

*Faith for All of Life*  
January/February 2015

# FAITH FOR ALL OF LIFE

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

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# Jeremiah's Unpopular Politics

By Mark R. Rushdoony



Jeremiah was called to one of the most difficult ministries of any man in Scripture. He was called to speak God's message of judgment as the nation of Judah approached conquest and dissolution. He changed nothing, and much of his message was to warn against resistance to the foreign conqueror because he was God's agent of wrath on apostasy.

Jeremiah was seen as a demoralizing naysayer, a doom-and-gloom prophet. He was, at times, physically accosted, slandered, imprisoned, and put on trial for his life. He was always ignored. His every prophetic utterance was contradicted by priests and a group of false prophets who promised better days would come soon. At one point the king of Judah personally destroyed his book of prophecies, requiring its complete rewriting.

## Why Jeremiah Was Hated

Jeremiah preached just before the Babylonian Captivity. The nation had gone through a period of religious reforms led by King Josiah, but his death in combat revealed an ugly truth about Judah. Outwardly, Josiah had removed the altars to the baalim and forbade Baal worship (which included temple prostitution), yet after his death, the nation resumed such worship. Judah preferred their fertility cults to the worship of God.

Judah's sin was religious apostasy. Part of their judgment was their loss of nationhood, and the means whereby God told Jeremiah this would be ac-

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complished was by political conquest by Babylon.

Jeremiah's time was one of political upheaval throughout the region, so his message obviously involved a political element. The king sought, as his predecessors had, to fix the political vulnerability of Judah by means of power politics. Generations earlier, Isaiah had warned Judah's King Ahaz (Isa. 10) of the terrible consequences of his decision to ask Assyria's help against a confederacy of Syria and Israel. Judah's history thereafter was a constant struggle to protect itself from Assyrian control.

Prophets had for generations predicted a destruction of Judah. In the past there had been some response and some periods of reform, but after Josiah, the nation was intolerant of such warnings.

Baalism was polytheistic, however, so despite their prevalent idolatry, the nation never considered themselves as having abandoned Abraham's God.

They merely recognized additional powers, lords, or “baals.” The feasts, festivals, and temple rites, revived by Josiah, went on, complete with priesthood and prophets ready to give the people an upbeat, positive message of hope and blessing. For this, these “prophets of peace” were regularly condemned by Jeremiah.

## The Political Assumptions of Jeremiah's Critics

The kings after Josiah obviously preferred the message of the prophets of peace. Considering Judah's dire political situation, this was a far-fetched hope.

Josiah had been killed trying to stop Egypt from interfering in Assyria's death-struggle with the Chaldeans (Babylon) led by Nebuchadnezzar. With his death, Egypt became overlord of Judah. When the people crowned one of Josiah's sons to be the new king, the Egyptian Pharaoh flexed his authority by deposing him, exiling him to Egypt, and appointing another son in his place, Jehoiakim. During Jehoiakim's eleven-year reign, Jerusalem capitulated to Babylonian forces under Nebuchadnezzar and Judah's king then became a vassal to yet another empire. Jehoiakim died under mysterious circumstances after rebelling and was replaced by Jehoiachin. This time it was the Babylonian king's turn to show his prerogative by deposing and exiling yet another short-reign king and appoint a replacement of his choosing, Zedekiah.

Politically, Judah was now a puppet of another nation, an insignificant pawn in the power politics of the day, just as Isaiah had warned. Yet the kings of

Jeremiah's day never seemed to recognize the truth of the prophet's warnings despite their precarious existence. They were going to play the game to the very end.

The priests of Jeremiah's day were very possessive of their prerogative and the Temple. They were offended that Jeremiah preached there. Over a century earlier, after King Hezekiah had seen an Assyrian army decimated by "the angel of the Lord" (Isa. 37:33–38) it apparently became a widely held assumption that Jerusalem and the Temple were inviolate by any outside force. The trial of Jeremiah (Jeremiah 26) was likely as a false prophet for having the audacity to challenge this belief by predicting the fall of Jerusalem and the Temple. It was only when elders of the people noted that Micah had said the same thing generations before that Jeremiah was acquitted.

The false prophets spoke with a full conviction that they, in fact, spoke the true revelation of God. Their reason for such confidence may have come from a political assessment of current events. We know that a group of diplomats from the neighboring nations of Edom, Ammon, Moab, Tyre, and Sidon were assembled in Jerusalem where Jeremiah warned them of dire consequences for rebellion against Nebuchadnezzar and commanded them to relay this warning to their kings (Jeremiah 27:3–4).

We know that Nebuchadnezzar was preoccupied with issues elsewhere. It is likely this was a diplomatic mission to Judah to discuss whether Palestine had an opportune time to throw off vassalage to Nebuchadnezzar. These prophets who opposed Jeremiah might have been engaged in a bit of "newspaper eschatology" which seemed to confirm what they already believed. This false confidence in Jerusalem's sanctity led them to promise happier days ahead and,

likely, a good outcome to the proposed rebellion.

### **Jeremiah's Words to the Political Leaders**

Rebellion was brewing in Zedekiah's reign. Twice already Babylonian armies had received Jerusalem's surrender yet spared the city from destruction. Now the king was entertaining thoughts of rebellion and diplomats from Judah's long-term enemies, possible allies now, were present in Jerusalem.

Jeremiah appeared before these political leaders and told them in no uncertain terms they were not to rebel against Babylon or they would bring bloodshed upon themselves. The people of Judah wanted a feel good message, so the priests and the prophets were assuring them everything would be fine. Jeremiah had been preaching to them for years with no response. Finally he gave his message to the assembled ambassadors. He was very specific about the harm that would come to their nations if they resisted Babylon. He was very clear in warning them against the lies of the false prophets.

### **The Political Philosophy of Jeremiah**

Jeremiah began with the assumption that all governments and nations were under the control of God. The basis of God's sovereignty, he noted, was that He was the Creator of all things (Jer. 27:5). This, remember, was a message given to pagans. God was not only the God of His covenant people but of heaven and earth. Nobody was outside the realm of His authority and command.

Jeremiah's second point was that Nebuchadnezzar was given his position by God, who raises and overthrows nations in terms of His will (vv. 6–8). By grace God was revealing His decree regarding Babylon's ascendancy so that these nations had the opportunity to

avoid the fatal mistake of resisting God's will. Jeremiah's words to these foreign dignitaries was also a dramatic demonstration to the Jews present that, unlike the various baalim they regarded, God's sovereign claim was universal in its applicability.

To resist God was suicidal, Jeremiah said, for both individuals and nations. God demanded compliance with the revelation His prophet was, by grace, revealing to them (vv. 12–13).

Jeremiah warned against all false prophets, both in the pagan countries represented and in Judah (vv. 9–11, 14–17). A prophet spoke words from God. Those who predicted the future by invoking God's name were guilty of a capital offense if their prediction was wrong (Deut. 18:19–22). This is likely why Jeremiah was tried for a capital offense (Jer. 26:8ff.), though his prosecutors did not fulfill the Biblical requirement to see whether his prophesy came true. Their eschatological assumption was that Jeremiah's prophesy could not be true.

### **False Eschatology**

Eschatology is not just teachings regarding the last days of creation, it is about last things, endings. There are many divine endings in Scripture. The Flood was an eschatological event for the generation that perished and their culture. The drowning of the Egyptian army in the Red Sea was an obvious ending for the oppressors of God's people. The fall of Samaria was an eschatological event for Israel which ought to have been taken as a warning by Judah. Likewise, the approaching fall of Jerusalem and end of the Davidic kingship was to be an ending, an eschatological event, and Jeremiah's message was that Babylon was God's instrument in that end. Eschatological events represent endings decreed by God so that His future might begin. Even the final

judgment represents the beginning of our eternal state.

It is easy for men to see the future in terms of their own preconceived ideas about how it will play out. This is inevitable and unavoidable. Our eschatology affects our understanding about the present and the future. Jeremiah gave these diplomats a new eschatological expectation and warned them to act in terms of it.

As long as the false prophets assumed the security of Jerusalem and the Temple, Jeremiah's prophecies regarding their downfall would have been seen as blasphemous. When they saw that Nebuchadnezzar and his armies were busy elsewhere, it would have only made sense to "act on faith" and repudiate Babylon's overlordship.

#### Man's Word vs. God's Word

We have a postscript to Jeremiah's words to the politicians in chapter 28. One of the prophets Jeremiah repeatedly called "false" decided it was time for pushback. He set up a very public confrontation, one he likely hoped would end in another trial of Jeremiah.

In no uncertain terms Hananiah proclaimed God had already broken Judah's dependence on Babylon and that the Temple vessels and exiled king Jehoiachin would return within two years. Such time-frames by prophets are not typical in Scripture. Hananiah was prophesying on the basis of the political rumors coming from the exiles in Babylon and calling it a word from God. Jeremiah 29 indicates such rumors were being fed to Judah by reports from Hebrew false prophets in Babylon. Much modern eschatology is based on current accounts rather than Scripture.

There is an interesting contrast in the account of the false prophet Hananiah. Jeremiah sarcastically said

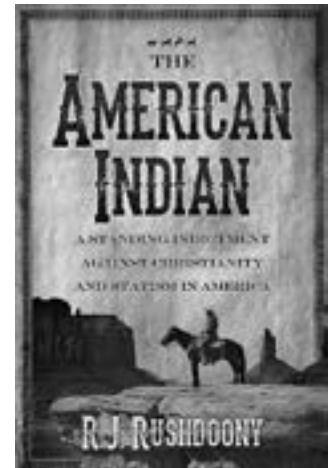
"Amen" to his words, and added "The Lord perform thy words" (Jer. 28:6) but when God told Jeremiah what to say in response to Hananiah, however, we are told it was, "The word of the Lord" (v.12). This was the issue. Hananiah, the false prophet, spoke man's word; Jeremiah was, by grace, given God's word.

Man is seldom given a specific political analysis such as Jeremiah gave regarding God's judgment coming through the agency of Babylon. Jeremiah's words were a gracious warning—don't stand opposed to God's work in history. Most often, such opposition is in the form of immorality or injustice by those who defy God's Kingdom.

The false prophets had decided what God should do and constructed their message around that vision. They controlled Judah's monarchy, priesthood, and people. But this unity, like that of Masada, was a suicidal stand against God's providence. God cast them aside and depopulated the land until He raised up a remnant through which He would work His salvation.

Babylon caused an unprecedented political upheaval in the region. Nations disappeared entirely, including Judah for many years, but Babylon's glory days only lasted about seventy years and it, in turn fell to Persia, through which God allowed Judah's restoration.

Jeremiah's message is very clear. Do not resist God's work in history. If we align ourselves with the Kingdom of God, our political perspective will fall into place." Seek ye first the kingdom of God and his righteousness" (Matt. 6:33). 🇺🇸



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# Martha Coakley and Her Tree of Hate

by Martin G. Selbrede

*Part 6 in a series about medical path-breaker Dr. Punyamurtula Kishore*



This is the sixth in an ongoing series of articles about Dr. Punyamurtula S. Kishore, the Christian doctor who innovated the Massachusetts Model of addiction treatment.<sup>1</sup> The previous five articles painstakingly documented how conventional addiction therapies based on substitute narcotics (methadone and Suboxone®) leave only 2% to 5% of patients who won't relapse back into full-scale addiction after twelve months. The pitiful few who haven't relapsed after that time will often take prescribed substitute narcotics indefinitely, creating life-long issues for them.

