. That inmate had gone to the administration and said, "Move me out!" "Why?" he was asked. "Because those two guys are giving Kishore a hard time and I can't bear to watch it any more." That man bore the *snitch* label to stop the persecution and sleep deprivation I was being subjected to.⁷

The embattled physician had navigated all the traps spread upon the path of his feet. They had expected him to become a "leader of the pack" while in custody:

I could easily have gone on that path, had the visiting pastors not kept my focus on the mark set before me.

I'm happy for the experience because I gained further understanding of the drug ecosystem's dynamics. I can see how the gears mesh. Every doctor should go through three months of incarceration and six weeks in a halfway house.

So the question becomes: why was Dr. Kishore kept so long at Suffolk? The answer involves machinations at higher levels: the higher the level, the worse the outcome, reflecting a likely top-down imposition upon the people in charge. This needs to be unpacked in more detail.

The Long Journey to an Arbitrarily Longer Incarceration

Dr. Kishore originally arrived at Suffolk County House of Correction on April 7. Caseworker Kevin Fitzgerald studied his situation and, based on rational consideration of all factors, signed an individual service plan specifying that Dr. Kishore should be transferred to the halfway house on April 17—only ten days after arrival. The caseworker obviously knew that Dr. Kishore *simply did not belong there*.

At the initial classification hearing,

Ms. Mitchell *overruled* the classification approved by caseworker Fitzgerald. Overlooking the reasoning applied by Fitzgerald, the new ruling was premised on the length of sentence (LOS) and the nature of the offense: Dr. Kishore would have to earn prerelease on the CWP (community work program) crews. These are five-week programs, completion of which should have triggered the transfer out of the prison to the halfway house.

When the first five weeks expired on May 31, "politics kicked in and I was reclassified to stay and work another five weeks," which ended on July 14. Still no release: he worked another four weeks, finally being released to the halfway house on August 11. These delays are certainly consistent with an implicit concern regarding likely *Boston Globe* blowback for releasing Dr. Kishore that early.

For this and other reasons to be left unstated at this point, Dr. Kishore believed there was pressure to keep him in the system longer. People at Suffolk County wondered why he was even there. Drug dealers—who openly admitted to be such—were being put back out on the street before Dr. Kishore.

Dr. Kishore had satisfied the work requirements but no prerelease was in sight. This amounted not merely to a demand to "bring back the broomstick of the Wicked Witch of the West," but to the kind of mission creep associated with a project death march, whereby the goalposts keep being moved (Gen. 29:25). The longer Dr. Kishore's stay, the greater risk of breaking one of the rules, written and unwritten:

They tried very hard to make me stumble, to keep me there longer. I sailed through very well, and for that I have to thank the pastors who came in to see me. Nobody else was allowed to see me. A food-server and repeat offender at Suffolk told me, "They couldn't break

you. They tried to marinate you [in the prison culture] and couldn't."

Dr. Kishore showed me a check, drawn on Century Bank, made out to him for the amount of \$25.99—his pay for August 1 through 11, 2015. "Don't spend it all in one place," I said, but there was more to the story behind the \$3/day rates paid to prisoners in a system where no minimum wage prevails. In the doctor's view, the prisoners are being exploited to clean up the highways. Dr. Kishore had worked in groups of five picking up trash: forced labor based on the contract between the House of Corrections and the City of Boston, which uses federal highway funds for this purpose. "I'm allowed a savings account, but no checking account," he explained. "You cash it."

From Frying Pan Into The Fire

But at last the system could hold Dr. Kishore no longer, as he failed to supply the keepers with sufficient rationale to hold him any longer. As Solzhenitsyn said of having been in the dragon's belly: "It was unable to digest me and threw me up." Like Solzhenitsyn, Dr. Kishore has become a witness of what it's like in the dragon's belly: a remarkable journey for one whose life's work was to keep people from ending up there.

But as stated at the outset of this article, the halfway house itself has its own pathologies. When I asked Dr. Kishore directly, "How does this place compare to Suffolk?" he replied:

At least at Suffolk there was method to the madness. Here it's all loosey-goosey. The people in charge are all untrained civilians, lacking professionalism.

The halfway house is not without its own traps (which can't be discussed here). And a significant amount of the mail Dr. Kishore received from our readership was destroyed during

the transfer, being classified as "excess property" that was thrown away by the facility.⁸ But like the jail proper, it has its own works-based religion, with a self-contained jobs program that is perhaps even more dysfunctional than the one at Suffolk (where there was method to the madness).

Having a job is an important element for going home. Dishwashing is the ticket. Most residents here take up dishwashing. But once you go home, you can't quit the job. You'll be violating the terms of your release.

Enter CORI. CORI refers to the Criminal Offender Record Information industry, which subsidizes jobs through tax breaks, etc. These subsidized jobs are "allegedly productive," but the truth is often very different. As Dr. Kishore noted:

Realistically, nobody can live as a dishwasher. But even if the person leaves that job after one month, the employer keeps the tax break, which I regard as a kickback.

Remarkably, you don't even have to be incarcerated for your employer to get the tax break. You just have to show that you have a record.

The companies need to keep hiring *ex-offenders* to keep the federal cash flowing. Massachusetts is number one in the nation in the number of CORI-friendly companies.

CORI-friendly means *friendly to ex-offenders*. But the reality is that these companies are CORI-exploiting: they exploit a person's record for the tax break, then fire them while continuing to get the promised cash.

What you have here, in effect, is another entire industry that has grown around a sector of the work force that creates an incentive to maintain a portion of the population revolving through the criminal justice system.

Many other such industries have been identified in the earlier articles in this series, but this was new in Dr. Kishore's experience.

To Parole or Not to Parole

September 14, 2015, was the projected day for Dr. Kishore's parole hearing. The prospects look grim to Dr. Kishore in respect to this process ("They're not going to give me any breaks here; I'll be going the whole nine yards."). But that's not relevant because Dr. Kishore is taking a surprisingly different approach to the matter of parole.

I will likely refuse parole because they want you to grovel and say you're sorry. I can fight better with an unbroken spirit, not having groveled for parole.

Parole entails an extra month of supervision, of scrutiny. In short, parole has strings attached, but Dr. Kishore wants freedom, not intrusions upon his family. Under parole, his family gets dragged into the entire matter, and he is very protective of his family. In fact, in his view, the unsung hero of this entire story is his wife:

She has been holding the fort. Once a spouse is incarcerated, marital breakup is often inevitable. The stress on a marriage is immense.

This is certainly a bold move: staying longer to be free of the state's burdensome yoke. But Dr. Kishore has gone a big step further, filing a motion that defied the expectation of the gatekeepers.

To Revise and Revoke

In Massachusetts law, a Motion to Revise and Revoke asks the judge to "revise or revoke such sentence if it appears that justice may not have been done." This is a major undertaking. You must file such a motion within sixty days of your plea for the courts to act upon it.

Dr. Kishore filed this motion within

the sixty-day statutory timeframe. He did this in the face of pressure of his law firm, who begged him not to reopen the case and seek a change in the sentence. Dr. Kishore, in effect, would be finishing out his sentence under the plea deal, and then *asking the judge to revoke the sentence*. This re-involves the attorneys who had thought they'd finally seen the last of this case (see previous articles in this series to understand why they would oppose getting back in the saddle).

In doing this, Dr. Kishore is doing more than merely stirring the pot: he's beating a hornets' nest with a club. Legal and procedural issues that were safely dead and buried now walk the earth again. The state's authorities have done everything they can to insure that Dr. Kishore's clinics will never reopen, assuming he would roll over and submit. Why would anyone jeopardize his future with new guilty verdicts on the horizon after the "safety" of a plea deal had been negotiated?

Only a highly principled person would make such a move. And he has.

Let's consider some of the legal and procedural questions that will be reopened, questions that will become problematic if Dr. Kishore makes headway with them. We will unpack the details in the next article in this series, but understanding their existence is useful.

The Attorney That Didn't Deliver. Dr. Kishore had filed a civil complaint against one of his attorneys for failure to properly defend him against the standing charges. The court ruled, *in writing*, that it would not consider the civil case as the evidence shows that the breach involved *criminal conduct* on the part of Dr. Kishore's attorneys. One would think this meant that proceeding against the attorney with criminal charges would be straightforward, with a court already pronouncing upon the

gravamen of the charges. But no, a technicality was invoked: Dr. Kishore requested that he be provided the time needed to *get out of state custody* so he can prepare the case against the attorney, but the court decided that the attorney's right to a swift resolution trumped Dr. Kishore's right to relief for a criminal offense inflicted by his own defense attorney. This issue will doubtless fester as an example of the syndrome of injustice being directed against the world's top drug addiction specialist.

The Amazing Disappearing Medical License. The Board of Review for medicine in Massachusetts continues its pogrom against Dr. Kishore, having lobbied for Dr. Kishore to voluntarily surrender his medical license rather than let it lapse. The *reason* given for the Board's continued actions are (1) the sentence and (2) the medical records issue. You've just read that the sentence is being rescinded by way of the filed Revise and Revoke motion, and the fallacy behind the medical records pretext had been exploded in an earlier article in this series. (In effect, there were no lost records, and in one case the statute of limitations had run out for the request and Dr. Kishore still met the requirement.)

But why the urgency of getting Dr. Kishore to sign paperwork showing that he had resigned his medical license? Mr. John Costello perhaps needs to explain why he contacted Dr. Kishore's attorney, Harold Jacobi, in writing, stating that Dr. Kishore could reacquire his license after consummating the resignation, while a press release received by *Cape Cod Online* claims that the resignation is permanent and cannot be reversed—ever. On the face of it, it appears that somebody deceived Dr. Kishore into signing the resignation, because it's impossible for both statements to be simultaneously true. Either the resigna-

tion can be undone, or it cannot. The resignation was signed with the assurance there was a route for license restoration, but the press release denies it.

Asymmetric Justice. The irregularities surrounding the cases pursued against Dr. Kishore will be brought back front-and-center. The bribe allegations, as pursued by the state, make no sense, where identical contracts were treated differently by the state (some sober houses were indicted, others were not).

How is it, Dr. Kishore asks, that four out of four halfway house owners received no jail time and two years probation, while he was indicted for four cases where *no halfway house owner was indicted*?

Concerted Efforts That Shouldn't Have Been. On the same day that the criminal charges against Dr. Kishore were filed, precipitating his arrest and first incarceration in September, 2011, Precision Labs filed a civil case against Dr. Kishore and his clinics that attached all the bank accounts and real estate, blocking Dr. Kishore from defending himself against the criminal charges. The *simultaneous* filing of the civil case by the private laboratory with the criminal charges defunded Dr. Kishore's defense.

