

Faith for All of Life
January/February 2017

FAITH FOR ALL OF LIFE

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

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Rousas John Rushdoony: A Brief History, Part VII

“He’s on the Lord’s Side”

By Mark R. Rushdoony



My father has often been kept at arm’s length even by those who are sympathetic to his work. His concept of Christian Reconstruction was all-encompassing, and when added to his postmillennialism made for an antithesis so distinct that few have been willing to associate with more than a few of his positions. His reference to “all areas of life and thought” being brought subject to the Word of God meant just that, and the multiplicity of topics he touched on reflect the scope of his understanding of the needed work of the Kingdom. It is easy for most people to read at least something in his writing and say, “I’m not sure I want to go there.” This is, I believe, the very reason why many avoid using him—despite points of agreement, everyone can find something in Rushdoony they do not like. His full-orbed view of the faith was reflected in how he viewed his ministry, a pioneering work of exploring a distinctly Biblical approach for others to pursue. Many were leery of following him in such a bold and expansive Kingdom vision and so were standoffish or used him selectively; in many circles, the reaction was outright hostility.

Christianity Today

The most prominent Christian periodical of the late twentieth century was *Christianity Today*, created by Billy Graham and funded by oilman J. Howard Pew. It began in 1956 as a theologi-



cally middle-of-the-road publication and reflected that goal. It was always dominated by a pietistic ethic, a view of the altar call as the essence of the gospel, and a repudiation of long-term Christian activity because of its shortsighted eschatology that saw the rapture as imminent and hence history as nearly over. My father had the ear of J. Howard Pew for a time, but the magazine’s editorial staff dug in its heels and refused to publish him.

Opposition in the Orthodox Presbyterian Church

My father retained his denominational affiliation with the Orthodox Presbyterian Church (OPC) after he stepped down from the pastorate of

the Santa Cruz church in 1962 and regularly attended the meetings of its Northern California presbytery, where he gave reports of his activities. He chose to remain under that presbytery when he moved to Southern California to start Chalcedon in 1965 in part, he said, because he felt the Southern California presbytery was compromising on the doctrine of six-day creation. It was uncomfortable with his postmillennialism as well, but it was his view of the Sabbath that particularly angered some in the OPC. My father felt it was to be a day of joy and rest, and not a day constrained by artificial rules felt by some to represent its proper “observance.” At an OPC family camp in Idyllwild, California, in August 1960 my father gave a series of talks on Genesis 1–11 as well as a single lecture on the Sabbath. He told a joke that poked fun at pietistic Sabbath observance:

The story I told at Idyllwild horrified some of the pastors who were very strict sabbatarians. I told it deliberately. I was making fun of some of their nonsense. I told about the reprobate English lord who was on a diplomatic mission in Scotland in the 18th century, doing some work for the Crown among the Scots who were under the British crown, but still not fully merged with Parliament, and so on. He found it to be a most dreadful experience, because Scotland was very strictly sabbatarian. He didn’t know what to do with himself, because he was used to a very loose and immoral Sabbath. So, he took a stroll outside of the hotel, and to his

delight found a Scottish prostitute. So, he took her back to his room and was so delighted that while she was getting herself ready, he started to whistle happily. She came storming out with her clothes, putting them back on as rapidly as possible, and said, "I'll not fornicate with a man who whistles on the Sabbath." (Laughter)

KC: And that irritated a few, huh?

RJR: It irritated a few. I use that as an illustration of the absurdity of so many who go to the law of God and set up their own form of it and pay no attention to the spirit.¹

In March of 1968 he spoke at another OPC conference. One of the other speakers was Ed Clowney, who had been President of the OPC Westminster Theological Seminary since 1966. My father expressed his view on the new leader of a generation of OPC pastors:

Clowney is clearly a liberal; he regretted the OPC's middle-class white Protestant look; he spoke of the neutrality of the public schools and refused to condemn them.²

My father's emphasis on Christian Reconstruction, Christian education, economics, postmillennialism, theonomy (on which he frequently spoke before the 1973 publication of *Institutes of Biblical Law*), and other topics struck many in the OPC as diversions for the church rather than areas for it to reclaim for the Kingdom of God. The reaction of one of its pastors in Portland, Oregon, was not out of the norm. My father recalled this a few years later:

In July, 1967, this writer became the target of a demand for investigation as one teaching false doctrines because of a filmstrip text entitled *The Moral Foundations of Money*. In that text, unbacked paper money was called a form of counterfeiting, and inflation a form of larceny.³

The pastor believed that to call paper money a form of larceny "seems to be an act of open rebellion against the state and contrary to Scripture which admonishes us to be subject to the ordinance of men, for God's sake."⁴

My father answered this pastor:

You speak of paper money as a form of hidden tax, which is true. But your point with regard to Romans 13 I do not regard as valid. You yourself I have heard criticize certain actions of civil government as morally wrong, or in various ways wrong. Did you impugn Scripture? Elijah called the seizure of Naboth's vineyard theft and murder; was he impugning God's law? The state has a legitimate authority, but not everything it does is thereby legitimate. As Hodge, in another context than Romans 13, says of all authority, "It extends over all departments (of its domain), but is limited in all; first, by the nature of the relation; and secondly, by the higher authority of God." The work of the ministry must be prophetic, i.e., it must speak for God, and it must therefore deny to the state what belongs to God. The state thus has no right, for example, to usurp education of children. This is a responsibility of the covenant, or parents, not the state. The state has no right to violate God's law, "Thou shalt not steal," and paper money is theft, and what you call a "hidden tax" is actually hidden theft. I cannot hold to the immunity of the state from moral judgment.⁵

The suggestion of the pastor apparently went no further, but the day he received word of the accusation, my father wrote in his work journal: "My days in the OPC are probably numbered ..."⁶ My father had fought internal battles within the PCUSA for years, but he was a pastor then, and he felt it was his duty to do so. His ministry now was largely outside the OPC and he was disinclined to spend his time in internal conflicts defending himself against those who

disapproved of his theology.

In 1969 a new charge was brought against my father, principally led by one pastor in the Southern California OPC presbytery. The objection was that my father was, as an OPC minister, conducting Sunday classes outside a church. The next day, my father called the chief complainant (who had not brought the matter to my father). My father noted:

Talked at length with S. who spoke of the church as "the end" of all Christian activity, to which I answered, "Christ is not the church, state, school, family, or anything else on the human order."⁷

Months later my father was told this pastor had brought up the issue at his church session meeting. My father asked for them to meet with him and a week later they did so with no resolution.⁸

The accusations against my father centered around the propriety of the classes he held on Sundays; some felt he was keeping people from churches. One long-time Northern California OPC pastor and friend heard that he was "stealing" church members and repeated this accusation. In reality, few of those who attended my father's classes had ever been in the OPC; most were disillusioned Goldwater conservatives my father was trying to instruct in a theological understanding of cultural and political problems. He was trying to turn them from seeing politics as the solution and educating them in the decline of Christian faith. His answer was not the next election cycle, but long-term Christian Reconstruction. On more than a few occasions, he directed people to OPC churches, both in Southern California and Northern California.

After their meeting produced no resolution, the pastor in question brought the matter to the Southern California presbytery. My father asked for a meeting with its visitation com-

mittee. He noted the substance of the meeting in his journal:

Committee kindly, but shared S.'s objection to teaching Bible outside church on Lord's Day. I raised the question of the freedom of the word of God, cited Machen. K. said that some felt, including men at Westminster Seminary, that Machen was in the wrong in starting the Independent Board, that a heresy trial would have been the legal step.⁹

J. Gresham Machen had been the last great conservative Biblical scholar of Princeton. He opposed the modernism that was evident in the Presbyterian Church (PCUSA) and founded Westminster Theological Seminary in 1929 as a bastion of orthodoxy. When his objections to the modernist control of the foreign missions board were ignored, Machen formed an independent foreign missions board in 1933. This led to Machen's trial by those who believed all such activity had to be under the church's direct authority. The real issue was not the independent mission board's accountability but its existence, which the PCUSA saw as unacceptable. Machen was found guilty and, along with other Presbyterian members of the independent board, was suspended from preaching. This precipitated the founding of the Orthodox Presbyterian denomination as a theologically "orthodox" alternative to the PCUSA. My father's point was that it was independent mission work that had been the very issue which led to the founding of the OPC itself. This repudiation of Machen's stand was obviously seen by my father as a very noteworthy one for an OPC body.

It was not my father's preference to leave the OPC, but it was becoming clear that more was at stake than the issues of jurisdiction being discussed. His application of Reformed theology was unwelcomed by many, hence there are

still many in the OPC who are antagonistic to my father nearly half a century after the jurisdictional issue became moot.