In contrast, Dr. Kishore's sobriety-based approach is non-narcotic in orientation. His method doesn't lead to an embarrassingly miserable 2% to 5% success rate at the one-year mark, but an astonishing 50% to 60% success rate *based on hard test data* (rising from 37% in 1994 to over 50% in 2011 with a quarter-million patients having passed through his sobriety maintenance program).

Massachusetts buried this medical miracle in its midst by incarcerating Dr. Kishore in September 2011 and withholding Medicaid payments to his fifty-two treatment centers, causing their complete collapse. The sordid details of the state's continuing atrocities against Dr. Kishore form a nerve cord winding through the previous five articles. To repeat the preceding documentation, even in condensed form, would con-

sume half of the present article. If you've not followed this series from the outset, review the earlier articles before diving into this latest article. Without the factual background the earlier articles provide, you may continue to fall prey to ongoing manipulation (by omission and commission) by the state and its media gatekeepers.

Note also that on October 10, 2014, we attempted to formally contact Massachusetts's Attorney General, Martha Coakley, through her Director of Communications, Brad Puffer, but have not received a response to our set of questions as of press time. Should a response be forthcoming, we will make an effort to incorporate any meaningful new data into the record.

## Recalculating the True Impact of the Kishore Takedown

We live in a time when voters are willing to overlook a remarkable amount of baggage weighing down a political candidate if those unflattering details can be mitigated or favorably spun. And so it goes with the top law enforcement official of a state: attorney generals are supposed to be tough on crime. If a few innocents go down along with the guilty, such collateral damage is an unintended side effect of the AG's zeal and diligence. Such "friendly fire," say the apologists, is a rare occurrence, but because such instances are newsworthy they're quickly "blown out of proportion." An occasional dolphin can still get caught in the fisherman's net, after all, but the target was always fish, never dolphins.

When a dolphin (such as Dr. Kishore) is caught in the net intended for fish (true Medicaid fraudsters), the state is loath to admit error and, as pointed out in an earlier article, will simply cut gills into the dolphin's cheeks and twist its flukes ninety-degrees and exult, "See, it was a fish after all." If this program fails after several years of dragging out a case, the electorate has short memories. Since the Attorney General of Massachusetts who spearheaded the actions against Dr. Kishore, Martha Coakley, is currently running for governor of her state, perhaps voters should be aware of the true legacy this candidate has carved into the lives of the people she would rule over. To do this, we must frame the situation using truth, not political expedience, as our yardstick of choice.

If voters in the state were inclined to assess the net damage inflicted by the actions of their attorney general, they would think of it in terms of a single doctor being wrongly suspected of fraud who might eventually be exonerated. As documented in an earlier article in this series, a major exoneration this year that overturned a case strikingly parallel to Dr. Kishore's case (the Franey Medical Labs case) went unreported by *The Boston Globe*. Out of voters' sight, out of voters' minds.

Not surprisingly, then, voters tend to think of Dorothy Rabinowitz's *No Crueler Tyrannies*, if they think of it at all, as water under the bridge ... Pulitzer Prize-winning water, maybe, but water under the bridge in its reporting of pros-

ecutorial excess. The common DNA supposedly shared by Dr. Kishore's case and the earlier cases is that the rights of *individuals* were at stake in these controversial prosecutions. *Even if a case was prosecuted in error (or out of malice or to build a political future) the victim count remained tiny while far more "real bad guys" were put away.* When the outcome is framed this way, pliable voters will put up with collateral damage, will accept some friendly fire, at the hands of their attorney general. They might even reward this individual with the governorship of their state.

## The Deadly Truth

The engine driving this political mythology is a dangerously false concept. It is the deadly idea that the takedown of Dr. Kishore and his PMAI treatment centers only created a brief treatment outage from which the state was able to spring back and meet any resulting shortfalls, thus absorbing the impact of those clinic closings. Any problems caused by the forced closings were explicitly blamed on Dr. Kishore while the existing treatment systems (those with a success rate less than 10% of Dr. Kishore's success rates) were praised for taking up the slack.

Assume Martha Coakley never prosecuted Dr. Kishore in September 2011, then wind the clock forward twelve months to September 2012 and count how many of his patients have not relapsed into full-fledged drug addiction based on his vetted clinical record. Now repeat this scenario but add the prosecution and clinic closings back to the timeline. What has changed? Thousands of people who would have been sober (at Dr. Kishore's 50% to 60% success rate) are now buried under conventional treatment's abysmal 2% to 5% success rate. For every thousand that would have enjoyed a full year of sobriety by September 2012, nine hundred have,

*in real life*, completely relapsed, because the second scenario *is the actual situation inflicted upon Massachusetts.*

After the clinic closings, those few patients of Dr. Kishore's that found doctors willing to prescribe non-narcotic VIVITROL® fared somewhat better than those placed in conventional (methadone- and Suboxone®-based) treatment programs, but VIVITROL® forms only one part of Dr. Kishore's comprehensive treatment model. Prescribing VIVITROL® in isolation yields a success rate under one-half that achieved by the full Massachusetts Model of sobriety maintenance (see the first, second, and fifth articles in this series).

Consequently, had Dr. Kishore been a run-of-the-mill addiction specialist prescribing methadone or Suboxone® rather than being a recognized trailblazer innovating vastly superior addiction treatment regimens without the use of addictive drugs, one could argue that he was the one person being adversely affected by this prosecution. But there is a mathematical certainty no political spin doctor can alter: you cannot take thousands of people out of a program with a 50% to 60% success rate and transfer them to a program with a 2% to 5% success rate and not generate enormous human loss on a massive scale. Build ten thousand more methadone clinics in Massachusetts if you want, but those numbers will not change. They are etched into stone.

The closing of Dr. Kishore's clinics consigned thousands of his patients to inevitable relapse into the mire of addiction and hopelessness. These re-broken lives need to be laid at the foot of the attorney general whose actions obliterated the superior treatment program these people were in. Also complicit in this preventable carnage is the media, which continues to cast a blind eye upon

the true extent of the collateral damage inflicted by the grinding power of state machinery. To crush the full story of what Dr. Kishore achieved is tantamount to crushing all these now-ruined lives underfoot in callous disregard of human value.

## The Deadlier Truth

All extrapolation is hazardous as it forces us to extend trends with incomplete knowledge. There is comparative safety in extrapolating between a point in the past (September 2011) to the present (October 2014), especially since the last three years have shown *no improvement* in the success rates of traditional addiction treatment. This should not be a surprise since these treatment programs have not changed one iota. They perform as they did decades earlier: very, very badly. (See the first article in this series on how this fact is cleverly hidden.)

On the other hand, Dr. Kishore's methods were continually evolving and improving. He had improved his sobriety results from 37% in 1994 to between 50% and 60% by 2011, and was working tirelessly to achieve nothing less than 100% or die trying. We will never know what his program would have achieved given three years of additional research with an even larger clientele (250,000 total patients when his clinics were shuttered). But it is safe to assume that the Massachusetts Model results wouldn't degrade because the protocols delivering his miraculously high success rates year after year were proven with clinical rigor over countless patient histories. (These histories are a major reason the state's efforts to vilify and demonize Dr. Kishore have gained no traction. Each life he rebuilt created inexorable ripple effects and did so ten times more often than his horse-and-buggy-bound colleagues could achieve.)

We've already established the mas-

sive damage to Dr. Kishore's patients inflicted by Martha Coakley's actions against Dr. Kishore. This would be bad enough, but the state of Massachusetts is in the midst of an officially acknowledged public health crisis<sup>2</sup> (see articles four and five in this series) with respect to drug addiction. So now it is time to ask a more uncomfortable question.

Assume Martha Coakley had never moved against Dr. Kishore. At the rate that Dr. Kishore's treatment centers were expanding three years ago, how many additional patients would have gone through his clinics in that span of time?

These are touchy questions. It is state policy to promote methadone and Suboxone® treatments while pretending the ensuing 2% to 5% success rate is a medical wonder. Dr. Kishore's clinics were growing based on merit, not state advocacy, empowering the mothers of Massachusetts rather than narcotic companies (guess which of these two is more likely to make campaign donations).

As mentioned in earlier articles, other states saw more value in Dr. Kishore's work than did Massachusetts, the namesake of his Massachusetts Model. Dr. Kishore was a convenient bogey on a prosecutorial radar screen. As documented in the first two articles, his medical successes actually worked against him. He was what Malcolm Gladwell calls an outlier.<sup>3</sup> The system within which he worked does not tolerate outliers.<sup>4</sup> It cynically used out-of-context aspects of his achievements to destroy him and to continue to crush him even further to this very day.

Had the Massachusetts Model been allowed to refine itself further and sustain its existing exponential growth rather than being shut down at its height of expansion in 2011, many thousands more would have passed through Dr. Kishore's practices and more than half of them would have been delivered from

addiction. Instead of passing through a growing nexus of clinics treating at a 50% to 60% success rate, the state's drug addicts were mindlessly shoved through conventional clinics with a 2% to 5% success rate. The best solution to addiction was sidelined at the worst possible time (while it was spreading to meet the need) and inferior methods were heralded as the answer. The media repeated these state lies about treatment effectiveness and papered over the state's complicity in creating the existing crisis by its actions. The media protected the powerful while letting the multitudes rot.

Let there be no mistake. There would be no public health crisis in Massachusetts today, no trail of ruined lives extending to the horizon and worsening, had Martha Coakley not set out to destroy Dr. Kishore and his work. Massachusetts today would be the model for other states to follow (as it actually was up until Coakley's attack upon Dr. Kishore). This state owes its current crisis to its attorney general. For reasons that remain inexplicable, it seems the voters intend to reward Ms. Coakley for her callous disregard of the commonwealth she took an oath to protect by giving her the governorship. If so, their mandate to her must be something on the order of "let this ruin be under thy hand" (Isaiah 3:6).

### Martha Coakley Versus Ebola

To put the human cost into perspective, let's reduce Dr. Kishore's case to a parable about the Ebola virus. In this mythical parable, Dr. Kishore develops ZMapp serum to treat Ebola. After some initial positive results, the attorney general takes the doctor in custody and destroys all the serum. The media never mentions the serum so the electorate knows nothing about it. Ebola outbreaks start popping up all over the state. The attorney general runs for gov-

ernor, wins the election, and is in charge of handling the Ebola crisis. While there is no ZMapp serum to be seen, there is posturing and rhetoric aplenty.

Too extreme an analogy, you protest? You'd be right. Drug addiction in Massachusetts is doing *far more harm*, right now, than the Ebola virus could do to its citizens. The parable above paints too rosy a picture of the actual situation.

Drug addiction is deadlier than Ebola in terms of the toll in human lives. Those lives it doesn't destroy quantitatively (by killing the addict) it destroys qualitatively. For a culture to dismantle its own best hope against this scourge is an irrational, suicidal act. The actions of Martha Coakley were either done in full knowledge of Dr. Kishore's achievements, or they were done in ignorance of his work. Neither scenario speaks well of someone charged with administering justice.