This could plausibly be pure coincidence and simple bad luck—if it weren't for the bizarre fact that both the criminal motions by the state and the civil motions by the private lab have *remarkably similar wording*. Dr. Kishore is certain that *the same hand wrote both motions*. How is that possible?

Paper Towns Meets Federal Guidelines. Dr. Kishore received a particularly ominous note from the government, which I have in my files, which makes clear that he may no longer work anywhere, in any capacity (including clerical), where federal medical funds are accepted. The document represents

a total blackballing of the person that is arguably the world's expert on treating drug addiction.

You might be interested to know exactly how Dr. Kishore received this letter. There is a peculiarity in how the letter is addressed that is very telling. The letter uses the prisoner identification number that permits the prison to route the letter to the right inmate. But in this instance, there was a *paper town* involved.

A paper town is a fictional city inserted on a map by cartographers to prove that somebody had plagiarized their map: if the fictional city is on the other company's map, it was obviously duplicated because the town was arbitrarily inserted to prove provenance of the map.

And it so happened that when this magazine published the contact information for Dr. Kishore (for those interested in writing him while imprisoned), a minor typographical error was introduced into his prisoner identification number. This faulty number is, in effect, a paper town. If somebody duplicates it, it is because they used the information from this publication as their source for information.⁹

Yet, lo and behold, the version of the prisoner identification number used by the government to inform Dr. Kishore that he could no longer work at places receiving federal medical funding is the number that only appears in this publication. The government didn't seek out the information from other government sources, but from this magazine. As averred before, the government knows full well exactly what they are doing to Dr. Kishore and why they want his program destroyed. The letter makes clear that the Massachusetts Model will never be resurrected: not one federal dime will ever be permitted for expensing against this treatment regimen.

Dr. Kishore versus the Silos

Dr. Kishore is nothing if not a big-picture man. He provided me a hand-drawn graphic showing interlocked gears illustrating the different silos (vertical industries) that interlink together in a self-reinforcing loop that keeps the present system fatally vested in its own failures. The silos (individual industries, like the homeless industry, the addiction treatment industry, the rehab silo, detox silo, halfway house silo, etc.) are run by oligarchs who have no communication one with the other. We will revisit this powerful concept in the next article: what is important for the moment is to understand what Dr. Kishore's approach means in terms of this silo ecosystem:

For this existing silo infrastructure to survive, you have to convert an acute problem into a chronic issue, requiring lifelong treatment. You must never get off the bus.

But Dr. Kishore was *graduating* people from his program, which is unacceptable: it doesn't fit the silo requirement of keeping people on treatment all their lives (as methadone,¹⁰ etc., are geared for). As Dr. Kishore candidly observed,

I did not play ball the way they want me to play.

The reason he didn't play ball was because of the radiating social costs of drug abuse, including family breakup. This was a situation requiring a solution. To this day, the government continues to pour insane amounts of money into non-solutions it parades as good medicine. Because Dr. Kishore has de-siloized the system successfully, his methods had to be buried with violence. In the meantime, we see news reports daily that document the worsening crisis in Massachusetts (just this week it was learned that the previous numbers of drug deaths were *underreported*). But

the madness never stops because the watchdog was put on ice, allowing the nation's drug czar to blithely suppress the truth to support deadly non-answers to our crises.

At the end of our discussion, Dr. Kishore waved his hand at his handwritten graphic showing the interlocked gears of the drug crisis silos. Fixing his mind upon the growing number of victims of the status quo policy, the modern equivalent of bloodletting, he asks me with unexpected passion,

Who is standing against this? *Only my pastors! Nobody else!*

We will elaborate on these last several points in our next article, including the requisite documentation, and report on the reopening of Dr. Kishore's case: a case being reopened at his own request and *at his own peril, for the sake of the victims of his state's benighted medical policies.* 🇺🇸

The First Nine Articles in This Series:

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

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

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

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

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

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

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

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

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

1. He lists the eight steps thus: (1) self-examination from awaking at 4 a.m. until 5 a.m.; (2) reference, meaning study of pertinent Biblical verses; (3) prayer (in contrast, the residents were narcissistic and regarded self-love as their mantra); (4) fasting—Dr. Kishore missed one meal every day and gave his breakfast to the young kids in residence; (5) self-denial, whereby he resisted ostentation and refused to collect offered memorabilia, like reject Reebok shoes, that would serve to remind him of his stay here; (6) reading the Word—the pastors guided him, focusing on sins, repentance, patience, and love for family (see main text for the residents’ alternative approach to this); (7) meditating on the Word the entire day; (8) discipline—he was ready for the day by 6 a.m., having arisen before anyone else.

2. Dr. Kishore is well aware of the fact that the modern prison system is un-Biblical. He is commenting here on the reality that exists and how time should be redeemed under such a system. The system actually amplifies the very behaviors it seeks to remediate.

3. For some inmates, such laughter is a coping mechanism. For others, its function is far less benign.

4. For instance, ramen (the food) is a vehicle of barter (actually a medium of exchange) in the facility. This reflects the toxic culture behind bars, as there is no true currency inside prison, so one must be invented by the inmates.

5. Dr. Kishore served as the Associate Medical Director for the Department of Correction in Massachusetts from 1980 to 1991.

6. Dr. Kishore remarked that while everybody talks about the *Thieves’ Code of Honor* in the prison, which motivates resistance to snitching, such talk about a code of honor is “kind of funny, because nobody is keeping it.”

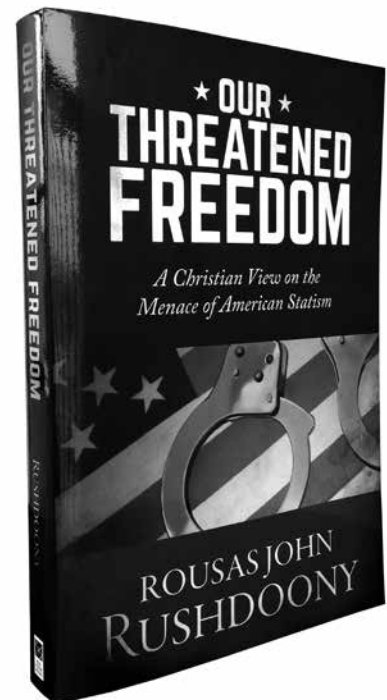
7. In a peculiar turn of fate, the bully who had been transferred to the halfway house ahead of Dr. Kishore turned around 180 degrees once there and had no interest in persecuting him further. Dr. Kishore believes the behavior change is explicable in light of the absence of the man’s partner and apparent enabler/provocateur.

8. Dr. Kishore did save as much as he could: a stack of correspondence eight inches high from his supporters around the country. He gave the stack to me to protect these precious notes of encouragement from subsequent loss. He was not allowed to save the ones declared to be “excess property,” but he *could* save those remaining from further attrition, whether by state policy or encounters with untrustworthy residents.

9. It could be a wild coincidence, but the exact position of the error in that location in the character string has astronomical odds of occurring. So the far greater likelihood is, the government is reading these articles.

10. It is ironic that the residents here are technically eligible, upon walking out of the halfway house, to receive a methadone dose once a day *for life*, fully prepaid by the government!

Is the “Land of the Free” Becoming the Home of the Enslaved?



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

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Rushdoony and Books

by Ben House



Books are a part of God's creation and exhibit man's being made in the image of God. Yet books are not innately sanctifying nor are they neutral. James tells us that the same tongue can praise God or curse God. Likewise, the same pen can write God-honoring truths or God-denying falsehoods.

Recently, I read a book called *The Man Who Loved Books Too Much* by Allison Hoover Bartlett. The title made me think the book could be about me, but by the grace of God alone, it wasn't. It was the story of John Charles Gilkey, a book thief, and Ken Sanders, the book dealer who tracked him down. Gilkey connived and deceived sellers of expensive, rare, and antiquarian books. He accumulated certain collectible books because he thought it gave him a certain prestige, class, and acclaim among the wealthy and powerful.

It was an ugly story of a man without morals, and it was a distortion of God's intended purpose for books in our lives.

I am an unrestrained, generally unrepentant, excessive book buyer and reader. I have only myself to blame for this addiction, and a few others, including R. J. Rushdoony. For years, I read Rushdoony's books, including the footnotes and bibliographies. Then I started listening to Rushdoony's taped lectures on history and education. Finally, Chalcedon began a series called *From the Easy Chair*, which were largely devoted to Rushdoony talking about his read-

ings, mostly recent, but expanding to some of his favorite works. Rushdoony's wide reading and discussion of books whetted my appetite for every book he mentioned.

In those days there was no Internet, no easy access to new and used books around the globe, and far fewer sources for finding the books that Rushdoony referenced. But there was the thrill of the hunt. That is, there was the joy of finding a book that Rushdoony had recommended in some unexpected place.

Some years ago, a friend took me to a small bookstore near a church camp we were attending. The store seemed to have nothing of interest, until I happened to glance up at some tall books on the top row of a shelf. There I saw a book called *Maps of the Ancient Sea Kings: Evidence of Advanced Civilization in the Ice Age* by Charles Hapgood. What an obscure book, but guess where I had heard of that book? Dr. Rushdoony, of course, had talked about the Phoenician sea kings in his history lectures. That book had been in that store, probably untouched and unnoticed for years, but it found a home that day.

On another occasion, my wife and I were at a flea market. There I saw an older book titled *Marriage and the Family* by Carle C. Zimmerman and Lucius F. Cervantes. I did not buy it at that moment, but when I had the chance later that day, I picked up Rushdoony's *Institutes of Biblical Law*, looked in the index, read his comments on the book, and hurried back to the flea market to secure the purchase. Again, it was the

thrill of the hunt, along with the securing of a useful, but at that time hard to find, book.

Reflecting on the many ways that Rushdoony has influenced my life, book buying, reading, and thinking, I would like to share some ideas on reading. These are things I learned from RJR's example and from anecdotal stories.

Just Read

It goes without saying that Rushdoony encouraged reading. Like exercise, dieting, financial management, and so many other areas of life, the key is just doing what needs to be done. Twenty books on exercise won't replace just taking a walk.

I am always amused when I see reading encouraged or promoted on television. Does having a popular actor telling young viewers to go to the library have any actual effect? It would be interesting if the actor were to say, "Turn off this show and read."

The pursuit of reading is taught largely by example. On the part of the reader, it takes discipline and determination. Everything surrounding you can distract you from reading. Reading takes a deliberate act of the will and sometimes a change of setting. The physical body and circumstances have to submit to the mental processes.