The complainants wanted my father to transfer to the Southern California Presbytery and submit to its ministerial oversight. My father had been through several PCUSA battles where theological differences were the real but unmentioned reasons for conflict; his problems with the PCUSA at Trinity being a notable example. After his meeting with the visitation committee he noted:

If I were to transfer to this Presbytery, I would be tried on Sabbath charges, for denying Sabbath laws. My answer: these men deny the Sabbath laws, e.g., re. debt, etc.¹⁰

A few weeks later he noted of those who tried to defend him:

The members of . . . are being given no hearing by Presbytery; they are forbidden to speak to any pastor; the Visitation Committee will not hear them, and their session refuses to admit their complaint. The grief and suffering of those slandered is great, and I am deeply distressed, troubled, and angry at Presbytery's studied dishonesty. It is more important to eliminate me than to preserve a church. L. E. plainly stated that it is desired by some to require me to transfer and then try me on my beliefs re. the Sabbath.¹¹

The Southern California OPC presbytery coalesced in opposition to my father, but since my father was a member of the Northern California presbytery formal charges had to be made to, and dealt with by, that body. On February 2, 1970, that body met in San Francisco. As no formal charge or complaint had been received by them, it ruled no action was necessary.

My father could see the handwriting on the wall. His views on creationism, fiat money, Biblical law, the necessity of

Christian education, postmillennialism, and more had made him a lightning rod of controversy in his own denomination. His ministry was now through Chalcedon and his writing. He knew his opponents would regroup and consume his time and energy to impede a work no longer tied to one denomination. With his name cleared and no charges outstanding, my father withdrew from the Orthodox Presbyterian Church by letter on March 4, 1970.

The antagonism of some in the OPC remained for years (though it was by no means universal). Three months after his resignation he was in a Southern California OPC Church to lecture on Biblical law. He noted only one church member was present. The next month that man was rejected as an elder. Later that year an OPC pastor in Virginia who talked to my father was asked by one of the Southern California pastors if my father had said anything which could be used as a charge against him. Four years later, as a favor to Greg Bahnsen, my father met with the Southern California pastor who had initiated the accusations against my father. That pastor still accused my father of being "in principle a deceiver, untrustworthy, a liar, etc. Refused to give ground or evidence."¹²

Theonomy

Not long after he began classes in Los Angeles, my father began a systematic study of Biblical law. He had promised himself he would do so over twenty years earlier while in seminary and "got clobbered" for broaching the subject. *The Institutes of Biblical Law* was published in 1973 and immediately gained attention, both positive and negative. It revived the discussion of Biblical law to a church that had largely abandoned any doctrine of objective obedience. Though it has never sold in large numbers, it has had a major impact in defining respons-

es to the decline of Christian ethics. It challenged the subjective spirituality of pietistic Christianity as itself to blame for abandoning the declared will of God. The modern theonomy movement traces its origin to the publication of *Institutes*.

The thesis of the *Institutes* was that the Ten Commandments were the “judgments,” or principles of the law and the “statutes” of the law (sometimes casually dismissed as the “civil laws”) were the case laws, that is, specific examples of how the Ten Commandments were to be applied. Prior to the *Institutes*, even Reformed theologians leaned heavily on a “law verses grace” dismissal of God’s law. In doing so, they professed the moral validity of the law, but conceded the possibility of any fixed application. My father saw the giving of the law of God as itself a grace, a revelation that enabled man to obey. His view did not see a disharmony, but a continuity between the old and new covenants, a view that has been characterized as “law and grace.” The *Institutes* was clearly in the Reformed tradition, as it saw justification as God’s gracious gift received by faith, the principal issue of the Reformation. My father never presented Biblical law as a means of justification, but of sanctification, man’s obedience, and growth in grace.

It is a sad commentary on the modern church that the primary impact of theonomy has been a debate in the church about whether Christians are bound to obey the God in whom they profess faith. One of his positions for which my father was most viciously attacked was that of homosexuality. His view against homosexuality was certainly in the mainstream of Christian thought, but his reference to it as a capital offense in the context of “law” brought opposition from the emerging

homosexual rights lobby and distancing by many churchmen. His position was “politically incorrect” long before that term was coined. Some years later he wryly noted that activists (and sometimes liberal churches) acted as if he had authored the condemnation of homosexuality. “I wrote a book on what the Bible says,” he commented once to me in private, “what did they expect me to say?”