What wisdom is shown in destroying fifty-two treatment centers across the state of Massachusetts that are routinely documenting a drug addiction success rate *more than ten times higher* than any competing clinics? By what calculus can such brutal actions be even remotely justified? The only beneficiaries of such actions are the pharmaceutical firms that manufacture methadone and Suboxone®, who continue to find a vigorous advocate in Michael Botticelli, a Massachusetts export to the federal drug czar position (see the fifth article in this series). It appears that when Dr. Kishore was arrested, the unnamed source that told the media that Kishore wasn't licensed by the state to practice addiction medicine was Mr. Botticelli. By putting this perversion of the truth into play to discredit the embattled defendant, Botticelli raised the specter of coordinated state action in the takedown of Dr. Kishore's clinics.

The truth is much more simple. As

such, it should be stated with simplicity.

## The Tree of Hate

I've taken the liberty of borrowing this phrase, *The Tree of Hate*, to lay out the logical conclusion of the above analysis.<sup>5</sup> By this phrase I do not mean Martha Coakley's repeated denunciations of Dr. Kishore (and quiet backpedaling when overstatements came to light). Yes, such vitriol invited her listeners to hate Dr. Kishore on first one ground and then another, bidding them to see him as the thieving foreigner she was going to exact punishment upon (see the first article in this series for details). But this phenomenon, ghastly as it is in respect to the individual affected by it (Dr. Kishore), is not the tree of hate. It is only a daisy of hate. It is no tree. And voters at the mercy of the media will grant an attorney general an occasional miss if there are many more hits than misses in prosecuting individuals. A daisy of hate here or there is just collateral damage, or so the electorate tends to reason.

No, Martha Coakley's tree of hate has nothing to do with Dr. Kishore personally. The tree of hate arose because Martha Coakley put her career on one pan of the scale and the lives of many tens of thousands of Massachusetts citizens affected by the plague of drug addiction on the other pan, and then forced the first pan down with all her weight. By this act of hatred, she declared her political career more important than all the lives affected by the destruction of Dr. Kishore's clinics. When put in the balance, she made clear that the lives of all those Massachusetts citizens *meant nothing to her* and should rightly be swept away, out of consideration, out of sight, out of mind.


Whether or not Martha Coakley received political or financial returns by protecting conventional addiction treatment centers, Big Pharma, inde-

pendent testing laboratories, and others who benefited by the takedown of Dr. Kishore's clinics isn't material here. Even if she did, these would represent the things she *loves* and worked toward setting in order in her state by her actions. If not, fine. Voters expect politicians to have constituencies other than the electorate. Voters tolerate this.

No, the tree of hate needs to be the focus. How much must you hate your fellow Massachusetts citizens that you would act with calculation to consign them to the misery of a public health crisis that you have personally pushed into high gear? How much must you hate these people that you would deny these citizens of your state, by the thousands, to get the best treatment that *any* state in the country was providing at the time?

And how much must you hate them that, after flushing all the serum down the toilet, you try to wheedle them into voting for you?

If the citizens of Massachusetts will just open their eyes, they'll be able to see Martha Coakley's tree of hate. You really can't miss it. The tree is so tall its crown pierces the heavens. That tree can be seen reflected in the eyes of your fellow citizens, neighbors, and countless family members affected directly and indirectly by the growing scourge of drug addiction ravaging your commonwealth. That scourge grows in your state because your attorney general chose to throw gas on that fire while imprisoning the best fireman in the whole country.

**Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. (Judges 9:14–15)** 

## The First Five 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>**

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**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>**

1. <http://www.punyamurtulakishorepresents.org/massachusetts-model.html>
2. [http://www.masslive.com/politics/index.ssf/2014/03/opiate\\_epidemic\\_leads\\_mas-sachu.html](http://www.masslive.com/politics/index.ssf/2014/03/opiate_epidemic_leads_mas-sachu.html)
3. Malcolm Gladwell, *Outliers* (New York, NY: Little, Brown & Company, 2008).
4. A new trend is developing which uses software algorithms to detect "outliers" and exact punishment on them (on the principle that statistical anomalies invariably are smoking guns signifying Medicaid or Medicare fraud). See <http://www.21ct.com/products/torch/> for an example of just such a system. As mentioned in the text, such nets are intended to catch fish (true frauds) but cannot be tuned to avoid catching dolphins (innocent innovators pushing the envelope).
5. I'm referring to the book by American historian Dr. Phillip Wayne Powell of the University of California Santa Barbara. I had the pleasure of personally working with Dr. Powell in the early 1980s in the preparation of a new edition of his book *The Tree of Hate: Propaganda and Prejudices Affecting Relations with the Hispanic World*.



# A Government of Wolves: The Emerging Police State

## by John Whitehead

Reviewed by Jerri Lynn Ward, J.D.

“A man I had never seen before in my life touched my fourteen-year-old son’s genitals today right in front of me. I was ashamed, angered, in fact saw red with fury. If my intentions at that moment had been read by some sort of brain scanning device (which is certainly being developed) I would no doubt not be at liberty to write this. It was the most vile violation of his privacy, his person, his innocence. There was not a single thing I could do about it. He worked for the TSA.”<sup>1</sup>

“Today, most Americans have lost their faith in Christ as Savior, and they expect civil government to be their savior. They have no desire for the responsibilities of self-government, and so they say to politicians, ‘Do thou rule over us.’ Instead of Jesus Christ as their good shepherd, they elect politicians to be their shepherds on a program of socialistic security for all.”<sup>2</sup> ~ R. J. Rushdoony



In 2003, 71-year-old legally-blind Eunice Crowder was hit in the head with such force her prosthetic eye flew out, kicked in the back, and pepper-sprayed in the face. These acts were not committed by a mugger, but by a police officer. Ms. Crowder, after city employees began removing shrubs and what the city considered trash from her yard, had the audacity to request she be allowed on the city truck to look for a ninety-year-old wagon which was a family heirloom. Because she persisted in her request, police were called. Upon their arrival, the officer approached her and stepped on her foot and after the blind woman asked who was standing on her foot, the violence against her commenced.<sup>3</sup>

On June 7, 2011, a federal SWAT team, acting under the auspices of the U.S. Department of Justice, battered down Kenneth Wright’s front door, dragging him outside in his underwear, throwing him to the ground and handcuffing him. His three children, ages three, seven, and eleven, were detained in a squad car. The purpose of the raid

**“Whitehead has written a comprehensive account of how we are losing our privacy, our freedoms, and even our bodily integrity to intrusive surveillance, aggressive policing, and the courts who are acting more as ‘courts of order’ than courts of justice.”**

was to obtain information from Mr. Wright as to the whereabouts of his estranged wife who was delinquent on her student loans.<sup>4</sup>

On August 16, 2012, veteran Brandon Raub’s home was swarmed by local police, Secret Service, and FBI attempting to interrogate him about Facebook posts he had made wherein he pasted song lyrics, dialogue used in a virtual card game, and his political opinions. After briefly questioning him, they handcuffed him and eventually spirited him away to a medical center holding him against his will. After a hearing reminiscent of the old Soviet

proceedings declaring dissidents to be mentally ill, he was sentenced to thirty days confinement in a VA psyche ward. Had friends and family not videotaped the initial encounter and posted it on YouTube, he might have been “disappeared” into a mental institution as John Whitehead points out has happened to other veterans.<sup>5</sup>

These are just some of the instances chronicled by John W. Whitehead in his frightening book, *A Government of Wolves: The Emerging American Police State*, published in 2013. Whitehead has written a comprehensive account of how we are losing our privacy, our freedoms, and even our bodily integrity to intrusive surveillance, aggressive policing, and the courts who are acting more as “courts of order” than courts of justice.

Whitehead describes a wide swath of attacks on liberty from intrusive surveillance which violates the Fourth Amendment, to militarized police forces who emphasize using domination, intimidation, and control instead of de-escalation and peacemaking, to criminalization of mundane and ordinary activities of citizens while shifting the burden of proof so we are presumed

guilty, to forced humiliation and searches by the TSA, as well as astounding rates of incarceration of Americans in comparison with the rest of the world including some of the most despotic nations. The book proposes we are fast approaching a police state, if we are not already there.

## Government Schools as Engines of Conditioning

A major thesis of Whitehead's book is the overweening drive by civil government to exert control over every aspect of the lives of the American people in the name of security. Although the book traces much of this from 9/11 and the huge security apparatus built upon the foundation of the Patriot Act and the National Defense Authorization Act, Whitehead highlights the active role of government schools in conditioning citizens to comply and submit to even the most outrageous demands of government agents:

For those hoping to better understand how and why we arrived at this dismal point in our nation's history, where individual freedoms, privacy, and human dignity have been sacrificed to the gods of security, expediency and corporacy, look no farther than America's public schools.

...America's classrooms are becoming little more than breeding grounds for compliant citizens ... the moment young people walk into school, they increasingly find themselves under constant surveillance: they are photographed, fingerprinted, scanned, x-rayed, sniffed, and snooped on.

...Add to this the epidemic of arresting schoolchildren and treating them as if they are dangerous criminals, and you have the perfect citizenry for the Orwellian society—one that can be easily cowed, controlled, and directed.<sup>6</sup>

The examples given by Whitehead are chilling, ranging from a nine-year-

old being suspended for "sexual harassment" after being overheard saying his teacher was "cute," a twelve-year-old girl being arrested and handcuffed for doodling on her desk, to students being arrested, handcuffed, charged with misdemeanors, and facing potential ninety-day sentences in jail for participating in food fights.<sup>7</sup>

Zero-tolerance rules, which appear premised on the "war" on drugs, have resulted in near tragedies like the one suffered by the asthmatic seventeen-year-old Michael Rudi in May 2012. Rudi had his inhaler confiscated because a form had not been signed authorizing him to carry it. He suffered an attack and the nurse refused to give him the inhaler. When his mother arrived, she found him locked in the nurse's office in the throes of a full-blown asthma attack while the nurse looked on and did nothing. Rudi recollected that the nurse locked the door as he passed out. As Whitehead recounts, the school district stood by the nurse's decision.<sup>8</sup>

In December 2011, a ten-year-old aimed a gun-shaped piece of pizza at his classmates in a joking manner. He was punished by being forced to eat at the "silent" table for the rest of the semester and "to meet with a school resource officer about gun safety, and threatened with suspension for any future infractions."<sup>9</sup>

Moreover, school districts are engaging in surveillance of students by RFID chips embedded in student ID's, GPS tracking, and even through laptops that use video and audio to track them in their bedrooms at home.<sup>10</sup>

These examples, according to Whitehead, are creating passive, compliant citizens easily conditioned to become accepting of the usurpation of our liberties by civil government:

Americans are finding themselves institutionalized from cradle to grave, from

government-run daycares and public school to nursing homes. In between, they are fed a constant, mind-numbing diet of pabulum consisting of entertainment news, mediocre leadership, and technological gadgetry, which keeps them sated, distracted, and unwilling to challenge the status quo. All the while, in the name of the greater good and in exchange for the phantom promise of security, the government strips away our rights one by one—monitoring our conversations, chilling our expression, searching our bodies and our possessions, doing away with our due process rights, reversing the burden of proof, and rendering us suspects in a surveillance state.<sup>11</sup>

R. J. Rushdoony wrote about the fact that through the efforts of such thinkers as William James (1842–1910), the goal of government schools has become developing the "controlled mind." By focusing on the inculcation of habit and its primacy over "family, education, Christianity, morality," James fostered "radical conditioning" requiring "that power, however used, always emanates from the top down."<sup>12</sup> The examples above are chilling examples of such an idea brought to its logical conclusion.