Reading is work. Quite often, the reward is an after effect of the labor. Quite often, reading, like all work, is frustrating. Usually, the fruit of reading is more a marathon-type event, rather than a short sprint. But reading is not magic. Simply put away and turn off the distractions and then follow the example

of Augustine: *Tolle lege*; that is, take up and read.

Read Actively

We all know about the bookish-type person who reads to escape life and society. There are readers who retreat from other people and activity by hiding behind a book. These readers have their counterparts in the out-of-shape couch potato sports fans or the young guys who live for video games.

Books make good walls. Books provide good escapes from people, uncomfortable situations, and social and spiritual obligations. It is not hard to sympathize with Mr. Bennet in *Pride and Prejudice* who prefers retreating to his study rather than dealing with his family problems. (In his defense, he does rise to the occasion to lead his family at critical points.)

Dr. Rushdoony did not read to protect himself from reality, confrontations, or duties. His reading was just one part, albeit a large one, in a full and active life. My favorite story in this regard comes from Pastor Mickey Schneider's experience when he was living in Jackson, Mississippi, and pastoring some young men from Reformed Theological Seminary. Pastor Schneider had Dr. Rushdoony over after a church service where he was able to talk to some young seminary students. At some point, one student was overwhelmed by Rushdoony's extensive knowledge of books, theology, and other issues. "Okay, enough about all this," he said, "What do you think about football?" Rushdoony responded, "I played football for some years" and then he went on to discuss that topic.

Rushdoony, a lifelong reader, was an athlete in high school. While on the Indian reservation, he hunted, fished, and gardened. He devoted great amounts of time to his wife, children, and grandchildren. He spent countless hours fellow-

shipping with other Christians and giving counsel to those who contacted him. I remember calling him a couple of times years ago and also writing letters to him. I don't know how he did it, but he always had time for people. He loved nature and the out-of-doors and was not a recluse.

Rushdoony did not read to escape from life, but rather to confront it. He was amused, entertained, and intellectually filled by reading, but those were the secondary effects. His main goal was to read in order to teach, to instruct, to understand, and to glorify God.

Recognize Different Gifts and Callings

Another sin among literary people is snobbery. One of the temptations of books is to cause readers to assume a superiority over non-readers. Well-read people may often be superior in their area of reading. I am superior to my father-in-law in my understanding of history, literature, and theological topics. But when anything breaks in my house (a constant occurrence), I call him. His mechanical and practical skills far exceed mine. And I think we both appreciate each other's gifts.

Rushdoony's intellectual gifts were intimidating. He was reading 250 to 300 books a year for most of his adult life. Even more daunting were his memory skills. He had vast powers of recollection of ideas and details. If he didn't recall the particulars, he was able to find the books, consult his own markings in the books, and access the information. He was a living Wikipedia and Google before such things existed.

For the reader who struggles to get through one book a month or tries to remember what he read last week, Rushdoony's reading gifts seem superhuman. Most of us cannot play a Bach piece on a piano or keep up with the fast fingering of a Bluegrass musician, but most people can learn something about music

and master at least some musical skills. Also, we can learn to appreciate different gifts and callings. The person who labors through one book a month can appreciate the strengths of readers like Rushdoony.

Rushdoony was an intellectual, a thinker, a man who lived the life of the mind. But he was not a stuffy academic, an ivory tower intellectual, or a literary snob. He knew and used his gifts, but he did not flaunt them. He was confident, not conceited.

Rushdoony, who had lived on a farm as a youth, wrote short articles for a paper that focused on farmers. Rushdoony wrote for busy housewives, aspiring students, and the common man. While he could have devoted himself to writing for academic and theological journals, he wrote increasingly shorter articles designed to be read in a few minutes time. Very obviously, Rushdoony was a teacher at heart. He sought to explain difficult concepts in a page or two. He explained complex thinkers in short chapters. His goal was instruction of others, not academic praise.

Certainly, Rushdoony expected pastors, teachers, and other leaders to be well read. I don't think he would have been very sympathetic to the pastor who flipped channels on the television rather than pages in books. But Rushdoony understood that not nearly all of God's people have the gifts, the time, and the need for the type of reading he did.

Reading Widely

The most amazing feature of Rushdoony's reading is how wide his reading interests were. He really loved theology and history, but a glance at the footnotes in almost any of his books reveals that he read all types of books. He was steeped in the classics, well read in the theological and cultural controversies of his time, and familiar with a wide range of historical times and places. Almost

no topic was outside of his interest. His library still stands as a living testament to his reading interests.

I have known some very intelligent people with academic specialties, but little knowledge outside of their discipline. As a history teacher, much of my reading needs to be about history. But I need to read beyond my intellectual parish. The problem with many advanced degree programs is that they force students to know more and more about less and less.

A part of “thinking God’s thoughts after Him” entails having a bigger and bigger view of the universe. Jesus is Lord of all, so all areas of life, and all subjects of books, fall under His lordship. But as we know, not all books consciously affirm Christ’s Lordship. So how do we navigate the vast oceans of ideas and books?

Glean Extensively

Rushdoony’s wide reading was not a blind drive across the universe of books. Rushdoony always had a mental map and a destination in mind. By that, I mean he had a set of spiritual and intellectual assumptions that guided his reading. In *The Nature of the American System*, he devotes the three-page introduction to how Cornelius Van Til’s mode of thinking has impacted his (Rushdoony’s) thinking about early American history.

One would be hard pressed to find anything in Van Til about Colonial America. But Rushdoony’s thought heavily leaned upon Van Til’s teachings regarding presuppositions and the impossibility of neutrality. With that grid in mind, Rushdoony raced across the scope of American history studies and radically revised the historical conclusions found among secular historians. The results can be found in both *The Nature of the American System* and *This Independent Republic*.

Quite often, Rushdoony gleaned the bad examples from the books he read. He would find the descriptive quote or idea that illustrated some aspect of wrongful or ungodly thinking. Rushdoony “plundered the Egyptians” in his readings. That phrase refers to the Hebrew children in the Book of Exodus taking gold and silver from the Egyptians. In his book *On Christian Doctrine*, Augustine applied it to the Christian practice of taking whatever good things had been said by the pagans.

Rushdoony read with great discernment, culling out wrong philosophies, and saving the good ideas. He often commented on a particular book by saying that it was not a good book overall, but that certain portions were worthwhile. His marking, indexing, and annotating books in his library have been noted by many of his followers.

Christians and conservatives all too often read too narrowly. We reject a writer because he does not hold to our exact theology and politics. For those reasons, way too many Christians eschew Rushdoony because he was Calvinistic, Presbyterian, postmillennial, presuppositional, and theonomic. If Rushdoony had only read authors he totally agreed with, he would have had a very small library, or more realistically, no library at all.

The case of Cornelius Van Til is pertinent again in this discussion. Dr. Van Til was not postmillennial or theonomic. (Many of us find the possibility of those positions within his thought, however.) Rushdoony lived out Proverbs 27:17 that says, “Iron sharpens iron, so one man sharpens the countenance of his friend.” Van Til was the iron Rushdoony used for sharpening his own understanding and application.

Read for Fun and Imagination

Lots of serious readers gather up stacks of hefty tomes to study. The room

I am in right now is weighed down by books containing more knowledge than I can ever retain. But reading is also fun. Training a child to love books may not be best accomplished by reading both Calvin’s and Rushdoony’s *Institutes* to him or her while they are toddlers.

Rushdoony didn’t talk a lot about light reading, escape reading, or reading adventure stories. But there were occasions, especially in the *Easy Chair* talks, where he discussed books he enjoyed in his youth as well as books that he read as an adult for entertainment. As a boy he read adventure stories, including tales of heroes, both historical and fictional. To a large degree, the many reprints of G. A. Henty historical novels are due to Rushdoony’s influence. He also loved poetry, both serious poems and light verse. In some of the *Easy Chair* tapes, he read poetry, and, unknown to most of his readers, Rushdoony wrote some poetry. On one of the *Easy Chair* tapes, Rushdoony was so overcome with laughter while trying to read from historian Louis B. Wright’s autobiography *Barefoot in Arcadia: Memoirs of a More Innocent Era* that he could hardly get through it.

In one of his World History lectures, he retold the story of the Siege of Malta from Ernle Bradford’s excellent account, *The Great Siege*. That story is one of the most thrilling and true adventures in all of history, and Rushdoony’s telling of the story was itself a delight.

Rushdoony’s serious bearded demeanor and his speaking and writing style did not always bring out his lightheartedness, joy, and love of stories. But the theologian and scholar was also a man who enjoyed a good laugh, a funny story, and adventure tales.

Books Will Build the Kingdom

Rushdoony held most strongly to the Calvinistic theology. He believed

Continued on page 23

New Jersey Pioneers New Directions in Christian Education: A Case Study

by James Patterson

[Editor's Note: We're often asked what others have been doing in the field of Christian education. Many worthy (and reproducible) developments dot the landscape, from homeschool support groups to institutions like Florida's Grace Community Schools, Virginia's New Geneva Christian Leadership Academy, and the international reach of Ron Kirk's educational model. Much can be learned from the seasoned leaders who have invested their lives in such work. In that spirit, we draw attention to a somewhat different model that has begun to gain traction in New Jersey. Not everyone will adopt this model, nor does it fit every shade of educational ideology: it was innovated by those closest to the problems who confronted the question of how best to align practical concerns with Biblical imperatives. This report from the front lines does, however, provide a beacon of hope for others seeking to carve out their own answers to these difficult questions.]



Whenever a particular culture has a problem to solve, it is wise to look around and recognize the current age. Questions like “What are the obstacles that our current generation faces?” must be considered so that our plan of attack incorporates areas of concern. Any school system with a Christian intent must temper its expectations in light of the many present-day obstacles. The typical Christian parents who refuse or deny a free statist education must search very hard for an alternative education that offers all the bells and whistles found in government education.

Today's modern Christian parents must take into consideration cost, discipline, educational content, and time in seeking out a Biblical education for their children. If those parents are Reformed, the task becomes that much more difficult.

At Westminster Christian Academy in Ocean City, New Jersey, we have created a unique system which is easily affordable for any parents, requires their children to be away from home for only a minimum number of hours, and even adds the bonus of completing the first

two years of college while still in high school. Our students regularly graduate by the age of eighteen, and often earlier, with an Associate of Arts Degree from a local college. The total cost of high school and college for a four-year period is under \$14,000. At the end of four years they have their high school degree, and their first two years of college completely paid. Our students typically receive full academic scholarships; rarely if ever do they take the SAT. The whole process allows them to begin their Bachelor's Degree without any student debt.