The idea of theonomy found both immediate traction and quick repudiation. In December of 1975 Greg Bahnsen preached his last sermon at the Westwood class before going to Reformed Theological Seminary in Jackson, Mississippi, where the uproar over his theonomic position resulted in his contract not being renewed. In 1977, while on a trip to Oregon, my father’s appearances at Willamette University College of Law were cancelled because of his views on homosexuality and “they also charged me with anti-Semitism.”¹³ The latter charge, and that of Holocaust denial, came from an oft-referenced but seldom read section of *Institutes* in which my father noted the story of a Polish physician sued after WWII over accusations that, as a prisoner of war, he had performed 17,000 barbaric “experiments” on fellow prisoners. The number of crimes was later reduced to 130, and the doctor, in fact, won his case. My father’s point was that exaggerations of evil was still false witness. He noted:

This trial brings to focus the basic insensitivity to truth which too extensively characterize this age. The fact that a doctor under any pressure would perform such operations is itself an ugly fact. If only ten were performed, or even one alone, instead of 130 or 17,000, the crime is real and very serious. Why then the gross exaggeration?...

...the result was a desperately twisted mentality which could only appreciate evil as evil on a massive scale.¹⁴

Interestingly enough, the title of that essay in *Institutes* was “The Lying Tongue.”

Despite real opposition, my father’s ideas were having an impact. Gary North told my father in 1972 that Dr. Gerhart Niemeyer of Notre Dame had described him as “the most dangerous man in America,” but by 1978 John Whitehead would tell him that Charles Rice of Notre Dame Law School “said his jurisprudence course was a combination of Rushdoony and Aquinas.”¹⁵ In 1975 he received an honorary Doctor of Letters degree from Brainerd Theological Seminary; Grove City College conferred the same degree in 1978. He earned a Ph.D. in Education from Valley Christian University in Fresno, California in 1980.¹⁶

Without a doubt my father was willing to take unpopular positions if he felt that he was standing in terms of God’s truth. Not too many were willing to associate with him too closely. *Christianity Today* blacklisted him, refusing even to mention his name. In 1975 Terrill L. Elniff wrote an article for that publication on the influence of Puritan thought which contained multiple footnotes to my father’s work. Unknown to the author until he saw the article in print, the editors rewrote the piece removing all references to my father. Even indirect quotes went unattributed. More surprisingly, my father noted with a bit of pain that the same thing had happened with someone for whom he had a great deal of respect:

Read Francis A. Schaeffer: *A Christian Manifesto*, Another book using some of my material, with phone calls for citations, with no mention of me; for most writers, I am useful but unmentionable! Not faith but timidity is the march of

too many Christians today, including able men like Francis.¹⁷

Testimony as an Expert Witness

One of the remarkable elements of my father's writings is that so few of them are dated, and many of them now seem prescient in describing the inevitable consequences of our culture's humanistic, anti-Christian drift. One such tendency he predicted was the inevitability of a repression directed at Christianity by state controls. As early as 1971 he noted a meeting with a group of men in Houston, Texas, regarding the "defense of Christian schools" from legal attacks by states."¹⁸ This was a cause near to his heart as Christian education had been the topic of many of his lectures by the mid-1950s, and the subject of both *Intellectual Schizophrenia* (1961) and *The Messianic Character of American Education* (1963). While on a trip to Huntsville, Kentucky, in 1975 he was informed that the "minister instrumental in West Virginia textbook protest had gotten his ideas from reading my books."¹⁹ In Virginia the following year Attorney David Gibbs, Jr., told Dad that his *Messianic Character* had sparked resistance to the state educational code teaching of humanism and asked for his assistance as parents feared legal action for placing their children in Christian schools. Two weeks later at a conference at Notre Dame observing the fiftieth anniversary of *Pierce v. Society of Sisters*, he spoke on "The State as an Establishment of Religion." He noted David Gibbs circulated 200 copies of his talk and that Ed Murphy "not only teaches Biblical law but is now assigning students to prepare briefs on case law from the Bible alone."²⁰