## The Book's Solutions

John Whitehead is a civil rights attorney with a long and distinguished career fighting for freedom and justice. Details of the many cases he has handled can be found at the website of The Rutherford Institute.<sup>13</sup> Based on his experience, he proposes several measures to use in the attempt to roll back the growing police state.

Whitehead includes a chapter entitled: "Know Your Rights or You Will Lose Them." In it, he demonstrates the abysmal state of American's knowledge about the Constitution by relating a distressing experience of the author and journalist, Nat Hentoff (who wrote the introduction to the book), when Hent-

off gave a lecture on freedom to a small group. Hentoff wrote the First Amendment on a blackboard and a woman approached him afterward and commented: “My, the law is really changing. Is this new?” Whitehead writes: “The woman was a retired schoolteacher.”<sup>14</sup> It was obvious that this woman was incapable of imparting education to her students regarding their liberties as enshrined in the Constitution.

In addition to education, Whitehead recommends nonviolent civil disobedience and resistance. He lays out suggestions for effective activism. He ends with the observation that we are the agents for change:

Change then, will only come from a citizenry willing to step beyond the propaganda of fear and sacrifice themselves for freedom. Of course, government agents armed to the teeth will be there to chill and/or suppress the freedom fighters. But let us stand with those courageous enough to place themselves on the front lines for freedom.

### **Advancing Liberty through Advancing the Kingdom**

As Rushdoony’s words quoted at the beginning of this article clarify, Americans should look no further than their misplaced faith in security through government as the genesis for the situation so graphically described in Whitehead’s book. Each of Whitehead’s recommendations have their place in pushing back against the growth of a police state, but without a renewal of faith and acceptance of God as Sovereign, and His law, the recommendations will have no sustaining foundation.

Education about liberty, resistance, and activism will fall short unless those using them are clad in the full armor of God. This means that any education about liberty should be imparted through Biblical law and Scripture. The conditions described by Whitehead’s

book reflect the difference between applying man’s law as opposed to Biblical law, in that the former purports to “save man or to usher in a brave new world, a great society, world peace, a poverty-free world”<sup>15</sup> as opposed to redeeming and regenerating man and culture in accordance with God’s order.

**Shall the throne of iniquity have fellowship with thee, which frameth mischief by law? (Psa. 94:20)**

A major focus of this review is Whitehead’s chapter about government schools because he has rightly identified them as a major cause in preparing people to accept the tyranny of statism. Government schools are a microcosm of the rest of society where the intent and effect of humanist law is most apparent. As Rushdoony says about the purpose of humanist law:

Humanist law aims at saving man and remaking society. For humanism, salvation is an act of state. It is civil government which regenerates man and society and brings man into a paradise on earth. As a result, for the humanist social action is everything. Man must work to pass the right set of laws, because his salvation depends upon it. Any who oppose the humanist in his plan of salvation by law, salvation by acts of civil government, is by definition an evil man conspiring against the good of society.<sup>16</sup>

As is obvious in the above-recounted examples from Whitehead’s book, humanist law is enthroned in government schools. The zero-tolerance policies, use of police and courts to punish childish infractions, and intrusive surveillance serve the state’s desire for control over the individual child. This desire and drive for control over students by school districts extends to the behavior and activities beyond the borders of the school. In addition to the surveillance in the above examples

from Whitehead’s books, school districts are tracking and punishing students for photos taken by parents of their child and his date to the prom holding airsoft guns posted to Facebook<sup>17</sup> and playing with airsoft guns in their own yards before the school bus picked them up,<sup>18</sup> and eating candy, mistaken for drugs, at home and in front of his school-issued laptop which was spying on him through the webcam.<sup>19</sup>

Given all this, one can’t expect that the proper definition of liberty will be taught in government schools. The first step toward reinstating liberty is to pull Christian children from them and to teach them that there is true liberty only in God’s law, a lesson they will never get in humanist government schools. As Rushdoony wrote:

Law is a plan for the future. To return to law which undergirds and establishes a Christian future under God, it is necessary to know His law and to know it well. The future we want is a future under God, not under tyrants. The law we need is a law which protects the Christian man in his God-given liberties rather than a law giving the state god-like powers over man.<sup>20</sup>

Without this knowledge, there can be no success in rolling back the abuses and statism described in Whitehead’s book. The activism suggested in the book, such as getting involved, taking action, being optimistic will be ineffective unless grounded in faith in Christ and knowledge of Biblical law and how it is to be applied. Humanist approaches will breed only more humanism which in turn degrades into tyranny.

*A Government of Wolves* is a valuable book in the fight against statism because it clearly identifies the enemy and the egregious results of statism and it is galvanizing to all who love liberty. Christians should read this book and

*Continued on page 26*

# Heresy, Apostasy, and National Fidelity

by Paul Michael Raymond



In Deuteronomy 13, Moses instructs Israel as to their national obligation to identify, expose, and then root out all heretics and

those that would seek to undermine the fidelity of the church, her people, and the entire nation. Throughout the Scripture, God warns, time and time again, of the reality and danger of false prophets who enter into the congregation to sow heretical teachings. By deception these false prophets seek to lead away the “simple” so as to hasten the collapse of the family, the church, and ultimately the nation.

There is more at stake than the corruption of the individual, family, or church. Moses is telling Israel that it is not only the individual, family, or church that is in danger, but also the entire nation. The entire fabric of the culture is at risk when heretics and their damnable heresies go unchallenged and unpunished.

For Israel this was a very serious matter. It was then, and it is so now in our post-Christian age. If we are to be painfully honest we must admit that we are now living in an age of post-Christendom, which is rapidly metastasizing into an age of anti-Christianity. An anti-Christian posture is always evidenced in a nation’s laws, traditions, and especially in the toleration of blatant wickedness in the private and public sector. This anti-Christian culture is not simply compartmentalized to America, but rather it extends into all of Western civilization along with the entirety of

the known world. While Christianity may have the largest professing devotees of our modern era, the majority of those who hold to basic Christian doctrines have not been, heretofore, culturally relevant. This is because they have bought into heretical teachings of dispensationalism, monasticism, and pietism, which force a retreat from the Great Commission’s global command to disciple all nations. Once the church abandons the culture a vacuum is created and national apostasy follows.

## Heresy and Its Effect

The effect of heresy is not compartmentalized to any specific group nor does it seek to remain compartmentalized. The effect of heresy is pandemic and systemic. It corrupts the entire national and social order from the bottom upward, to the point of utter collapse if left unchecked. This is the nature and progression of all sin, but especially that particular sin that seeks to undermine and pervert societal stability. Whenever sin is not readily identified, exposed and then dealt with expediently, it festers to the point where it eats away entire generations, even those generations which follow far into the future, thus being a systemic and generational malady. Added to this cultural disintegration is the fact of God’s wrath upon it for its infidelity and apostasy.

## Consider the Root of the Modern Heretical Teachings of the Post-Christian Church

At the risk of over-generalizing the problem, it is safe to say that the post-Christian modern church has fallen

irreparably into the snare of damnable heresy. That heresy goes by the name of humanism. Humanism (or as it is sometimes referred to, secular humanism) is the starting point of all heresies and all behavioral out-workings of anti-Christian conduct. It is no less a religion than Christianity or Islam since it is rooted in a belief structure that man is the epistemological standard for all truth. Humanism is the root of all idolatry and the starting point of all paganism. The individual who holds to a humanistic ideology is self-centered to the point where he or she legitimizes a self-imposed set of standards concerning right and wrong, good and evil, based upon man’s fallen, sinful, fallible, and rebellious God-hating nature.

Humanism is the religion of the self-autonomous man. It is an attempt to be as God, without any accountability to the true God of Scripture. It is self-seeking, self-satisfying, but always at the expense of God’s truth, the soul’s salvation, and ultimately at the expense of entire nations. From this point of origin (the humanistic point of origin) all other heresies stem.

R. J. Rushdoony observes:

Humanism begins by affirming the natural goodness of all men as against the Biblical doctrines of the fall and man’s depravity. It [then] affirms the sovereignty of goodness, truth and beauty, and their prevalence and pre-eminence among men. Before long it despises these things in favor of their reverse ... The implicit goal is anarchy ... every man would be his own law ... He [The humanist] insists upon the priority of the individual ... man has an inalien-

able right to be free to do as he pleases ... freedom is the moral absolute which means anything goes ... Basic to all their activity is an implicit and explicit belief that the will of the individual is the only law.<sup>1</sup>

*The Encyclopedia of Religion and Ethics* describes humanism as the “philosophy of putting man into the center of the intellectual universe” (Vol. 6, p. 830).

Humanism’s maxim is clear and simple: Man is the measure of all things. It is this ideology that is mainstream in both the world and in far too many mainline Christian churches today. While this religious presupposition—humanism is a religious presupposition—is to be expected in the realm of the reprobate, and in the world, it is frightening to see it commonly in the church and in such force.

The Christian church is to be the bulwark against humanism. Its task is to identify humanism’s tendencies and then deal with them Biblically. But too many churches do not understand what humanism looks like. They fail to see the secular and worldly nature of it mostly because they are steeped in it and overtaken by it. Once the church becomes humanistic in its orthodoxy and orthopraxy, she becomes blind to its existence. This blindness is due in part as a result of their repudiation of the sovereign Lord and His law, and in part by the active judgment which God imposes upon a rebellious people.

Humanism is a cunning enemy. It attaches itself to the tendency in man’s rebellious nature to be as God and begins to seduce the flesh accordingly. It then transforms itself into an “angel of light” making the gospel of Jesus Christ the gospel of the “self-made man” who only errs but never really sins. Humanism camouflages itself so well that those who are deceived by it are also self-

**“Humanism’s maxim is clear and simple: Man is the measure of all things. It is this ideology that is mainstream in both the world and in far too many mainline Christian churches today. While this religious presupposition—humanism is a religious presupposition—is to be expected in the realm of the reprobate, and in the world, it is frightening to see it commonly in the church and in such force.”**

deceived into thinking that humanism is not a damnable sin and therefore does not have to be handled as sin.

Thomas Boston sheds some light on the deceptive nature of man even without the help of false prophets: “There is in the mind of man a natural proneness to lies and falsehood, which favors his lusts.”<sup>2</sup>

Too many do not understand that sin is the transgression of God’s law and so they do not equate humanism with lawlessness. Yet that is exactly what it is. And while these individuals continue outwardly to profess the name of the Christ, even to the extent that He is their Lord, they are in fact lawless rebels who have embraced an anti-Christian theology. Consider the warning in Matthew 7:21–23:

**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out dev-**

**ils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

These individuals of Matthew 7 were not immoral people. They were not openly profligate sinners. They were probably nice moral folks, even Christian folks who understood not only Jesus as Saviour, but Jesus as Lord. Yet according to the Word, their profession was an empty profession. They had an understanding of the mind but not the regeneration of the heart. They were void of saving faith and perished in their self-deception. In Luke 6:46–49 Jesus again calls these types of people to account:

**And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.**

To call Jesus “Lord” and not remain obedient to His law-word is hypocrisy. It is a hypocrisy based upon secular humanism and self-seeking autonomy. Whenever the ideology of humanism, in any of its shapes and forms, is promoted, either from the pulpit or from the ranks of professing Christians, those proclaiming it must be considered false

prophets and workers of iniquity.