We accomplish all of this in a twelve-hour school week, leaving the children free to either apprentice part-time, work towards paying off college debt, or spend quality time with their parents and siblings. We are not so bold as to argue that everything we do is upheld by Biblical principles; however, a lot of what we do at least does not violate Biblical principles.

Stating the Problem: Church Decline Serves as a Faulty Model for Educational Decline

It is the author's opinion that decline in our society is the direct result of church decline. It is only when the church declines that non-churched

society is emboldened to seek decline. The best example is the antinomian decline and rejection of God's law in worship and practice that has emboldened the state to pass laws contradictory to the laws of God. If the church will not take the laws of God seriously, why should the state? Ultimately, the church in America has lost its way, to the point now where the government imitates the lawlessness of society found in the antinomian lawlessness of the church.

This decline also had an effect on education in general, and a greater effect on the quality of students and the educational content offered in the traditional Christian school. Most Christian schools are forced to take in anyone, either posturing as a missionary school, or accepting loose confessions as evidence of faith. These multiple philosophies of Christian education can lead to a problem. A typical class can be filled with Presbyterians, Pentecostals, Baptists, Methodists, non-denominational students and others. Teachers are encouraged to strengthen the faith of their students, but must walk on eggshells to teach anything of doctrinal significance.

Many schools will teach the Bible as nothing more than a philosophy we

can feel good about. Many traditional Christian schools are forced to take members from churches that deny the gospel and have no use for God's law. (As an administrator I once got myself into hot water for questioning the faith of a lapsed Catholic). This creates an unhealthy environment for many students and asks them to be examples of faith rather than to have their faith strengthened. This scenario more often than not leads to the deterioration of faith, rather than promoting or strengthening of the student's faith. Students can become easily stressed if they feel like the direction of the classroom is in opposition to what they are taught by their parents, with teachers often arguing that certain doctrines are "just not that important to argue over."

With the spiritual decline of the church has come the spiritual decline of the Christian school. The problem is that the Christian school faces the same dangers as the modern church. The modern church has a bad habit of looking around to see what is attractive to the crowds and then imitating it. As the modern church has adopted un-Biblical contemporary worship which includes hymn singing, anecdotal preaching, and people-friendly para-ministries like youth groups to grow their churches, so the Christian school carries the same faulty baggage.

The Christian school often confuses itself for the church, allowing the unconverted access to Christian children in the name of evangelism. Traditional Christian schools also fall into the trap of becoming the family of the child. We know the state wants our children away from Christian parents so they can indoctrinate them with the world, but why are Christian schools following this same model? Do they think that removing the parent as primary teacher and educator away from her children will

have any less disastrous results?

Christian schools offer a myriad of after-school activities that rob children of vital learning time with their parents. The traditional Christian school has also bought into the mentality that an educational system must offer various programs, the most common being sports. This emphasis on sports requires sporting facilities which drive up the cost of education and make it unaffordable for families with any financial difficulties or multiple children.

In the following pages I would like to present what I perceive as the biggest obstacles to Reformed families getting a quality education. I acknowledge that homeschooling, at least for now, is the ideal. The article, however, will attempt to address problems and show solutions for those who still would like to give their children an education apart from homeschooling, but desire to avoid the dangers inherent in the state school or in traditional Christian education. I hope that this will serve as the beginning of a model that Reformed churches can easily implement if they desire to run their own schools and help their congregants avoid the costs and pitfalls of multi-denominational Christian schooling. This system is a model for running a reduced hour Christian school, keeping it affordable, and completing the first two years of college while still in high school.

Assessing the Biggest Problems: Time and Cost

The first problem in the modern educational (secular and traditional Christian) system is time. The statist system believes it is at best standing in place of the parent, at worst becoming a parent to its students. Unfortunately, the Christian model imitates the secular model by also keeping the students far longer than is necessary to provide them a quality education. Studies have shown that children really only remain focused

for about a third of the time that they are in school, so typically a six-hour day involves about two hours of learning. The Christian school may rightly argue that their content is superior because traditional Christian education attempts to integrate Christianity into each of its subjects, but even the traditional Christian school still falls prey to the statist agenda to keep children away from their parents.

There is no excuse for a school to still be functioning past the lunch hour. Studies have shown that the most successful systems, especially in Europe, educate their students almost half as many hours as the American schools, yet still have higher test scores. Four hours per day is sufficient to complete all the academic tasks of education. The rest is window dressing and pandering to the social agenda.

It should be understood that the state schools present a model in which their students learn by experience. In other words, in a world without absolutes, a child must simply move from one experience and take "what they can gather from coincidence." It is disingenuous to think the state clearly does not have an agenda; nevertheless, traditional schooling often finds itself imitating the "experience" model.

Christians learn that experience is the worst teacher. Christians know who put us here, why we are here, and where we are going. We have the church, the Spirit, the moral law, and parents to protect us from learning by experience. There is no excuse to keep kids from their parents for such long periods of time. The consequences of removing the parent for long periods of time can be devastating regardless if that child is in secular or Christian education.

The second problem, at least with traditional Christian schooling, is cost. In the state of New Jersey large portions

of our extremely high property taxes pay for public school education. That means everyone who owns property must pay for public school education even if he has no intention of sending his children to state-run schools. State-run school systems can boldly present themselves as unprejudiced against any particular religion while banning the Bible from its schools, yet this does not disqualify a Christian parent from having to pay for anti-Christian education (even an education that is in violation of his baptismal vows). One obvious alternative is traditional Christian education, but at least in New Jersey, if parents want to pay for traditional Christian school they will be paying for two educational systems, the Christian one they use and the government school they won't.

In our area (southern New Jersey) the cost of traditional private Christian education ranges from a low of \$4,000 for a year all the way up to \$10,000. Add to this the fact that most schools are very dishonest about their costs, stating one low number as the tuition, only for the parent to find out later they must pay registration costs, textbook costs, activity fees, and additionally raise more money by fundraising. The cost becomes impossible for those who follow the creation mandate of being fruitful and multiplying; these parents may find themselves having to pay for anywhere from two to ten children, which for most families is impossible.

What traditional Christian schools fail to realize is that their high costs drive both parents out of the house to work, creating a greater divide between the parent, the God-mandated educator, and the child. I have personally seen high Christian education costs lead to parents simply sending their kids to godless public schools, or having two parents work so hard they almost never see their children. It's a sad scenario.

Finding a Solution: Addressing the Problem of Time

Westminster Christian Academy meets three times (Mon., Wed., and Fri.) per week from 8:00 a.m. until noon. We have around seventy students, and we cap our school at that number. By God's grace we were fortunate to have a local Presbyterian church allow us to use their building. They charge us nothing except we pay a janitorial service to clean twice a month. We also donate a good deal of time painting and doing other labor. Insurance for the students is our biggest cost, but remember we only insure them for twelve hours per week. Check around, you might find a church, especially a struggling church that is willing to make you a good deal. We meet a total of one hundred days, but the students have homework on Tuesday and Thursday. We post this required work on our website (WestminsterChristianAcademy.org) on Saturday night, before the following week.

When we first began the school we were strictly a high school. It soon became apparent to me that we could be doing more. As a college professor, I soon realized that our requirements in our small high school were exceeding the requirements of our local community college.

I discovered this when I began teaching at the local state college. During this time I was regularly invited to attend seminars. At one of these seminars we were told the history of the community college. We were told that New Jersey in 1969 began requiring that a community college be formed in each county in New Jersey. These colleges would aim at groups of people (mostly women and minorities) who did not traditionally attend higher education.

Soon, I learned, this created a disconnect between the two and four-

year colleges because the four-year state schools were not eager to take students from community colleges. They were probably annoyed at losing some students for the first two years and they had legitimate concerns that community college students might struggle when they came to state college. Over the years, the four-year colleges warmed to community colleges and with the help of the state's regulations began to regularly accept two-year community college degrees. The above system was noble; however, it most certainly led to deterioration in both college systems.

We as Christians must recognize that a college degree is not what it used to be. Most Christian schools are doing work that is at least as cumulative as a college semester every year. Any students taking honors classes or advanced placement classes are certainly doing more work than typical college students. This became a concern to us, so we began thinking to ourselves "just because society is dumbing this down does not give Christians an excuse to do the same." We also soon realized that our high school students were taking some classes in high school, only to take the same class again in college, sometimes at an easier level!

For example, our English Comp class at Westminster was even harder than the college courses being offered at the local college. Soon we realized that doubling up the same class twice was a waste of time. Our new thought process became, why not do the last two years of high school and the first two years of college at the same time? If college is the new high school, then let's attend college while in high school. We soon learned that this could save parents a great deal of money and time.

So we created an alternative system. We generally start our students in college work at age sixteen or earlier so

that they can get their first two years of college done during their last two or three years of high school. The math is simple: an Associate's Degree requires the completion of twenty-one courses. We offer eight courses per year and sixteen courses in two years. This of course leaves the students five courses short, which they can either complete by doing five courses their sophomore year, or come back for one more semester, or take courses during the summer. At sixteen we encourage our students to take one or two college courses per semester. This gets them acclimated to Blackboard (an online learning platform) and allows them to prepare themselves for full college course loads.

At this point, the reader might ask, "How can your students complete high school and college at the same time in just twelve hours per week?" The answer is that the classes they take in college serve both as the classes they take for high school and college credit. For instance, students who take ENG 101 are given a high school and college grade for the same course. One semester of college equals one year of high school. So if students take ENG 101 and 102 at the college level, they also have completed their last two years of high school English. You can easily apply the first two years of college to the last two years of high school. For instance, the core curriculum requires biology so biology becomes their sophomore or junior science; they will take HIS 101 and 102 for their junior and senior year high school history requirements; they will take Statistics for math, Art and Music become electives, etc. You might have to get a little inventive, like counting Psychology as a science class or Marriage and Family as a health class, but you get the picture.

One perk of this system is that our students find themselves with a lot of

free time when not in school, which will easily allow for a part-time job to defray college costs, or time for an apprenticeship, or time to focus on hobbies such as reading, sports, or music.

Finding a Solution: Addressing the Problem of Cost

Now that we have a solution for time, let's look at a solution for cost. The obvious alternative to state education is either homeschooling or traditional Christian schooling. As was mentioned earlier the cost of traditional Christian schooling is very high, and impossible for most, so we will focus on alternatives. Homeschooling is still a great option if a family can swing living on one income. This will take care of the cost of Kindergarten through the first year of high school; unfortunately, many parents do not feel equipped to teach some of the harder subjects past the ninth grade.