In October he met Gibbs in Cleveland to discuss the case of Lester Roloff in Texas, an independent Baptist evangelist who ran several homes for de-

linquent children. He was being ordered by the state to bring them under state jurisdiction but was fighting to keep them independent. A week later my father was in Texas to meet Roloff and tour his facilities.²¹

The prosecution of Christians for various forms of non-compliance with state demands increased after the Democratic victory in the 1976 general election. The means of suppression included zoning, state licensure, accreditation requirements, teacher certification, and many others. Both state and local courts and jurisdictions were involved. The Jimmy Carter administration seemed to bring in a new level of involvement and encouragement from Washington. A year later, after a Christian school conference in Dayton, Ohio, my father wrote:

A very successful trip, moving and disturbing also. The influence of my books is leading pastors and Christian school leaders who have been readers thereof, or influenced second hand, to resist and face prison, a humbling fact.²²

By 1978 my father was spending a good deal of his time on religious liberty cases. At first it was in consultation with attorneys and educating various groups to which he spoke about the threat. My father prioritized these cases and never charged any of the defendants for his travel or time. His first testimony as an expert witness appears to have been in Louisville, Kentucky, in 1978 in a case where the state was trying to make the use of its textbooks mandatory in Christian schools. Several months later he was back in that city where the same prosecuting attorneys were then defending the posting of the Ten Commandments in public schools by using his testimony in the previous case.²³ The previous fall he wrote "Conflict with the State: A Chalcedon Position Paper," which would prove to be his first of 233 such papers he would write over the

next twenty-one years.²⁴ Days later he wrote an affidavit for a Tennessee case after which he testified in Mt. Vernon, Ohio.

My father was allowed as an expert witness for several reasons: he had a Master's degree in education, a seminary degree, and had published books on religion, education, and law. He could therefore address issues of religious liberty and education as an educator, a theologian, and a historian. Acceptance by one court facilitated that of the others, and he was being increasingly relied upon for his testimony. On September 19, 1979, he noted in his journal that he had spent most of the day on the phone with persecuted churches. Some years later historian Otto Scott urged my father to write a full account of his part in these cases, but he never seemed to feel his own life or activities were worthy of such attention. His passing references in his work journals are, largely, all that remain to document his effort in the area, though I do not believe this list is all inclusive.

- 1-17-80:** Lincoln, NE: Testified in case charging delinquency for attendance at a Christian school
- 3-5-80:** Providence, RI: Testified in a Christian school case 11:15 A.M.-3:00P.M. with a 3 minute break
- 1-19-81:** Bismarck, ND: Christian school trial
- 1-19-82:** Raleigh, NC: Trial over school nurseries
- 4-14-82:** Lansing, MI: Christian school trial
- 5-12-82:** Pampa, TX: Trial of Baptist Temple
- 10-28-82:** Charles City, IA
- 11-15-82:** Mobile, AL
- 12-7-82:** Oklahoma City, OK: Little Axe case
- 1-28-83:** Grand Island, NE: Testified in trial of Calvary United Pentecostal Church

2-22-83: Bangor, ME: Testified in federal court. R.J.R. saw marked copies of his Position Papers on the prosecution attorney's table.

4-12-83: Macon, GA: Testified in criminal trial of homeschool parents and called the trial "evil" from the witness stand

6-2-83: Lansing, MI: Testified in case of a church child care facility where the judge said he wondered what child care workers would have said in Bethlehem

1-29-85: Jamestown, ND: Testified in criminal case against homeschoolers "Wind storm, drifting snow, 30 below weather, windchill reading 40-80 below, stopped us at Harney, ND."

9-30-85: Oklahoma City, OK: In court for trial of Living Word Academy. "The judge as usual refused to admit religious liberty as an issue."

8-7-86: Chambersburg, PA: Testified in trial of two street preachers. "All kinds of hearsay evidence against them admitted. No local pastors present or ready to support them openly for fear of offending city authorities."

11-4, 5-86: Boston, MA: Testified in Christian school case

1-7-87: Fort Worth, TX: Testified in homeschool case for attorney Shelby Sharpe.