Consider the consequences when secular humanism goes unchecked and mutates to become aggressively worldly and carnal.

Secular humanism's worldliness and sensual carnality is an anti-Christian ideology which is the most prominent ideology of the twenty-first-century world, and now at home in many of the churches. It is a world-loving, moralistic, therapeutic deism that has absolutely nothing to do with the gospel of the Scripture. John is clear in his denunciation of worldly carnality: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

To the secular humanist this is offensive language since the world, its carnality and empty promises, is the pinnacle desire of the humanist's heart. So whenever the law of God warns against this, there is rebellion. The problem that Christians have is that whenever they think of false prophets, they automatically think of men who espouse theological falsities such as falsities against the deity of Christ, the ontological Trinity, the doctrines of grace, and so on. Those, however, are obvious and they are not the only damnable doctrines that are warned against in Scripture. In fact, these heresies are readily identified and shunned even by the professing humanistic Christian. Those who hold these obvious heretical doctrines are of the minority, compared to the false doctrine of and lure of secular humanism. The warning against false prophets also is a warning against those who promote secular humanism in its every shape and form.

As the second generation of Puritans began to move away from their parents' strict definition of sainthood, church elders were faced with a serious

problem of whether or not to admit the adult children into full membership even though they exhibited a worldly disposition. This was called a Halfway Covenant membership. It was clearly a compromise of the Biblical faith. It was this compromise that led to the demise of the fidelity and strength of the church and paved the way for the Unitarian heresy to overtake the church and the culture. The compromise opened the door to humanism which took a firm hold on the culture by the 1700s.

## Why is God So Intolerant Against Secular Humanism?

### 1. It is a declaration of war against God.

Whenever man asserts autonomous authority or opinion over the law-word of God, it is a declaration of war against His legitimate majesty. When men of reprobation, with or without a profession of Christ, opt to do whatsoever their heart tells them, when it is plainly opposed to Scripture, they are telling God that they will not have Him to reign over them. By their rebellious actions, they are actively seeking to destroy the authority of Christianity by subjecting it to a man's opinion. This is a declaration of war.

### 2. Secular Humanism is deceptive.

**"And many false prophets shall rise, and shall deceive many"** (Matt. 24:11).

The false prophets of humanism often try to convince others into thinking that obedience to God's law is oppressive. They believe that the warnings against sin, carnality, worldliness, and autonomy are unkind and unloving. They define divine love in humanistic, tainted emotional terms. By doing this they come to the conclusion that whenever the Word of God is preached faithfully, with the thunders and the

warnings, it is not the word of love. Yet God's warnings are the explicit proof that He loves His people. If He warned not, He would not truly love. Whenever love is redefined by autonomous man according to the false prophecies of humanism, Biblical warnings and counsels are seen as austere, hard, unloving, harsh, unkind, intolerant, abusive, despotic, tyrannical, and downright mean. Consider these warnings:

**And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even *warn* them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. (2 Chron. 19:10)**

**Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them *warning* from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not *warning*, nor speakest to *warn* the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou *warn* the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezek. 3:17-19)**

**Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him *warning*, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require**

at thine hand. Nevertheless if thou *warn* the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is *warned*; also thou hast delivered thy soul. (Ezek. 3:20–21)

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and *warn* them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to *warn* the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou *warn* the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezek. 33:7–9)

Note how Paul shows that the entire ministry of the saint is one of warning.

**Therefore watch, and remember, that by the space of three years I ceased not to *warn* every one night and day with tears. (Acts 20:31)**

To the Corinthians he yokes love with warning for the one is proven by the other:

**I write not these things to shame you, but as my beloved sons I *warn* you. (1 Cor. 4:14)**

He then gives the charge of warning to Timothy as the first part of His pastoral obligation over Christ's church:

**Now we exhort you, brethren, *warn* them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. (1 Thes. 5:14)**

This pastoral charge of warning was given so that the congregation might become mature, steadfast, rooted and grounded in the faith. It was a method

of training and discipleship resulting in the congregation's resolute and tenacious work for the advancement of the Kingdom. Paul's mission was to warn and then teach every man:

**Whom we preach, *warning* every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. (Col. 1:28)**

### 3. Secular Humanism tears apart the simple as a ravenous wolf.

**Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (Matt. 7:15)**

A wolf does not only kill and devour the sheep, it searches them out and hunts them. It quietly stalks them, patiently watches them, and observes them in order to get as close as possible before striking. If the wolf's sheepskin disguise looks genuine enough he can successfully mimic the sheep. When finally he gets close enough, gaining their confidence—while they are busy grazing in the field, not watching, not listening, busy with their appetite for the produce of the earth, concerned about their own bellies, blindly going about their own worldly business, concerned only about their own lives—then the wolf strikes. He begins by tearing the fleece. He then tears the flesh. The wolf then goes for the neck, sinks his teeth into the fleshy part until he punctures the jugular, causing the bleed out. It kills the sheep and then proceeds to devour it. This is how the false prophets of secular humanism kill and devour the sheep. They come in by stealth and seduce unto death by bleeding them of their life's blood.

Moses' concern for Israel was that once the people settled in Canaan they would be accosted by the false prophets of carnality and sensuality. Over time, if these false teachers were not rooted

out, the people would grow weary and the worldliness would wear them down to the point of acquiescence. Moses was warning Israel of the influence of self-adulation and autonomy and at the same time telling them how to combat it.

His answer then is the same as it is now: theonomic Christian Reconstruction, i.e., a reordering of the entire culture according to the Word of God beginning with the individual, then the family, then the church, and then the culture. But the end goal is the culture. Moses had already warned the people to police their own families and to maintain a consistent fidelity within the halls of the Temple. Now it was time to counsel them how to purge the nation.

Let's look carefully at this dominion strategy, by first dissecting it, and then applying it to our own modern time.

Whenever Israel took over a city in their dominion quest, and heard of false prophets and their teachings in the land, they were to,

1. *First*, search out the cities in order to ascertain whether or not the report of heresy was true: "Then shalt thou enquire, and make search, and ask diligently" (Deut. 13:14 ff.).

2. The *second* thing Israel was to do was to take action. They were not to remain idle. There was to be a total and complete removal of the idols, and the false prophets of the occupied land. The land was to be devoted wholly to the Lord. They were to "smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword."

If we are to apply the wording of these commandments to our New Testament age we find that the smiting of the inhabitants with the edge of the sword

amounts to condemning the wayward heretics with the law-word of God. Yet this smiting was not a smiting for good but for evil. It was imprecatory. It was not a “Jesus loves you and you need to accept Him” message. The smiting with the law-word of God amounts to imprecatory condemnation in public—Biblical condemnation and public imprecatory prayer. Remember this was a declaration of war by the heretics. They were attacking God’s Kingdom, seeking to destroy God’s people. They were seeking to subdue God’s world by their wicked philosophies. This act of violence demanded an answer of like violence. It demanded an answer of Biblical imprecations. Imprecatory declaration and imprecatory prayer are Biblical tools for the subduing of the enemy.

Next, Israel was then to do away with the idols of that land with fire:

**And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. (Deut. 13:16)**

Fire is another term for the law-word of God: “Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Jer. 23:29). The reference here is to the total destruction of lawlessness. There was to be a total and complete removal of the idols and their ideologies. The land was to be devoted wholly to the Lord.

Moses then tells Israel:

**And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When**

**thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God. (Deut. 13:17–18)**

God tells Israel that they are not to listen to the false prophets nor are they to tolerate any of the idols of the land. They were not to hold onto the cursed thing but rather they were to destroy it, so that the anger of the Lord would turn from them. This was the only hope for Israel. If they refused they would be destroyed. If they obeyed, then God would show them mercy and bless the entire nation by fulfilling His covenant commandment to multiply Israel into a mighty and holy nation.

Christian churches must begin both to declare the law of God publicly against the wickedness of the land and prayerfully before the Lord in imprecatory supplications.

David declared in the days of his affliction and threat to the Kingdom of God and the honor of His name:

**For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. (Psa. 109:4)**

Note what he asks of God:

**Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to**

**extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. (Psa. 109:6–15)**

Imprecatory prayers and public Biblical condemnations are only the beginning. There must be an actual rooting out of all heresies. The church must become culturally relevant by becoming politically relevant by voting out wicked rulers who will not uphold these penal sanctions against heresies, and voting in God-honoring men. Rulers are commanded to encourage God-fearing laws and then uphold them. To accomplish this means the people of God must get involved. To get involved means to sacrifice and give to the Kingdom your time and effort. Pressure must be placed upon the pastors who refuse to call the culture and its leaders back to ethical conformity to the law of God. Until Christians resume these godly practices, taking the fight to the enemy, the enemies of Christ will continue to plunder our families, our churches, and our nation. 🇺🇸

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1. R. J. Rushdoony, *To Be as God* (Vallecito, CA: Ross House Books, 2003), 10, 20, 28, 29, 31.
2. Thomas Boston, *Human Nature in Its Four Fold State* (n.p., n.d.), 94.



# Power on Her Head: The Home Field Advantage

by Andrea Schwartz

Most of what passes for “restoring male leadership in the church” these days is in fact suppressing female initiative and decreasing areas of legitimate action and involvement by women. It’s not difficult to predict that this won’t lead to more men leaders and more obedient wives but to more complacent and tyrannical men and more frustrated wives. You can’t make a leader out of a man by telling his wife what she shouldn’t do.<sup>1</sup> ~ Bojidar Marinov



Throughout history, philosophical ideas have had negative effects on family life. The Enlightenment, by demeaning woman’s role, set the stage for the reactionary feminist movement and the recent so-called patriarchy movement appears to be a hyper-reaction to feminism. Each movement skewed, exaggerated, undermined, and often ignored the Biblical perspective on the woman’s role as wife and mother. In fact, what is taught from the pulpit and in Bible studies contributes to the frustration women experience in our day. There needs to be a lot of work to recover a clear understanding on marriage and the role of marriage in reclaiming the culture.

Proverbs 31 talks about a wife looking well to the ways of her household. Thus, women are the managers of their homes. Some take exception to this assertion because they consider it a usurpation of the role of husbands as head of the household. However, the Scripture says that the man is the head of the wife (Eph. 5:23); it does not instruct him to be the manager of the household. The real usurpation actually occurs when the wife is robbed of her area of dominion, thereby disregarding her co-vicegerency alongside her husband within her sphere—the home. If a woman is nothing more than her husband’s stand-in, rather than his full partner in all mat-

**“If a woman is nothing more than her husband’s stand-in, rather than his full partner in all matters, not only is the dominion mandate lessened in the home, but the surrounding culture is affected, as well.”**

ters, not only is the dominion mandate lessened in the home, but the surrounding culture is affected, as well.

Business enterprises have owners, general managers, and department managers. Whether it is a restaurant, a hospital, a car dealership, or a sports team, there is a chain of authority that is defined, along with job descriptions outlining roles and responsibilities. When run well, those higher up in the chain of command allow those who are in subordinate positions to do their jobs without bypassing them or interfering.