As a school, we began wanting to offer just the classes the parents needed, what many refer to as a co-op. We soon found that parents wanted more, but the cost was prohibitive and most homeschool parents do not want to miss seeing their children for a large part of the day. A full day of classes usually drives up the cost; however, we realized we could keep the cost down if we limited the number of hours the students spent at school. The limiting of hours solved two problems, the problems of cost and time away from home. While this financially solved the problem of high school, it did not address the problem of college, which is where parents or young men and women can quickly find themselves in massive debt. We were pleasantly surprised to find that the solving the problem of time also helped to solve the problem of cost.

Most know that the cost of college has increased 500 percent over the past two decades, while becoming

less relevant to future work. The typical young Christian who follows the traditional route of attending college for four years and incurs average loans may find himself anywhere from \$50,000 to \$150,000 in debt. If one marries a fellow student, which often happens, and takes on their debt, well, then you can double that number. No parent desires to see his child beginning adult life with massive debt, especially in a career that does not even require a Bachelor's Degree. Below I would like to show the reader a model of education that can meet the needs of homeschoolers, co-ops, or possibly something that can be imitated by a church.

First, we applied to be a certified non-public school and this allowed us to receive textbook aid, transportation aid and technology aid. This defrayed some costs. Our total tuition is \$1,900.00 per student, but we reduce this significantly for each additional child. We never charge more than \$5,000.00 per family. We charge no additional fees, nor do we fundraise. We offer no sports or any after-school activities because we do not believe the role of an academic institution is to offer social events: we leave fellowship to the church. We occasionally take a field trip, but only when very useful, and these are never required. Our state reimburses all parents living within twenty miles of the school a stipend of \$840.00 per year. With this discount, tuition comes close to \$1,060.00 per year. Our parents that have more kids spend less per child. For instance, if parents pay for three students \$5,000.00 in tuition and get \$2,520 in transportation reimbursement, then they are only paying about \$800.00 per student. We also encourage car-pooling to save money.

But now let us turn our attention to college costs, which are the biggest culprit of debt. As mentioned earlier, we have our students take their first two

years of college during their last three years of high school. Financially it looks like this. Our local community college is Rowan College at Burlington County. This college is large enough to offer the entire Associate of Arts degree on-line. Students can take seventeen of the required twenty-one courses while still in high school without taking a college entrance exam.

A college entrance exam is necessary to complete four courses which include ENG 101, ENG 102, Public Speaking and Statistics. Each class costs slightly less than \$400.00 each. If a student takes four courses in the fall then the parent will pay around \$1,600.00 per semester for college costs. The total cost of the college degree is around \$8,500.00. Most of our students begin taking college courses during their sophomore year of high school. In order to finish their degree in three years they must take five courses their sophomore year, eight their junior year and eight their senior year.

The total cost of this three-year process is \$5,700.00 in tuition to Westminster and \$8,500.00 to Rowan, or \$14,200.00 to both schools. The parents will get \$2,400.00 back in transportation reimbursement over that three-year period, bringing the total to \$11,800.00 over three years, or \$4,300.00 per year, for both college and high school. This number pays for their last three years of high school and their entire Associate's Degree. The only additional expense is the cost of books but there are ways around the high cost of textbooks: for instance, renting, electronic copies, sharing, or buying from Amazon. At Westminster we use our textbook aid to buy college books for the kids whenever we are able.

As far as the difficulty of classes is concerned, we have all our students sign up for the same four classes each semes-

ter. This way the teacher can serve as an instructor and monitor, assuring the students of deadline dates and helping them to hand in quality assignments. We assign one teacher per college course and give the students forty minutes to one hour every Monday, Wednesday, and Friday to complete the week's tasks. The teacher of the course not only serves as a teacher and facilitator, but also a filter, correcting anything that would violate the gospel. Students use Tuesday and Thursday to work on extended assignments such as papers. We have not found the work load any harder than high school, and we are able to complete high school and college at the same time.

As you can imagine, parents were originally skeptical of our system and still today we get calls from parents seeking to understand how so much can be accomplished in so little time. After seven years in the system, I have yet to speak with anyone who is not pleasantly surprised at how easy it is for our students to complete their first two years of college while still in high school.

It should also be understood that any school that attempts to accomplish the task of dual high school and college education is going to need teachers who are willing to prepare the course work in advance. In our school, we use three teachers to teach all twenty-one courses. Each of these three teachers works only days ahead of the students in order to teach the material (from a Christian perspective) only a day or two later. Ideally, you could have four teachers, each responsible for one of the four courses offered each semester. As you can see, this is most easily done by a church-run school.

This article has sought only to address the biggest problems facing Christian parents and education. Most importantly it is a model for the

churches that desire to assume the responsibility of educating the children in their congregations. There are also many other problems facing parents who struggle to find affordable education that does not take children away from their parents for enormous amounts of time. Our model is one of many being employed across the nation to deal with the problems of time and cost of traditional Christian schooling and to ultimately avoid placing our children into state schools.

In conclusion, the system at Westminster was generated mostly for home-school parents who felt overwhelmed by the high school workload and were also concerned about the costs of college. Westminster Christian Academy was our solution. We invite all readers to take whatever information we have presented and to use it as best fits their situation. Ultimately, it is our goal to return education to the church and the parent, where it belongs, and it has been a pleasant surprise that we could do this and still save quite a bit of money in the process. 🙌

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Alloyed Loyalties

by Andrea Schwartz

Every time you hear a lie, and every time you hear the truth, you yourself are tested.
Is it the lie or the truth which commands your attention?¹ ~ R.J. Rushdoony



When you fail to make the Bible the starting point of thought, you end up constructing a worldview built on a faulty foundation. Couple that with man's sinful nature and the wiles of the devil, and you have a recipe for a cultural malignancy that chokes the life out of people. When the Bible is not the focal point of life and the basis for instruction and behavior, the curses outlined in Deuteronomy 28:15-68 result.²

There was a time in our nation's history when the Bible was the presuppositional foundation of culture, even if it was not consistently followed. The Bible served to create a context of life, because it was recognized as the *text* of life. Webster's 1828 *Dictionary* reflects this fact.

TEXT, *noun* [Latin *textus*, woven.]

1. A discourse or composition on which a note or commentary is written. Thus we speak of the *text* or original of the Scripture, in relation to the comments upon it. Infinite pains have been taken to ascertain and establish the genuine original *text*.
2. A verse or passage of Scripture which a preacher selects as the subject of a discourse.
3. Any particular passage of Scripture, used as an authority in argument for proof of a doctrine. In modern sermons, texts of Scripture are not as frequently cited as they were formerly.
4. In ancient law authors, the four Gospels, by way of eminence.

Phrases such as, "do unto others," and "follow the Golden Rule," were part of the vernacular because Jesus Christ had yet to be systematically removed from the public square. While faithfulness to the Word of God was not practiced flawlessly, it was most often preached, sometimes fervently, sometimes nominally.

Today we face a different situation. Because many pastors strive not to offend their congregations or visitors, many who profess belief in Christ merely know some things about the Bible rather than having made it a priority to understand it and its implications. They fail to comprehend or embrace it as the command word from God given as the instruction for holiness in day-to-day living. Biblical literacy is at such a low point that erroneous phrases that have no root in Scripture have become entrenched in "Christian talk." To name a few: "Hate the sin; love the sinner," "We are not under law but under grace," "Isn't it good that God is patient with us even though we fail to obey?" "I can always repent right before I die," "God's Word says not to judge," "God will never give me more than I can handle," etc.³

These are not gleaned from the text of Scripture. They fall into the category of pretexts and end up being justifications for not following God's law-word. God's gift of the Scriptures is for the express purpose of communicating His intent for mankind. Thus, any deviation from the Creator's blueprint amounts to

a pretext, as man determines for himself what is right and what is not (Gen. 3:5). Webster's definition is to the point,

PRETEXT, *noun* [Latin *proetextus*.]

Pretense; false appearance; ostensible reason or motive assigned or assumed as a color or cover for the real reason or motive.

Fallen man is full of pretextual living. The first chapter of Romans clearly delineates that this is not due to ignorance, but rather the suppression of the truth in unrighteousness (Rom. 1:18).

When the church, entrusted with preaching the full counsel of God, and families, commissioned to raise and educate their children in the nurture and admonition of the Lord, fail to exercise their God-ordained duties within their God-ordained jurisdictions, generations grow up without the necessary framework from which to order and conduct their lives. When the commandments of God are not taught and internalized, relativism rules the day and faulty presuppositions become the basis for life and action. When God's watchmen neglect their duties, the walls are easily scaled, and lies replace truth.

Deuteronomy 11:19 specifies the comprehensive manner with which the commandments of God are to be taught:

You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise.

The Bible does more than present God's commandments and statutes; it contains detailed stories that demonstrate the positive consequences of faithful living and the negative penalties for disobedience. The Bible must be the text from which standards of right and wrong are established, thereby creating a context in which we are to live and move and have our being (Acts 17:28).

Half Truth—Whole Lie

We have moved past the token Christianity of the last century, and now with the ridicule and caricature of things Christian, we are presented stories where the context of life within the Biblical framework is never considered. What does the context of life look like when the Word of God and the law of God are absent from a culture's literature, film, and music, and professing believers continue to consume counterfeits? The result is a form of religion without the power thereof (2 Tim. 3:5).

Many Christian parents judge modern media based on the rating scale of G, PG, PG-13, R, and X. Because an orthodox Christian worldview is absent among most churchgoers, foul language, nudity, and sexual innuendo end up being the only disqualifiers for what is acceptable for Christians and their children to view.⁴ Rarely do Christians examine the storyline, characters, and underlying ethics of a story on the basis of God's law-word.

Some of the biggest box-office successes for both children and adults, while they may not contain abusive language or immodesty, suffer fatally because they eliminate the premise that man's chief end is to glorify God and worship Him alone. In fact, God is completely absent from the lives of the characters, who sin without negative consequences and manage quite well without a fear of the Lord. In other words, these films dish out lies, and if some aspect of truth is communi-

cated, it is not attributed to Jesus Christ as the source of truth. Even well-meaning attempts at depicting Christianity favorably are hindered because they do not do so straightforwardly.⁵ The net result is that the consumers of such media end up being double-minded in their orientation to life and their responsibilities to the Kingdom of God. R. J. Rushdoony notes,

To be "double-minded" (or, literally, two-souled, or two-minded) means to be "unstable in all (our) ways" (James 1:8); it means an inability to function, and it prevents us from receiving anything from the Lord (James 1:7). The double-minded man is one who halts between two opinions, who wants the advantages of both but the liabilities of neither. The problem with the double-minded is not that he has two substances, mind and body, making up his being, but that he is unwilling to commit himself openly to either one or the other of two moral decisions. He wants sin without the consequences of sin, and virtue without the responsibilities of virtue. Double-mindedness is a moral, not a metaphysical, fact.⁶

Some justify their consumption of modern media as a harmless diversion during one's leisure time. They argue that they are able to separate the wheat from the chaff—the good from the bad in film, music and television. More often than not, this is a pretext for failing to submit the totality of their life (including their off time) to the Word of God. Indeed, the very concept of leisure itself is not Biblical in its orientation. As Rushdoony points out, leisure is not the same as rest.