7-21-87: Augusta, ME: testified in homeschool case

2-22-88: Norfolk, VA: Testified in trial of street preachers

4-12-88: Sacramento, CA: Testified in trial of Redding Baptist Church

When my father was in the courtroom in Grand Island, Nebraska, waiting to testify, an exchange between two women in the courtroom was overheard and later related to Dad. One woman asked the other, "Whose side is he on,

ours or theirs?" The other woman later responded, "He's not on our side. He's on the Lord's side."²⁵

Leeper v. Arlington

The 1987 testimony for Shelby Sharpe in Fort Worth, Texas, in the "Leeper Case" was to prove pivotal. The trials had not abated when Ronald Reagan became president in 1981. In fact, in January 1982, my father was one of several Christian leaders at a White House meeting with Presidential Counsel Ed Meese (later Reagan's Attorney General) and "6-8 Justice Dep't. attorneys" over proposed legislation to ostensibly fight racism.

[Attorney William Bentley] Ball presented legal, constitutional arguments against proposed bill to control racism, including *ex post facto* element; no comment from any. Three central points of discussion:

1) The public policy doctrine replaces the First Amendment. Tomorrow, federal gov't. can require women priests, pastors, and homosexual ones, as public policy.

Answer: True, it is within the legitimate power of the federal gov't. if it so chooses. This administration will not so choose.

2) Why the attack on Christian Schools as racist? IRS Commissioner Jerome Kurtz examined 538 schools in "racist" areas and found only one to discriminate; of higher schools, Bob Jones University prohibits interracial dating and marriage among students. (I added, I am now barred from speaking there). Answer: no comment.

3) Third, why the undue haste to get it out of the Treasury Committee by Feb. 1? Why not submission to the Judiciary Committee? Why not the usual time for hearings, etc. No real comment. They said they would "look at" Ball's substitute bill.

Quip by a newsman: Antichrist is going

to delay his coming, because Reagan is already here.

Learned that Reagan had tears in his eyes watching Howard Phillips, Richard Viguerie's TV comments. As in California, he expects loyalty while giving none, and he wants to please his critics.²⁶

The attempt to deny religious liberty and replace it with religious toleration in terms defined by the state seemed to be an unstoppable juggernaut. Christians were facing regulations on multiple fronts.

It was certainly a full-fledged attack on homeschooling in Texas in the 1980s. In 1981 the Texas Education Agency (TEA) unilaterally decided that homeschools did not comply with the Texas compulsory attendance laws. About 150 parents had been prosecuted before attorney Shelby Sharpe convinced a number of families to go on the offensive by filing a class action lawsuit against all 1,063 school districts in Texas for violating the rights of homeschoolers.

The legal question centered on whether the seventy year old Texas statute which allowed a "private school" exemption from the compulsory attendance law included homeschools. Sharpe felt it did and that a large percentage of children at the time were, in fact, taught at home. The term homeschool was new, but the practice, he claimed, had a long tradition. When my father flew to Texas, other expert witnesses had preceded him, but none knew Texas history. Sharpe was able to give my father a quick heads-up on what he was missing—a historical view of education in Texas that included home education.

The first effort of many attorneys when examining their opposition's expert witness is to discredit them. In other trials, my father would be asked to verify that he believed in creation and a

young earth in opposition to evolution; the point was to make his opinions appear to be far out of the mainstream and hence easily dismissed. The point was to make the expert witness look foolish, as Clarence Darrow had done to William Jennings Bryan in the *Scopes* trial. On the stand in Fort Worth, the state's attorney began questioning my father about his knowledge of Texas history. His intent was to show the court this Californian did not know Texas history, thereby negating any help he might give attorney Sharpe's legal position. My father very quickly was politely but firmly chiding the state's attorney for asking questions which evidenced his own incorrect understanding of Texas history. The state's position only lost ground from that point as my father pointed out that many children in Texas had always lived in remote areas with bad roads that made travel impossible in winter and that education at home was a common practice with a long history. He simply destroyed the TEA's position that homeschooling was new to Texas. On April 13, 1987, the judge ruled in favor of the parents, a decision which was binding throughout Texas. The state appealed, but the original ruling was upheld in 1991 at the Court of Appeals and in 1994 by the Texas Supreme Court by a 9-0 decision. Shelby Sharpe credited my father's testimony as the decisive factor, though his own shrewd and brilliant legal understanding and strategy in filing a class action suit had plotted the path to victory.²⁷

Though technically only binding in Texas, other states began to pull back from the prosecutions that had, by that time, been going on for nearly two decades. In most jurisdictions, homeschooling was recognized as legal. My father's last testimony was a deposition he gave for Shelby Sharpe in Sacramento, California, in 1998.