Because we have lost the high view of women outlined in Scripture, we are left with women being much more akin to slaves than full partners with their husbands. This negates the statement by God in Genesis that it is not good that the man should be alone. As I argued in an earlier essay, “Loyal Opposition,”<sup>2</sup> the woman’s role is to be a useful reflection of her husband, so that she can serve in a corrective capacity in the case of an intentional or inadvertent transgression by him of God’s law.

## A Biblical Example

In 1 Samuel we have the account of Abigail assuming authority and setting policy when her husband acted recklessly and insulted David (1 Samuel 25). Rather than sit back and allow her entire family and community to reap the consequences of Nabal’s foolishness, she executed her authority by directing considerable amount of the family wealth and possessions to appease David’s anger. In the process, her actions not only saved those she cared for, but convicted David that the move he was about to make would have been wrong. Abigail is a good illustration of a wife’s power—a power that is recognized by God and respected by men.

For certain, not all Christian men are of Nabal’s poor character. But how often do they fail to see the big picture or consult their wives when important decisions that will affect more than just themselves arise? Part of the gift of a wife to a husband (Prov. 18:22) is an extra set of loyal eyes to help him as he works to advance the culture for Christ and His Kingdom.

## Foundation of the Family is the Foundation of the Culture

When two people contemplate marriage they should spend time ensuring that their worldviews and application of God’s law-word are in harmony with each other. This will help avoid problems of priority and practice in the

marriage. The man needs to ask himself if the woman he is considering shares his vision for his calling of dominion. He should desire a woman who is versed in Biblical law and who has experience applying it to all aspects of life, and who is willing to be a full-partner in whatever he is involved in. The woman needs to determine if the man she is considering loves God enough to stand on His Word faithfully and is looking for a wife who does likewise. She needs to observe whether or not a prospective spouse is already exercising dominion in his calling, willing to stand for God's truth and not compromising just to get ahead. She needs to see that the person whose covering she will be under respects her and welcomes her full participation in all aspects of the marriage.<sup>3</sup>

This is contrary to the modern, humanistic view that romantic love and social status should constitute the basis for marriage. Rushdoony points out,

Love, in [the] Biblical sense means, moreover, that the basis of the marriage and of the new family is not personal but Christian. In romantic love, the family is started when romantic feeling draws a man and woman together, and it ends with the death of those feelings. Marriage is thus made a purely personal affair. But the family is a God-given institution and it is the basic social institution. No decision concerning the family therefore can be purely personal. At all times, the family is under God's law, and its beginning and ending must be in terms of obedience to God's law.<sup>4</sup>

This perspective can be expanded to include the wife having a stake and a say in all aspects of the decisions of the family. Could it be that our modern aberration of this fact is a significant reason that we don't see more evidence of dominion-taking on the part of Christian men? Could their focus be too inwardly directed toward the day-to-day affairs of their families, abandoning

their roles in the public square? In the process of usurping the position of the wife in many matters, husbands abandon their primary focus of working in their cultural dominion calling.

Bojidar Marinov has pointed out that

A brief theological analysis of the covenantal position of the wife in the family is necessary ... A wife is not a simple addendum to the family, as she was in the pagan, patriarchal times. She is one with her husband, in everything, and especially in the management of his property. In fact, she is so united to him that she is a *co-owner* of his property, and *by default*—not by delegation, as some incorrectly claim—she holds sovereign rights over his property, mitigated only by his right to veto her decisions (Num. 30). The veto, however, has certain limitations on the husband (not on the wife), and failure to confirm or to annul her actions leads to automatic confirmation, that is, a decision of favor of the wife's actions. Outside of that veto, the wife's decisions are as good as the husband's decisions, when management of the home is concerned.<sup>5</sup>

In many Christian circles, there are women who are certain that they cannot make any important decisions on their own. Often this is how they have been instructed. When the power of the wife is minimized, trampled upon, or nonexistent, her status is much more akin to a concubine than wife, in that she is not viewed as a full partner in the marriage, but merely as the baby maker, child care provider, maid, cook, etc.

Marinov continues,

A concubine in the Old Testament was a wife who was given in marriage without a dowry, that is, without her own economic or financial stake in the new family. She had no inheritance, and her children had no inheritance in the family. For all covenantal purposes, a concubine was a servant. And indeed,

while as a legal wife she was entitled to food, clothes, and "duty of marriage" (Exod. 21:7–11), she didn't have the same authority in her husband's household as the wife. The story of Sarah and Hagar very plainly shows this truth. She couldn't rule the house as a wife, unless her husband delegated that task to her. This, of course, would put her in a position of being a servant to the true wife who could rule the house. The concubine was a servant to the wife, as Hagar was to Sarah.<sup>6</sup>

The Bible gives the woman of the house the status of house manager in that she is commanded to look well to the ways of her household. This position is one of authority and decision making and, while being under the authority of her husband, she has a domain that even he needs to respect and not undermine.

The virtuous wife in Proverbs 31 is described as one who freely administers the property of the family while her husband is away. The lack of direct involvement by the husband there doesn't necessarily mean that he shouldn't get involved; but it does reveal the covenantal principle that the wife is fully empowered to make decisions without asking her husband for permission. Paul admonishes the young women to get married and "rule a house," (1 Tim. 5:14; the word in Greek is literally a "house despot").<sup>7</sup>

R. J. Rushdoony explains, in his comments on Proverbs 31,

The Biblical doctrine shows us the wife as the competent manager who is able to take over all business affairs if needed, so that her husband can assume public office as a civil magistrate; in the words of Prov. 31:23, he can "sit in the gates," that is, preside as a ruler or judge.<sup>8</sup>

Far from the Enlightenment view of a woman as being ornamental or an add-on to the family, the Biblical doctrine of women puts forth the image

of one who rules alongside her husband in household, property, and business enterprises. With her focus being the core of the family, she enables her husband to make a difference in the surrounding culture, bringing to bear God's law-word.

In addition to having an overly romantic view of marriage, few today recognize the importance of Biblical marriage as central to reconstructing the culture. Is it any wonder that the church has a difficult time in standing up to arguments in favor of same-sex marriage when it fails to teach why and how the wife is integral to the dominion mandate? Her role is not a purely personal one when it comes to her husband and her main emphasis is not on her purity or spirituality. As Marinov states,

True, a wife is supposed to keep herself pure. But her main concern after the marriage is not purity itself. Her main concern is *rulership and management*. The Proverbs 31 woman is not described in terms of her successful resistance to temptations, or her mystical spirituality, or her participation in prayer events or Bible groups. She is described as a manager of a household.

A legal wife ... owns all things together with her Husband; and she has full authority over them *by default*, by the very nature of her covenantal and redeemed position. She is expected to take charge as the virtuous wife of Proverbs 31.

Her Husband is in the gates, sitting as a Judge of the world. She is over His property, bringing all things to obey the household rules, that is, the Law of God.<sup>9</sup>

### A Personal Example

My husband has worked in sales for most of our married life, and has commented to me on a number of occasions how integral my support and counsel have been to him in his professional life. He has told me that my ability and will-

ingness to share aspects of his dominion calling on his job has made it possible for him to be faithful to God's Word when challenged by customers, coworkers, or superiors. Because he knows I support building the Kingdom of God, he feels free to be bold in sharing his faith and Biblical worldview.

In the process, I have been the person who handles the family finances and has kept us out of debt for decades. I am responsible to pay our tithes and offerings, along with making decisions regarding health, nutrition, and fellowship opportunities. It has always been a priority for me to have my husband's trust (Prov. 31:11) as I look well to the ways of our household (Prov. 31:27). And although we have had our bumps and bruises along the way, the fact that we both have a passionate desire to keep the commandments of God has allowed us to weather the storms of marriage that are part and parcel of the relationship.

### A Proper View of Marriage

This perspective is not at odds with the Scriptural position of the husband as head of the wife. On the contrary, it presupposes that each will take his or her participation in their marriage's dominion calling seriously enough to focus on the Kingdom of God rather than competing with each other.

Rushdoony, as he discusses the principle of life, points out that regarding the relationship of husband and wife,

The knowledge required of husbands in dwelling with their wives is not a knowledge of feminine psychology, but of the word of God. Here, too, the principle of life is associated with the government and authority of God and our rest therein. Most men today cannot rule in the Lord because they are unwilling themselves to submit to God's rule and to rest in Him. They are either tyrants, ruling according to their

word, or they are hen-pecked and ruled by their wives. No man has any authority in and of himself over any woman, or anything. All authority is from God and must be exercised according to His word. Too many men assume it is godly to rule a woman for their convenience. They forget that the biblical standard of authority is ruling to serve (Matt. 20:28; Luke 22:26; John 13:1-17, etc.). Too many husbands are tyrants, not godly heads of households. Clearly, Ephesians 5:21-23 requires that the husband rule with the same self-sacrificing spirit as Christ the church. He must serve the Lord, and meet his wife's needs in the Lord. If not, the grace of life is denied.

Similarly, the wife must serve her husband as he serves the Lord. To rebel against his obedience to the Lord is to rebel against God Himself and manifest a reprobate heart.

A major problem in our time is such rebellion by wives and husbands. To illustrate, a very considerable percentage of married seminarians have major problems with their wives, who refuse to agree to their calling and show it by rejecting the conditions of their husband's calling. They refuse to go to the mission field, or to a city church, or a country church, or away from family and friends. In the name and under the cover of objecting to the terms of their husband's calling, they are denying God in a disguised but real warfare. It is their goal to break their husband and laugh at their victory over God. A reprobate heart produces reprobate courses of action ...

All such women are manifesting a reprobate nature, and they can never be dealt with until this is recognized. Men who submit to such wives become cast-aways, useless to God because they are unfaithful to Him. Peter is clear-cut: the prayers of all such couples are not heard by God, and they are denied the grace of life. God's principle of life rests on His authority and government, and our

*Continued on page 26*

# Wait Till It's Free

## A Documentary Film by Colin Gunn

Reviewed by Lee Duigon



The title of Colin Gunn's new film comes from a quip by humorist P. J. O'Rourke: "If you think health care is expensive now, wait until it's free."

The United States has the highest per capita health care cost in the world, and Gunn asks, "Why is it so expensive?" This documentary is an attempt to answer that question and suggest what we can do about it.

### \$88 for Gauze Pads

By way of introduction, we meet two individuals who were almost ruined by health care costs. Jeff, a farmer and a pastor, had a daughter born with spina bifida. His cost was \$300,000. Roger, a builder, experienced panic attacks and a taste of cilantro in his mouth—symptoms of seizures in the brain. His cost was \$70,000.

Neither man, both self-employed, had health insurance to defray those costs. It all had to come out of their own pockets. Why? Because it's too expensive, says Gunn, adding that he himself pays \$20,000 a year to insure his family.

In any other industry, some of what hospitals do to patients would be called price gouging. Gunn found a hospital that charged a patient \$88 for a little box of gauze pads that costs about a dollar at your local pharmacy.

There is no "price transparency" at hospitals: the patient has no real idea of what any procedure or medicine will cost. The uninsured, the self-payers,

Gunn says, wind up paying the highest costs for everything: "The least able pay the most."

Digging into history, Gunn finds that health care costs the average American family, just a generation ago, 5 percent of its yearly income. Now it's 16 percent—with 45 cents of every dollar going to the government.

### How Did We Get Here?

"The American [healthcare] system is barely capitalist at all," he charges—and goes on to prove his point.