Leisure is thus an attempt to escape from God's world of law and grace. It is an attempt to ground man in his supposed autonomy. Leisure activity becomes more and more imaginative in its lawlessness, and man seeks to build his Great Community around the principle

of man's freedom from the Kingdom of Necessity, i.e., from God's world of law. Man's dream of rest is thus total leisure, totally free and autonomous activity outside of God, with a world of slave-machinery doing all the work. Perfect automation and perfect leisure is the goal.⁷

By allowing those at war with God to provide the entertainment and diversions of life (be they sports, music, film, or television), believers are participating in their own enslavement. The seeds sown in their thinking transfer into their speech (learning to be silent about their beliefs in the public square), and eventually they are all too willing to blindly obey despotic, statist mandates in areas such as health, education, and commerce. Would statist overreaches such as mandated vaccinations, enforced health insurance coverage, and the coercion of business owners to violate their consciences be possible if the populace had not been groomed with heavy doses of relativistic humanism? As a culture, our consumption of relativism and our rejection of the absolutes of Scripture have left us vulnerable to tyranny and content with living in a world of escape and unreality. Rushdoony points out,

As a culture declines, it begins to lose its sense of reality and begins to seek refuge in various forms of escapism. This era of humanism is no exception. By its very dedication to modernity, to the present moment, it abandons a long-range view and that historical perspective which is so essential to balance. The self-absorption that marks a decaying culture is especially in evidence today. Metaphysics, the worldview, has given way to psychology, the inner view. As a discipline, metaphysics is in disrepute; as a faith, psychology has conquered even the pulpit, once the stronghold of theology and the cosmic view.

The roots of this change are in modern philosophy... [T]he starting point of

philosophy [is] the ostensibly autonomous mind of man... a new center to the universe.⁸

Replacement Stories

There was a time when the stories most were familiar with during their growing up years included names like: Adam and Eve, Noah, David and Goliath, Jonah, and Matthew, Mark, Luke, and John. In addition, the blasphemous practice of using the name Jesus Christ in vain was heavily frowned upon. Today, even youngsters from Christian families know more about Captain America, Batman, Superman, Spiderman, Wolverine, and other superheroes, than they know about their forebears in the faith. Moreover, the disrespect that starts with the abuse of the Lord's name, (so prevalent in all forms of media), filters down to disrespecting parents and other godly authorities. When the Creator of the universe is disregarded, is it any wonder that His earthly representatives are as well?

Biblical law demands specific penalties for certain behaviors. Murder, fornications (including adultery, incest, and homosexuality), kidnapping, theft, slander, etc., all have clearly prescribed penalties. A godly society will deal with these offenses against God and man by applying the law faithfully. In a humanistic, relativistic society, more attention is given to a law-breaker's motives and environmental circumstances to justify overriding God's law. God's law is then put on trial and pronounced guilty!

The problem with a heavy dose of humanistic entertainment, when viewed uncritically, is that the viewer ends up thinking humanistically rather than Biblically. Consider some of your favorite movies or television programs and assess whether or not God's law is the basis for how people deal with each other or how justice is administered. When all that is posited is another law and another god,

the resultant pretexts replace God's text with ungodly alternatives. It, in essence, becomes a negation of God.

The negation of God means that because hell and justice are denied their ultimacy, then law too is denigrated. Law ceases to represent God's law order and becomes simply the arbitrary will of the State. The State as a law institution gives way to the state as a bureaucracy that sets its own rules and bends men to them.⁹

Humanistic media saturation coupled with statist education, breeds a culture of ostensibly Christian people who think, speak, and behave contrary to their profession of faith. The steady dose of lies (no God, no law) inevitably places them in the enemy camp, despite how saved they may consider themselves. They have missed the call to holiness and their fruits mark them as reprobates.

In Revelation 22:15, we are told that those outside God's eternal Kingdom, those who are denied access to the tree of life, are "whosoever loveth and maketh a lie." A preference for the lie is a mark of reprobation and of, at the very least, a strong disposition to evil.

Scripture, however, summons us to see things differently and to be different. "Ye that love the LORD, hate evil" (Ps. 97:10)...

Every time you hear a lie, and every time you hear the truth, you yourself are tested. Is it the lie or the truth which commands your attention?¹⁰

Philippians 4:8-9 gives us both a command and a promise. If we focus on what is true, noble, right, pure, lovely, admirable, excellent, and praiseworthy, we can expect God's peace. This is the path to undivided loyalty and cultural victory. 🏰

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1. R. J. Rushdoony, *A Word in Season*, vol. 1 (Vallecito, CA: Ross House Books, 2010), p. 56.
2. U.S. presidents used to take their oath of office with their hand on the Bible opened to Deuteronomy 28 acknowledging that their actions would bring God's blessings for obedience and His cursings for disobedience.
3. These "Christian talk" expressions amount to perversions of Scripture to satisfy a humanistic framework. [Editor's note: the fragment of Romans 6:14 appearing in the list might seem like legitimately-quoted scripture, but denuded of its context the phrase is made to war against what precedes and follows it, thereby embodying the principle that a text out of context becomes a pretext.]
4. How many actually live by this diminished standard is questionable.
5. There are some notable exceptions from brothers Alex and Stephen Kendrick. Their films *Flywheel*, *Facing the Giants*, *Fireproof*, and *Courageous* have storylines that are deliberately Christian. Their main characters are unashamedly followers of Jesus Christ, and the films demonstrate the consequences of sin.
6. R. J. Rushdoony, *Institutes of Biblical Law*, vol.2 (Vallecito, CA: Ross House Books, [1982] 2001), p. 485.
7. *ibid.*, p. 556.
8. R. J. Rushdoony, *Noble Savages* (Vallecito, CA: Ross House Books, 2005), p. 93.
9. R. J. Rushdoony, *To Be As God* (Vallecito, CA: Ross House Books, 2003), p. 210.
10. R. J. Rushdoony, *A Word in Season*, vol. 1 (Vallecito, CA: Ross House Books, 2010), p. 56.

The Gospel Has Left the Building

by Jim Leavenworth



Sobbing and tearful, an endless stream of teenagers made their way to the microphone to testify about what had happened to them during the weekend. Their words varied, but the same message echoed throughout the auditorium: “I accepted God,” or “I asked God into my heart,” rang out over and over again to the delight of tearful parents and classmates. Feeling like an evangelical killjoy, I sadly couldn’t bring myself to clap. Like Elvis, the gospel had left the building.

As I wrestled with mixed emotions, a scream began to erupt in my gut: “None of this has anything to do with the gospel of the Lord Jesus Christ!” My own daughter sat in the audience. Riding home in the car, I knew what came next; “Dad, I got saved this weekend,” she announced. When I questioned her about the basis of her salvation, she replied, “I believed in God.” My mind raced for a way to untangle the confusion.

Nothing good awaits those who abandon the true gospel of Christ for a different gospel (Gal. 1:6). The church must return to its roots, and two things must happen. First, we need to realize the dangers of unclear evangelistic presentations. Once we clarify the dangers, we then need to make sure that we present the gospel accurately and clearly. Many well-intentioned evangelists, blissfully unaware of the consequences, present a false or watered-down gospel. It seems that the evangelists at my daughter’s event must have checked the gospel

message at the door of the auditorium.

You see the problem, don’t you? The future leaders of the church will come from our teens. George Barna’s book, *Real Teens* serves as a good source of information for what the average teenager thinks about Christ and the gospel. After polling “born-again” teenagers, he found that 48 percent believed that by doing good things a person can earn a place into heaven. Another 40 percent believed that Jesus Christ sinned. Of the born-again teenagers, 6 percent did not believe that Jesus Christ existed as a real person. When the church fills the pews with people who think of Jesus Christ as either a sinner or as a fantasy, the foundation of the church has already begun to crumble.

False gospel presentations bring disaster upon the church in two ways: *first*, they lull the spiritually dead into an even deeper sleep, and *second*, they fill churches with false-believers. Unbelievers do not believe, but false believers think they believe and in reality they do not. At least unbelievers know they do not believe. The false believer doesn’t even know that a problem exists. My daughter walked away from her youth event with a false sense of eternal security. How many other teens did the same thing without anyone—parents or mentors—questioning them on what they based their eternal salvation upon?

Many youth evangelists rely on pure pragmatism at all costs. Getting “decisions” out of today’s teen requires the use of games and clever gimmicks that have proven themselves successful, right? The mantra in youth evangelism seems

to hold to the premise that, “Whatever works, works for me.” The true gospel messenger should not measure success by the number of “salvation-scalps” claimed. Why not measure an event’s success by how faithfully it adheres to the saving message of Jesus Christ, and not by how many tearful teens walked an aisle and prayed a prayer? Did the message change their lives? Do they show growth in Christian maturity and in dedication to Christ?

False gospel presentations have certain identifying characteristics. False messages focus on what we must do rather than on what Christ has already done on our behalf. Almost every testimony at my daughter’s retreat revolved around what the young teenager did or did not do. Not once did I hear about the finished work of Christ on the cross during the extended testimony time. Not once did I hear the true gospel message. My own daughter’s profession never once spoke of Christ or what He had accomplished on the cross on her behalf.

The central issue is accuracy. Many well-intentioned gospel presentations simply fail to spell out the problem of sin. The unpopular “sin problem” rarely fits the evangelistic agenda which instead relies upon results and decisions to gauge success. Our youth must understand that as hopelessly lost sinners, they stand awaiting judgment from a holy God. Evangelism that diminishes the problem of sin in exchange for perceived success fails the truth test.

The solution? Simple. Give them the gospel! Tell them what Jesus did on

the cross for them. The Apostle Paul reminded the Corinthian church in the first century, and today's evangelist as well, to stay true to the gospel which he had preached to them:

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures (1 Cor. 15:1–4, ESV).