Later Years

My father traveled extensively for many years, sometimes going out of his way to return home for one night's rest in his own bed and Mother's cooking. He traveled four times to both Australia (twice in 1983, 1986, and 1992) and the United Kingdom (1987, 1989, 1990, and 1991). During the 1991 trip to London he and Otto Scott met with Brian Griffiths, chief policy advisor to Prime Minister Margaret Thatcher, at 10 Downing Street.

Griffiths said he had been reading me for 20 years and demonstrated a close knowledge of my books, said he was my "son" in his faith.²⁸

While lecturing at Dordt College in Iowa in 1987, he was informed by the college president that Cornelius Van Til had died,

...also that on one occasion that Van Til had told him that I alone understood him clearly and interpreted him accurately.²⁹

When he was not traveling, my father was writing constantly. My mother once chided him for doing menial, time-consuming chores, like watering trees with a garden hose, a waste of his valuable time, she said. His response was that such activity gave him time to think and compose his writing in his head. When he sat down at his desk he would then often write several chapters (always in long hand) at a sitting, often without a cross-out or correction. The chapters went into files of books in progress that grew week by week. It was his phenomenal memory (of years of reading and what he composed in his head) that enabled this work output, along with a strong work ethic. Only occasionally did he express frustration, and then it was usually tempered. One 1991 journal entry reads, "Misc. duties, much mail,

some frustration, and some days much joy, including a little today."³⁰ His mind was clear to the end of his life, though he felt it slip. In the last year of his life he was discussing something and could not recall the author of a textbook he had in high school. "Oh, you will have to excuse me," he said, "my mind is slipping."

His mind was better than most to the end, but his body was failing. About 1990 when he was seventy-four, he was diagnosed with type II diabetes and prostate cancer. That year and the next he went to a Las Vegas pain clinic for week long treatments. He was very active until 1995 when, at seventy-nine, he developed a bad case of shingles. He never regained his full strength after that as was apparent at his eightieth birthday celebration in 1996. Mother had lost most of her eyesight to macular degeneration by 1994 and was in the early stages of dementia by 1996. That summer Dad noted his loss of vitality:

I am losing weight and growing weaker, cancer is taking its toll.³¹

Yet his summary of 1996 work output recorded 153 speaking engagements, 46 articles for Chalcedon, 186 chapters for seven books, and 223 books read in full.³² A few days later he wrote:

My energy is abating daily...³³

Yet he would also write:

When I come to my library, I revive and feel as though I shall live to be a hundred. At other times, I seem near to death. Writing is a joy.³⁴

My circulation is poor, and my feet are usually cold to numb, but, when I am at my desk writing, my circulation improves, and my feet are warm.³⁵

In 1998 and again in 1999 he had cataract surgery. The immediate results were excellent, but did not last because of his diabetes. In 1998 he began to

preach seated. His last speaking trip other than by car was to Tampa, Florida, in 1998, and I accompanied him. That year I stepped down as a full-time teacher at Chalcedon Christian School and, at his insistence, was made President of Chalcedon. By that fall I was spending several hours a day caring for him and mother, with a great deal of help from my wife Darlene. By August his journal entries became irregular and he was too weak to make the trip down steps to his library. Writing became difficult because his low blood pressure caused dizziness which interrupted his ability to construct his essays and sermons mentally and then put them to paper. At his last eye appointment in 2000 he could not distinguish the large "E" at the top of the eye chart in one eye. His PSA ballooned to 700. His last speaking engagement beyond Vallecito was that fall at Sacramento Covenant Reformed Church's annual conference. His last journal entry was on November 29, 2000.

When I suggested he was pushing himself too hard to preach on Sundays, he replied with a level of real agitation that if he could not preach there was no reason to go on. His sermons were now extemporaneous, as he could not read his own notes. The Sunday before he died he apologized for not being able to preach. That evening he told me he would not last much longer and asked me to call my sisters. All were able to arrive before he passed away in his easy chair that Thursday, February 8, 2001, at the age of 84. He was buried in his hometown of Kingsburg, California. Mother passed away in 2003. 🙏

Read the Previous Articles in This Series

Rousas John Rushdoony: A Brief History, Part 1 "I Am Armenian." Read it online <http://bitly.com/RJRBriefHistory1>

Rousas John Rushdoony: A Brief History, Part II "You Are Going to Be a Writer." Read it online <http://bitly.com/RJR-BriefHistory2>