When President Franklin Roosevelt froze wages during World War II, employers made it up to their employees by providing company-paid health insurance plans. That was the beginning.

In 1965 the federal government brought in Medicare and Medicaid. HMOs, prepaid health coverage, came along in 1973.

"Hillarycare," President Clinton's ambitious stab at a federal takeover of the healthcare industry, was rejected by Congress in 1993; but many of its provisions have found their way, incrementally, into law since then.

And of course the climax, so far, came in 2010 with the passage of the grossly misnamed "Affordable Care Act," aka Obamacare—an 11 million-word legislative monstrosity with the goal, says Gunn, of creating "single-payer" health care: a euphemism for leaving the federal government as the only payer. Meanwhile, lobbyists and their partners in Congress have continually changed the ground rules so

that "crony capitalists" friendly to the Obama regime rake in enormous profits at the American people's expense.

### It's Even Worse Over There

I was afraid this film would bombard me with facts and figures until I went all glassy-eyed and couldn't take it in. But Gunn is too good a documentarian to let that happen.

Instead, he shifts his focus to the United Kingdom, where the National Health Service (NHS), aka socialized medicine, reigns supreme. This look at the NHS begins with a visit to the city of Glasgow in Gunn's own native land of Scotland.

[Editor's Note: As an aside, in September 2014, Scottish voters narrowly defeated a proposal for Scotland's independence. Among the major motivations of the independence movement was Parliament's proposed cuts to the NHS, which is running out of money. Scottish independence leaders advocated a separate NHS for Scotland which would not be cut, but rather increased.]

Obamacare, says Gunn, is already pushing Americans down the same trail of tears already opened by the NHS. The doctor-patient relationship, he charges, has been hurt. Many doctors have chosen to retire early—even though it takes eleven years, on the average, to become a full-fledged doctor: eleven years of working long, hard hours for little or no pay. Obamacare has forced doctors to convert their medical records to an all-electronic system—at an average cost of \$50,000 per doctor.

“This law will be remembered,” says Gunn, “for the damage it has done.”

Meanwhile, in Glasgow, “free” healthcare has fostered “a binge-drinking culture” that has lowered the male life expectancy to only fifty-five years, says Gunn. But “the propaganda still works,” and people see the NHS as “free money from the government.” The perception that “no one pays”—the NHS is only “free” in the sense that it’s entirely funded by taxes—has made the NHS something of a sacred cow. “The British people worship it,” says one embittered doctor.

Behind the screen of propaganda, all is not well. The “defects [are] absolutely startling,” a government investigation found. “The most basic standards of [hospital] care were not observed,” and “shocking cases of neglect, almost cruelty,” were found to be rampant among UK hospitals—all against a backdrop of “upbeat, almost relentless propaganda.”

If I remember nothing else about this film, I will never be able to forget its examination of the now-infamous “Liverpool Care Pathway.”

It should have been called the Non-care Pathway, for it established a protocol of systematically *removing* from hospital patients all food, water, and medicine, subjecting patients to a slow euthanasia—for which participating hospitals received some twelve million pounds from the government for meeting “cost quotas.” Gunn shows us a British newspaper headline that proclaimed that, following the Liverpool Care Pathway, the NHS killed off 130,000 elderly hospital patients in a single year. It would seem that during the heyday of the Pathway, every British hospital patient was a potential Terry Schiavo.

There will be healthcare rationing along those same lines in America under Obamacare, says Gunn, as soon as the government runs out of money. All we

need to remember is that the “death panels,” so derided by defenders of Obamacare, will be called “independent advisory boards”—bureaucrats who will decide when a patient is not worthy of continued care.

## The Antidote

Not wishing to leave his audience with a case of the horrors, Gunn goes on to present viable alternatives to America’s maimed healthcare system: “The good news is that the antidote is right here before us.”

“Price honesty,” the practice of posting firm prices on the Internet so that the patient knows what he is going to pay before having to make a decision, has already worked out well for some doctors and medical groups. Reported one surprised physician, “Canadians were traveling to Oklahoma City to pay cash for medical procedures.” Canada is another country with more-or-less socialized medicine.

Paying with cash instead of insurance is another part of the antidote, says Gunn. It not only “helps to restore the doctor-patient relationship,” but also eliminates the costly (to both doctor and patient) paperwork required when the government and insurance companies are involved.


Physicians can also promote and encourage “individual responsibility in health.” Says Gunn, “Seventy-five percent of healthcare costs are preventable, because it’s linked to lifestyle choices” like smoking, overeating, not getting enough exercise, etc. As it is, he adds, our current healthcare system “actually subsidizes” bad choices.

Another way to reform the system would be to let families, not the government, take care of elderly members. Gunn, who has eight children with a ninth on the way, quips, “So maybe my super-expensive family will pay off, after all.”

Then there are free volunteer clinics to serve the poor, funded by churches, civil groups, and individual charity. “Use your own funds, your own time, your own efforts to help others.” This is set firmly in the Biblical tradition of voluntarily helping the poor—a moral duty which too many of us have delegated to impersonal government bureaucracies.

Finally, we are introduced to Samaritan Ministries (see their website, <http://samaritanministries.org/>), a cost-sharing group whose members make monthly payments for the care they need: “a Biblical, non-insurance approach to health care needs.” “You can trust God with your health care, too,” proclaims the website.

The great thing about this documentary is, it’s never dull. Seasoned with humor, with vintage TV clips from “The Price is Right” and other shows, with here and there a skit serving as a parable, and concentrating on lively interviews with real people, patients and doctors, who have grappled with real problems in the healthcare system and already (some of them) experienced some of the benefits of the alternatives, Gunn’s fast tempo holds the viewers’ interest.

If this film doesn’t turn up at your local theater, you can order it on DVD, for \$19.95, at Gunn Productions’ website, <http://www.colingunn.com/about-wait-till-its-free-dvd/> 

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# Do We Make Too Much of Our Presidents?

(Reprinted from *Our Threatened Freedom: A Christian View on the Menace of American Statism* [Vallecito, CA: Ross House Books, 2014] 57)

by R. J. Rushdoony



When Thomas Jefferson was inaugurated as president, it was a simple and brief act before a few people.

When it was over, Jefferson walked back to his boarding house. Dinner was already served, every seat was taken, and the newly inaugurated president had to wait for a place at the table. The same thing happened to President John Quincy Adams some years later. On a coastal sailing vessel, Adams was slightly late and had to wait his turn to eat.

In those days, a president was “no big deal.” The federal government was small and insignificant, and the same was true of state, country, and city levels of civil government. Being president was not too important a position, nor was holding congressional office.

In fact, the last thing Americans wanted in those days was an important and powerful federal government. Even as late as the early 1900s, when the federal government was much larger than in Jefferson’s day, it was still a minor factor in American life. During William Howard Taft’s presidency, Washington, D.C., was still a small community with a handful of big buildings. In fact, the Tafts kept the family cow staked out in what is now the White House grounds but was then an open pasture.

What was important in those days was the American people. The people were the powers in the United States, and their faith and freedom made America great.

I submit that what you and I do, and other men like us do, is more important to the future of this country than what the White House and Congress do.

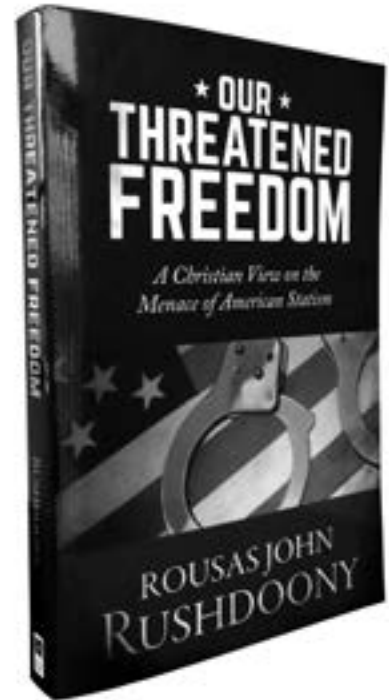
In the days of Jefferson and Adams, the people were not controlled, but the federal government was. The whole point of the Constitution was to handcuff the federal government and keep the people free. Today, the courts have reversed that. They have re-interpreted the Constitution to handcuff the people and to free the federal government from controls.

It is a serious mistake to look to the federal or state governments for our freedom. After all, if we gain power and freedom, they lose it. Many of our presidents, senators, and congressmen have been—and are—fine men. It is more important, however, for people to be godly and of a strong, sound character. We cannot vote in men and expect them to make this country strong when we ourselves refuse to be strong and self-reliant.

Thus, we do have a problem today: a much too strong federal government and an all too weak a people. If this continues, we will be a slave people at home and an oppressed people abroad.

Freedom begins in your life and mine, in our faith and character. We make too much of our presidents and far too little of ourselves. Most of all, we make too little of our sovereign Lord and God, and the result is that He is making little of us. 🇺🇸

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# Jesus on Trial: A Lawyer Affirms the Truth of the Gospel by David Limbaugh

(Regenry, Washington, D.C.: 2014) Reviewed by Lee Duigon



How do I review this book?

It's well-written, well-constructed, passionate, and phrased in language which any intelligent reader can easily understand. But it's so packed with substance, so few words are wasted, that every time I started trying to select illuminating quotes, I wound up not knowing where to stop.

Can a lawyer present a compelling argument to "prove" the truth of Christianity? It's been tried and done before—by Lee Strobel, for one.<sup>1</sup>

David Limbaugh, brother of talk-radio giant Rush Limbaugh, is a lawyer, and he goes about his task methodically, summoning his facts, arranging his reasoning, as if he were presenting a case to a jury. This could have made for pretty dull reading, but for the fact that this lawyer believes passionately in his case and knows how to address his readers as if each and every one were someone with whom he was conversing face to face. It's really quite an achievement.

## A Former Skeptic

This is a big book—337 pages, several hundred footnotes and citations—and it will take you some time to read it. But for all its length and depth, *Jesus on Trial* never sprawls. Limbaugh is tightly focused on advocating for the truth of Christianity, and he never allows outside considerations, like political issues, to creep into it. You'd never guess, from

this book, that he's also a conservative political commentator.

The best thing about the book is Limbaugh's enthusiasm for Jesus, for the Bible, and for Christianity. It's infectious. I read from the Bible every day, and I found, while reading *Jesus on Trial*, that it made me look forward eagerly to returning to the Bible. How can that be anything but good?

Although there's something here for everyone, Limbaugh reaches out particularly to readers who are unfamiliar with the Bible and disinclined to believe in its message. Raised in a Christian home, with church, Sunday school, and confirmation classes, Limbaugh nevertheless found himself, as a young man, drifting away from Christianity.

"This was no fault of my upbringing," he writes, "or of the fine church we attended, but probably stemmed from my lack of seriousness at the time and my other interests. I either didn't sufficiently absorb the lessons I'd learned from the Bible or they gradually diminished in my memory from disuse. I'm sure this sounds familiar to many people" (p. 3).

Yes—much of the sower's seed fell on ground where thorns sprang up and choked the seedlings. "He also that received seed among the thorns is he that heareth the word: and the care of this world; and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). You go to college, you start a career, and you just quietly, usually without even noticing it,

stop thinking about the eternal things of the Kingdom of God.