Paul presents the problem: “our sins.” Paul presents the simple solution: “Christ died for our sins.” The sole hope for everyone resides in the pure, unadulterated gospel of Christ. “Christ died for our sins ... He was buried ... He was raised on the third day”—meet the true gospel! The gospel does not need endless amounts of pizza sauce and pepperoni to make it more appealing to young people. Youth can take the truth and they can see through the endless cheesy gimmicks. When I talked with my daughter on the way home I didn't need to stir up her emotions or spice up the gospel to make it more easily digested. She understood my concerns and scriptural explanations without any additions.

Why should we serve up the truth on an emotional platter? Many teenagers, my daughter included, walked an aisle and prayed a tearful prayer without knowing what Christ had accomplished for their salvation. Don't get me wrong, tears can serve a purpose if they flow out of a repentant heart, however, do we need to whip up our youth into an emotional frenzy for the gospel to succeed?

Let's get back to the basics. The Apostle Paul pronounced a curse upon the Galatian church when it strayed from preaching the true gospel of Christ. “I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another ... if anyone is preaching to you a gospel contrary to the one you received, let him be accursed” (Gal. 1:6, 9; ESV). We should shudder to consider what he would say about a good percentage of what serves as evangelism today.

Wondering about my daughter? After questioning her about how she “got saved,” it became clear that she did not understand the gospel or her sin problem. Jesus Christ and His gospel figured nowhere in her profession of faith. Once I clearly presented the gospel to her she replied, “I believe that.” Time will tell if she truly believed what she professed. At least she now knows the truth.

The church weakens with every false believer added to its membership roles. Evangelism must rest on the finished work of Christ on behalf of those who stand condemned before God. Tell our teens the truth. Feed them more than just pizza. A steady diet of the gospel just might do the trick. Maybe the next time they take the trip to the microphone we will hear what Christ did for them. Maybe the next time this event happens, the gospel won't stand rejected, knocking at the door like a beggar with no chance of admittance. Maybe Elvis will be all by himself. 🎸

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M. Rushdoony... Kingdom cont. from page 3

Every saint is impatient. David's psalms are full of frustration. The prophets expressed it. Even the martyrs in heaven cry to see the time of vindication for the righteousness of God, “How long, O Lord?” (Rev. 6:10). You, too have reason to be distressed at the evil you see, but you must remember we have been clued in to an irrevocable truth of history, that we are on the winning side, and are more than conquerors in Christ. You have good reason also to desire and work toward the fullness of the Kingdom, but you must also be diligent in the hard work set before you.

The Kingdom of God is advancing, but keep working. 🎸

Ben House... Rushdoony cont. from page 13

in the absolute sovereignty of God over all areas of life. Like Abraham Kuyper, Rushdoony affirmed that there is no square inch of the universe where the Lord Jesus Christ has not said, “Mine.” So when he wrote about history, theology, economics, education, science, psychology, or any other discipline, he wrote with the presupposition that each area of life was God-created, God-interpreted, and God-honoring.

What Rushdoony affirmed was that God saves sinners. Continually, people blindly or, sad to say, deliberately, accused Rushdoony of legalism or salvation by keeping God's law. Since he believed in God's law and did some pioneering studies of the Old Testament, critics falsely concluded that he was advocating salvation by works, a return to Old Testament sacrifices, or some sort of “Christian Jihad.”

Rushdoony repeatedly taught and wrote that regeneration was the primary need of our day. He was an evangelist. He believed in the necessity of conver-

Continued on page 26

Scientific Mythologies: How Science and Science Fiction Forge New Religious Beliefs by James A. Herrick

(IVP Academic, Downers Grove, IL: 2008) Reviewed by Lee Duigon

[Note: Much of the work in this field was pioneered by R.J. Rushdoony in his 1967 book, *The Mythology of Science*. Rushdoony didn't extend his inquiry to science fiction, but rather focused on evolution as the central myth of secular science: not something derived from actual observation of nature, but on an unquestioned, untestable faith statement undergirding all of what we Americans have come to think of as "science." We find that Herrick's work builds on Rushdoony's and reinforces what he said some forty years ago.]



An acquaintance once said to me, in all seriousness, "Jesus was a hybrid. He was half-extraterrestrial.

That's how He was able to do the things He did."

I laughed it off, then. How many people could believe in such twaddle?

According to James Herrick, quite a few. His subtitle tells us what's going on: popularized science, and science fiction—in many cases, on purpose—are trying to forge "new religious beliefs" to replace Christianity.

With, I might add with some dismay, the unthinking but enthusiastic participation of many Christians.

We're Eating It Up

Counting books, movies, TV shows, magazines, and video games, science fiction is an enormously popular form of entertainment, consumed daily by millions of Christians in the Western world. Along with that, there's the kind of jazzed-up, dumbed-down "science" that wafts into our living rooms via television and the Internet—of which the late Carl Sagan's popular PBS series, *Cosmos* (1980), remains, for Herrick, the most enduring benchmark.

Popularized "science" merges with science fiction—in one example, to the point where actor Patrick Stewart, who

played Capt. Picard in *Star Trek—The Next Generation*, hosted and narrated a TV "science" special, *From Here to Infinity: The Ultimate Voyage*, in 1994 (p. 37). Was "Picard" supposed to lend credibility to the "science"?

In all of this, there seems to be a total absence of the scientific method: observe what actually happens in nature, compile and study the observations, form a hypothesis based on what has been observed, and then experiment, test the hypothesis, modifying it as new information becomes available.

But no one has observed space aliens, life on other planets, highly evolved super races of advanced human beings, or any of the other staples of science fiction. What we get from SF and the descendants of *Cosmos* is a combination of unbridled speculation based on no evidence, wishful thinking, and a passionate desire to get away from Christianity and the real world as we know it.

Herrick makes his point with innumerable examples, backed up with some six hundred footnotes—and even this is not enough to cover all of science fiction and TV "science." But it's certainly enough to prove his point.

I am one of millions of Americans who has enjoyed science fiction all his life, just gobbling it up without thinking about what it's really saying, or

what it really means. Herrick makes me wonder just how much of my own worldview has been shaped by this.

It does seem certain that no one can consume countless hours of this stuff without being influenced by it.

The Mythology

I was almost flattened by the sheer volume of information in this book. It's not a fast read, but it is a compelling one. I've read many of the books and seen many of the movies and TV shows cited here. Chances are that you have, too.

Herrick left me marveling at the vast abundance of hogwash believed in by supposedly well-educated persons with a lot of letters after their names.

What are these mythologies, or myths, which we are fed in such quantity?

The Myth of the Extraterrestrial

It goes something like this.

Outer space contains a staggering number of worlds. And if the central myth of evolution is true—as opposed to the doctrine of purposeful creation by God, as taught in the Bible—some of those worlds, probably many of them, must harbor life. And some of this life, being millions or billions of years older than life on earth, must be intelligent; and some of this intelligent life must be much more advanced than we are.

Voila—super intelligent, super

advanced space aliens must exist! If only we keep looking for them, someday we're bound to make contact with them. It's inevitable.

And then they will give us the answers to our most important questions.

That no one has actually found any evidence of extraterrestrials is only a minor inconvenience, easily dismissed: somewhere out there, our wise and benevolent Space Brothers must exist.

And if they're far advanced enough, they will be, for all practical purposes, gods.

The Myth of Space

Space is so vast, it just has to contain, somewhere, the answers to our most important questions—not to mention our evolutionary destiny.

Again, no evidence—but that's only because we've just started to explore space, and eventually we'll find what we're looking for, somewhere out there.

This is not a scientific statement. It's a faith statement, based solely on our own desire. As Charlton Heston said in the original *Planet of the Apes*, "Somewhere out there, there has to be something better."

That's not science: but if you truly believe what Carl Sagan told you in *Cosmos*, you don't know the difference anymore between science and hope.

The Myth of the New Humanity

If evolution is true—and don't you dare say it isn't, or people will despise you for being "unscientific"—we humans are going to keep evolving until we evolve into something better.

This faith statement goes way back in science fiction, even preceding Darwin. It's very closely tied up with the pseudoscience of "eugenics"—the belief that we can purposely create a new, improved species of human through selective breeding and weeding out such "undesirables" as the genetically

defective, the mentally defective, and "inferior races" by means of abortion and sterilization. Heinrich Himmler was a big booster of eugenics, which is why the word "eugenics" has been replaced by an assortment of euphemisms like "directing the course of evolution," "reproductive rights," and "women's health."

And so, you see, they've got it covered both ways. Even if we never make contact with all-wise, all-knowing ETs of the kind dreamed up by Arthur C. Clarke and other science fiction mavens, we'll still evolve into such being ourselves.

My wife, Patricia, was another inveterate reader of science fiction. "Without even being aware of it," she says, "all this reading made me grow up taking it for granted that world government was inevitable—because all those science fiction stories said so."

Yes, we're going to use our all-powerful science to create a better humanity. Herrick has a caveat. "But the strange vision of improved people created by unimproved people suggests a deep problem of analysis ... We simply are not capable of creating, through any sort of education or technology, a race of people superior to ourselves" (p. 128). This whole cluster of beliefs he sums up as "a pagan apocalypse" (p. 129).

Again, for all of this to work, evolution has to be true—just as Rushdoony pointed out in 1967. Why we should have to "guide" some process that occurs naturally, even inevitably, is just another one of those questions that science fiction doesn't bother with.

The Myth of the Future

"The future" is science mythology's great cure-all. We may not have them now, but certainly the future will provide us with the answers to all our most important questions.

There being no way to observe The Future, again we must fall back on

faith—faith in the future, in our continuing upward evolution, and in the wise extraterrestrials who are sure to be waiting for us somewhere down the road.

You can't pin down the future, but never mind—"science" and science fiction say it's a cornucopia full of goodies beyond our wildest dreams; but not beyond their wildest dreams.

The Myth of the Spiritual Race

Here science mythology merges with Neoplatonism—the belief that divides matter and spirit, with man as a spiritual being imprisoned in his material body in a world of matter.

According to Arthur C. Clarke, Robert Heinlein, and a whole host of other science fiction writers, our evolutionary destiny is finally to escape from the material body and become beings of pure mind, pure spirit. Evidence? Oh, please—it just has to happen. Because they so very much want it to happen.

Indeed, it has already begun to happen: that's what all those UFO abductions are all about. Wise and powerful human beings—or else wise and powerful space aliens—are experimenting on people to make it happen. You don't think all those abduction stories are just stories, do you?

Herrick: "The Myth of a Spiritual Race, intolerant of Christian thought and intolerable to Christian thought, must situate itself elsewhere—on pantheistic assumptions about a 'life force' propelling nature's inherent trajectory toward an 'aristocratic race'" (p. 191). It's just a gussied-up version of plain, old-fashioned racism, only now it's racism based on spiritual quality rather than skin pigmentation.

The Myth of Space Religion

From science fiction and TV "science" specials on the inevitability of

“contact” one of these days, it’s not such a big jump to forming some kind of UFO cult for the purpose of hurrying matters along, at least for the cult’s members. The folks in the Heaven’s Gate cult got so impatient to become spiritual beings, and hitch a ride on Comet Hale-Bopp back to their “home” in outer space, that in 1997 they all took poison (p. 219). Well, that’s one way to escape from the body.

“Today,” writes Herrick, “a religious claim may be based on little more than the assertion that it has some association with Space” (p. 212). This makes such a religion supposedly more “scientific” than Christianity, and hence more worthy of belief.

Rushdoony: “No more deadly mythology has ever plagued mankind than the mythology of science ... According to the mythology of science, science can and will do all things.”¹

Was he exaggerating? Consider this gem from *The Humanist Manifesto II*, a document signed by top scientists from all over the world:

“Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and culture development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.” All we have to do is discard our “unproved and outmoded faith” in God.²

Neither Rushdoony nor Herrick have exaggerated.

The Myth of Alien Gnosis

Gnosticism, an ancient heresy, is the belief that there is secret, ultimate knowledge of reality, accessible only to the favored very few. Much of science fiction has adopted it.

Science fiction is rife with tales—

The Matrix movies, for instance—which proclaim that what most of us perceive as reality is, in fact, an elaborate scam perpetrated by space aliens, a government conspiracy, or what have you. In these stories, some extraordinary individual somehow pierces the deception and becomes the proud possessor of the secret knowledge. And so on.

Quantum physics, higher mathematics, and all that—it’s very hard, the ordinary person can’t hope to understand it. Scientists therefore are revered because they have acquired such highly abstruse knowledge and are smart enough to understand it. It’s easy to go from venerating science to venerating the scientists.

Especially if they’re space aliens who don’t have material bodies anymore.

In this particular mythology, ETs are the only ones who really, truly know the score; but if certain extra-special individuals ask them nicely, the aliens may share their knowledge with these very few, who may then become our teachers, our leaders out of the darkness of ignorance, maybe even our gods.

Stupid Smart People


You never knew smart people were so dumb, did you? If nothing else, Prof. Herrick is to be thanked for making that as plain as the faces on Mount Rushmore.

But his book is valuable in that it can prompt us to think about what we’re being told by our anointed experts. I suppose I’ll still be able to enjoy science fiction, on occasion; but never again will I read it so uncritically. *Scientific Mythologies* is a real eye-opener.

A final word from Herrick:

“This is the Christian church’s challenge today—to reclaim its story [the gospel] and tell it in such a way that it stands out among all the others as authentic, as the Great Story that other

stories have often sought to imitate” (p. 252).

Amen. 

1. R. J. Rushdoony, *The Mythology of Science* (Vallecito, CA: Ross House Books, 1995 ed, 2001), p. 123.


2. http://americanhumanist.org/Humanism/Humanist_Manifesto_II

Ben House... Rushdoony cont. from page 23

sion, which he viewed as a work of God, rather than a decision by man.

Neither books nor legislation, by themselves, offered any hope for civilization. Nor did church or politics. But all of those things—which encompass education, society, and culture—were areas of sanctification under God. Saved people needed to be taught. Contrary to the falsified caricatures, Rushdoony didn’t envision himself hurling stones at sinners. Rather, he lived and practiced a life of teaching. Some he taught through sermons, lessons, and lectures. Most he taught through books.

I can jokingly blame Rushdoony for bankrupting me. I confess to spending too much money at times on books. I will avoid buying a shirt I would wear many times in order to buy a book I will read once. But somehow, I don’t feel impoverished or even out of fashion. Instead, I feel quite rich.

Rushdoony, among others, bequeathed a fortune to me. Along with the many titles which he himself wrote, there are the books I have which I learned of from him. I am rich indeed. 

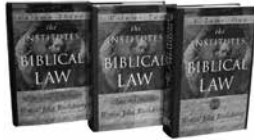
Ben House is the headmaster of Veritas Academy, a Christian school, in Texarkana, Arkansas. He also teaches history, literature, government, logic, and theology at Veritas. He regularly blogs about books at The Heavy Laden Bookshelf (www.Benhouseblog.Wordpress.com) and is also a frequent contributor on southern topics at PorterBriggs Voice of the South (www.PorterBriggs.com).

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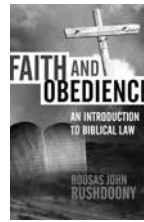
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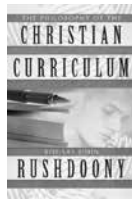
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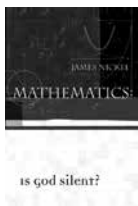
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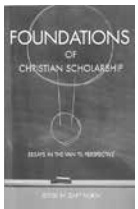
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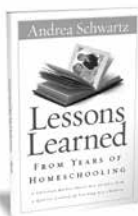
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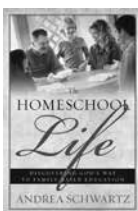
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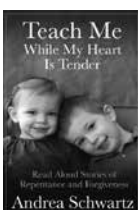
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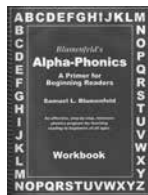
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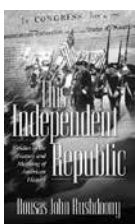
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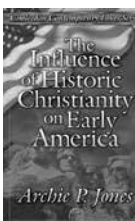
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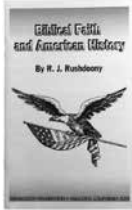


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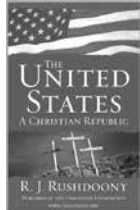
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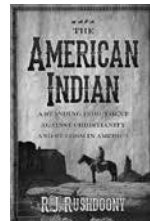
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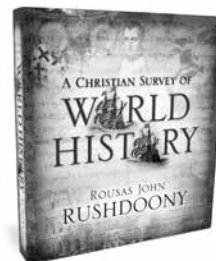


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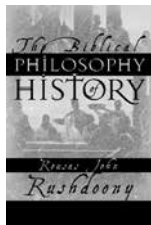
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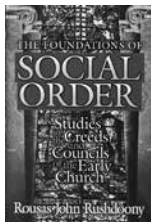
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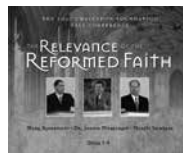
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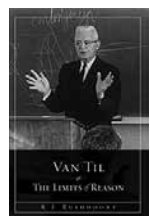
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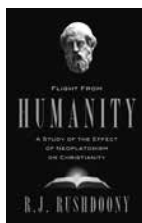
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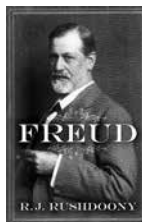


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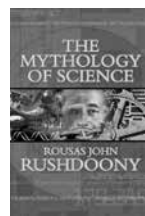
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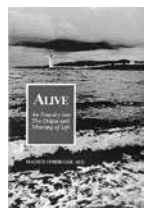


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By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed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

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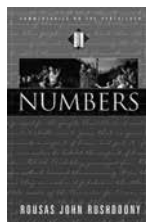


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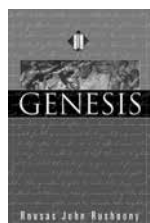
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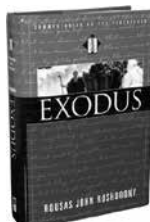
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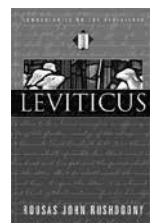
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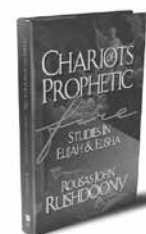
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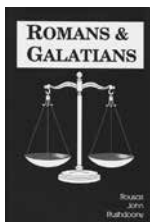


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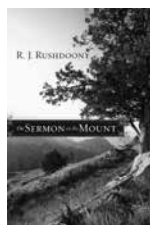
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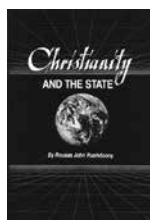
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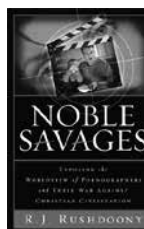


A Comprehensive Faith

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.

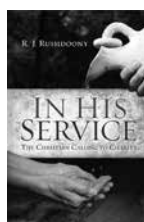
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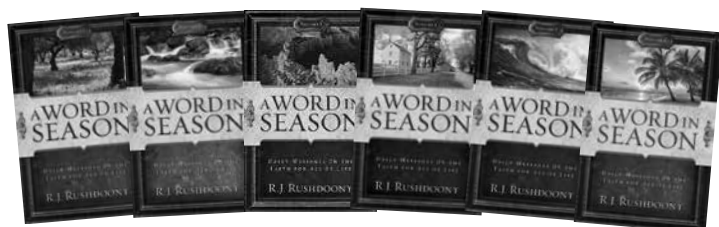
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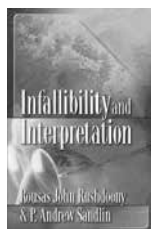
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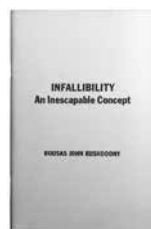
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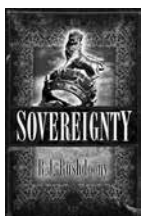
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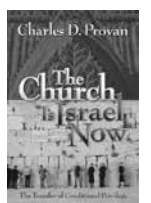
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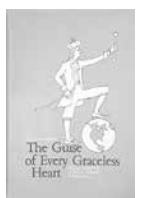
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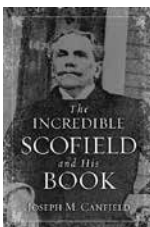
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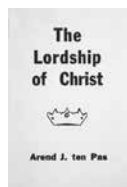
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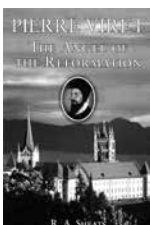
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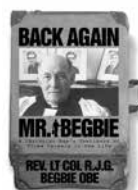
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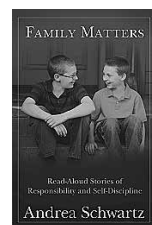
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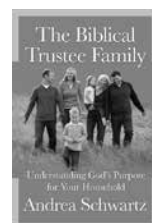
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