David Limbaugh was one of those seedlings that the thorns couldn't quite finish off. Although he became skeptical of Christianity—"I was unconvinced that Jesus Christ is the Son of God" (p. 3)—his doubts and questions, with a little providential help, led him deeper and deeper into a lifelong study of the Bible and Christian apologetics: and this converted him, at last, to an active, whole-hearted Christian faith and motivated him to testify to its truth.

So he has sympathy for doubters and questioners, and has undertaken a great labor to answer as many of their questions as he can.

This is the jury to whom he pleads his case. Those of us who are already Christians, by the grace of God, have seats in the courtroom. If there be any among us who never has a doubt or a question concerning the mysteries of the Kingdom, let him be excused.

## From Paradox to Faith

For those who have studied and pondered Christian questions, and even found answers at least to some of them, it's still fascinating to watch Limbaugh present his case.

He tackles "paradoxes of Christianity" in two chapters. "There are many lessons in Christianity that may strike us as contradictory or unfair," he writes. "But if we explore these teachings we will see they are neither. In fact, difficult teachings can lead us to a deeper faith,

as was the case for me as I grew to better understand Christ's dual nature ... I've often thought that some Christian ideas are so weird that no human mind could have devised them. At first blush they seem so wrong but end up being so right—they must be from God" (pp. 65-66). And here again the reviewer is hard-put to decide where to cut off the quote. Once you start reading, anywhere in this book, it isn't easy to stop.

The most important paradox, "Jesus Christ, Fully Human and Fully Divine," is the subject of Chapter Six. "I have come to believe," Limbaugh writes, "that the full deity and full humanity of Jesus Christ is not just fodder for the theologians. Understanding it is immensely powerful for us ordinary Christians as well, and it's a vital key to understanding Christian doctrine in general ... He is the unifying force of the Bible ..." (pg. 146)

Four chapters on the Bible follow, exploring its unity, the soundness of its prophecy, and both internal and external evidence testifying to its overall reliability. Limbaugh believes that every word of the Bible is true, and takes great pains to show that this is a rational belief.

Concluding chapters are devoted to miracles, the Resurrection, Christianity's compatibility with the findings of modern science, and finally the problem of pain and suffering in a fallen world, and how Christian faith can deal with it.

### Is This Book for Us?

All in all, quite a comprehensive package—but is this a book which you, as a Christian, want to have in your library?

It never hurts a Christian to re-examine, again and again, what he believes, and to think about how he came to believe it, and why he still believes it. Most of us, maybe all of us, will have opportunities to witness to persons who

are still on the outside, looking in. We have a duty to do this as effectively as we can. And because it's organized so well, and its argument stated so clearly and tellingly, *Jesus on Trial* might well be a useful tool for any of us.

Although he makes no bones about his personal, emotional investment in Jesus Christ, in God's Word, and in the absolute truth of Christianity, Limbaugh's main appeal is to the reader's intellect, through reason. Although reason isn't everything, it is something; and it is very often here that our witness must begin. In our time, faced as we are with a resurgent atheism in our culture, the attacks on Christianity usually charge it with being *un-reasonable*: unworthy of adult belief, at odds with science (which for some atheists functions as a kind of god), irrelevant to the problems of a modern world, and so on. And Limbaugh excels at defeating those kind of arguments.

As an aside, when it was first released, *Jesus on Trial* enjoyed brisk sales that should have earned it a high place on *The New York Times* Best Sellers list. The fact that *The Times* pointedly ignored it, and left it off the list altogether,<sup>2</sup> speaks both to the power of this book and to our suffering culture's need for it.

This is a book I read with pleasure, and will someday read again. I think that most of you will find it so. 🙏

1. <http://chalcedon.edu/research/articles/case-for-a-creator-author-makes-prediction-belief-in-god-will-prevail-over-darwinism/>

2. <http://leeduigon.com/2014/09/22/more-religious-neutrality-ny-times-bans-jesus-on-trial-from-best-seller-list/>

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Ward ... *Wolves cont. from page 11*

then apply the law of God in the fight to which John Whitehead exhorts us, taking heed that it is only righteousness in the application of God's law to every sphere of life that will deliver us.

**In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. (Isa. 54:14)** 🏠

Co-founder of Garlo Ward, P.C., Jerri Lynn Ward provides legal representation of health professionals and business in the areas of business, employment law, complex regulatory litigation and health facility operational matters. She is also an affiliate attorney of The Rutherford Institute.

1. Daniel McAdams, Lew Rockwell Blog, <http://www.lewrockwell.com/lrc-blog/helpless-against-the-state/>, November 15, 2014.
2. R. J. Rushdoony, *Law and Liberty* (Vallecito, CA: Ross House Books, 1984), 61
3. John W. Whitehead, *A Government of Wolves: The Emerging American Police State* (New York: SelectBooks, Inc. 2013), 147.
4. *Ibid.*, 60–61.
5. *Ibid.*, 25–26.
6. *Ibid.*, 185–186.
7. *Ibid.*, 186.
8. *Ibid.*, 188.
9. *Ibid.*, 189.
10. *Ibid.*, 189–191.
11. *Ibid.*, 191.
12. R. J. Rushdoony; *The Messianic Character of American Education*, (Vallecito, CA: Ross House Books, 1963), 110–114.
13. The Rutherford Institute, <https://www.rutherford.org/>
14. *A Government of Wolves*, 219.
15. Rushdoony, *Law and Liberty*, 3.
16. *ibid.*
17. “Blown out of proportion’: Dad defends teens suspended for posing with Airsoft guns.” FoxNews, October 29, 2014, <http://www.foxnews.com/us/2014/10/29/teens-suspended-over-facebook-photo-made-innocent-mistake-father-says/>

18. 7th-graders suspended for playing with airsoft gun in own yard, Fox News, September 24, 2014, <http://www.foxnews.com/us/2013/09/24/7th-grader-suspended-for-playing-with-airsoft-gun-in-own-yard/>
19. Robbins v. Lower Merion School District et. al, In the United States District Court For the Eastern District of Pennsylvania, Civil Action No. 2:10-cv-00665-JD. Lower Merion district's laptop saga ends with \$610,000 settlement, [philly.com](http://philly.com), October 12, 2010, [http://articles.philly.com/2010-10-12/news/24981536\\_1\\_laptop-students-district-several-million-dollars](http://articles.philly.com/2010-10-12/news/24981536_1_laptop-students-district-several-million-dollars)
20. Rushdoony, *Law and Liberty*, 29.

Schwartz ... *Power cont. from page 19*

rest therein. Parents are required to rule according to God's law and themselves to be under Him and His law. Husband and wife, in their relationship one to another, must likewise be in submission to the Lord, resting in Him, content and giving thanks, or else they will fall prey to a “root of bitterness” (Heb. 12:15) which will destroy them.<sup>10</sup>

God's design for the family is specifically to further the Kingdom of God. Thus the emphasis of both husband and wife needs to be in enhancing each other's ability to serve God in their appointed roles and dominion spheres. 1 Corinthians 11:9–10 speaks of the woman being created for the man, in that God proclaimed in Genesis that is was not good for man to be alone. Furthermore, it is said that she should have a symbol of power on her head. The question remains, power for what purpose? Surely it is for more than cooking and cleaning and raising her children, for Proverbs 31 gives a much more expanded explanation of what a worthy woman is to concern herself with.

When men and women realize that God wants much more than what we are currently giving Him, and change the basis upon which we operate, we may yet see the transformation of

the culture so many of us prayerfully desire. 🏠

Andrea Schwartz is the Chalcedon Foundation's active proponent of Christian education and matters relating to the family. She's the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute ([www.ctti.org](http://www.ctti.org)) and continues to mentor, lecture, and teach. Visit her website [www.thekingdomdrivenfamily.com](http://www.thekingdomdrivenfamily.com). She lives in San Jose with her husband of 39 years. She can be reached by email at [WordsFromAndrea@gmail.com](mailto:WordsFromAndrea@gmail.com).

1. Bojidar Marinov, Facebook post November 10, 2014.
2. See Andrea Schwartz, *A House for God: Building a Kingdom-Driven Family* (Vallecito, CA: Chalcedon/Ross House Books, 2014), 66–76.
3. The Biblical dowry served to demonstrate the earnestness of the man in the proposal of marriage. Although too extensive a discussion for the purpose of this essay, see R. J. Rushdoony, the *Institutes of Biblical Law*, Vol. 1, 176ff., 363ff., 417.
4. R. J. Rushdoony, *Law & Liberty* (Vallecito, CA: Ross House Books, [1984] 2009), 107.
5. Bojidar Marinov, “Eschatology and the Covenantal Status of the Church” in *Faith for All of Life*, May/June 2013.
6. *Ibid.*
7. *Ibid.*
8. R. J. Rushdoony, *Institutes of Biblical Law*, Vol. 1 (n. p: The Presbyterian and Reformed Publishing Company, 1973), 352.
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10. R.J. Rushdoony, *Institutes of Biblical Law*, Vol. 2, *Law & Society* (Vallecito, CA: Ross House Books, 1982), 505–506.

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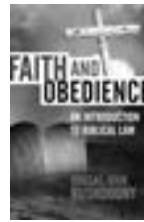
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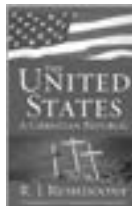
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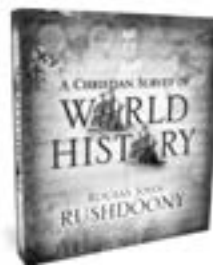
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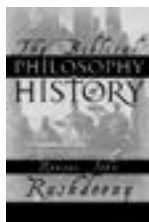
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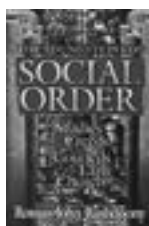


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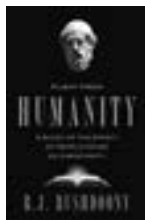


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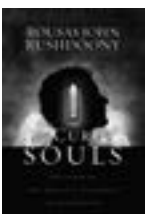
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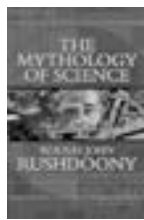


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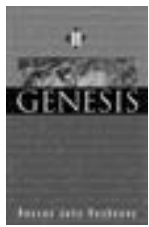


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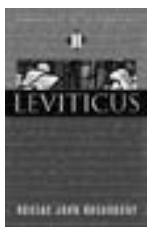
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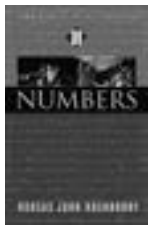
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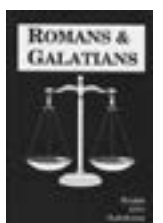
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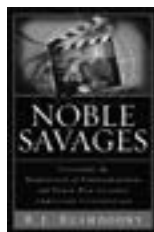
By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying wealth,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

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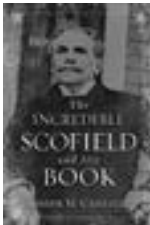
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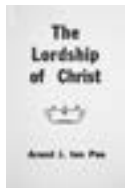
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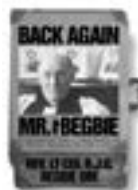
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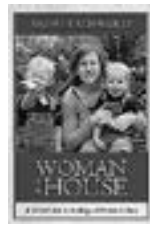
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