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Rousas John Rushdoony: A Brief History, Part IV "The Painful Years." Read it online <http://bit.ly/RJRBriefHistory4>

Rousas John Rushdoony: A Brief History, Part V "An Opportunity... Thanks Be to God!" Read it online <http://bit.ly/RJR-BriefHistory5>

Rousas John Rushdoony: A Brief History, Part VI "The Lord Will Perfect That Which Concerneth Me." <http://bit.ly/RJRBriefHistory6>

1. R. J. Rushdoony work journal, entry of August 14, 1960 and transcript of oral interview by Janet Larson, Kevin Craig, David Chilton, et al. recorded December 17, 1979 and January 20, 1980.

2. R. J. Rushdoony work journal, entry of March 16, 1968.

3. R. J. Rushdoony, *The Institutes of Biblical Law*, Vol. I (The Craig Press) 1973, p. 539.

4. *ibid.*, As quoted by R. J. Rushdoony, p. 539.

5. *ibid.*, p. 539.

6. R. J. Rushdoony work journal, entry of July 15, 1967.

7. *ibid.*, entry of April 30, 1969.

8. *ibid.*, entries of September 17 and 24, 1969.

9. *ibid.*, entry of October 13, 1969.

10. *ibid.*, entry of October 30, 1969.

11. *ibid.*, entry of November 23, 1969.

12. *ibid.*, entries of June 15, July 20, October 5, 1970 and February 15, 1974. Later, beginning in 1977 my father was a member of the Anglican Churches of America for several years.

13. *ibid.*, entry of November 8, 1977.

14. R. J. Rushdoony, *The Institutes of Biblical Law*, pp. 587–588.

15. R. J. Rushdoony work journal, entries of February 20, 1972 and April 12, 1978.

16. Valley Christian University conferred this degree for my father's work that was published as *The Philosophy of the Christian Curriculum* (1981). Valley Christian was thereafter forced to shut down because it had no authorization by the state of California to confer degrees, a requirement it was unable to successfully challenge.

17. R. J. Rushdoony work journal, entry of December 1, 1981.

18. *ibid.*, entry of May 1, 1971.

19. *ibid.*, entry of March 26, 1975.

20. *ibid.*, entries of April 7 and 23, 1976.

Pierce v. Society of Sisters was a 1925 Supreme Court decision which struck down an Oregon law requiring that all grammar school children attend public schools.

21. *ibid.*, entries of October 13 and 20, 1976.

22. *ibid.*, entry of October 22, 1977.

23. *ibid.*, entries of June 14, 1978 and January 22, 1979.

24. *ibid.*, entry of October 9, 1978. A three-volume anthology of these Position Papers, entitled *An Informed Faith* is scheduled for release in 2017.

25. *ibid.*, entries of January 27 and 28, 1983 and February 4, 1983.

26. *ibid.*, entry of January 26, 1982.

27. For a discussion on this trial, see the "Law and Liberty Podcast – J. Shelby Sharpe Remembers Rush" at www.chalcedon.edu

28. R. J. Rushdoony work journal, entry of November 12, 1987.

29. *ibid.*, entries of April 20, 21, and 23, 1987.

30. *ibid.*, entry of September 13, 1991.

31. *ibid.*, entry of June 10, 1996.

32. *ibid.*, entry of December 31, 1996.

33. *ibid.*, entry of January 18, 1997.

34. *ibid.*, entry of February 18, 1997.

35. *ibid.*, entry of May 7, 1997.

Dr. Kishore Breaks the Back of Fake News Addiction

by Martin G. Selbrede

“For truth is fallen in the street. . . . Yea, truth faileth; . . . and the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor. . . .” [taken from Isaiah 59:14-16]



The prior fifteen articles in this series (on how Massachusetts destroyed the best drug addiction treatment developed) have gone on to become required reading in at least one college ethics course.¹ We’ve reported on the documentary movie about addiction pioneer Dr. Punyamurtula S. Kishore that’s under development. In the meantime, however, the world has more fully awakened to the reality of fake news, of various agenda-driven media outlets hijacking narratives and exploiting the misplaced faith of their readers and viewers.

Two noted observers from opposite ideological poles have put their finger on what motivates such conduct on the part of the media:

Fake news is as old as the news itself. Political reporting, in particular, has always served as a tool of those who hold or seek to gain a grip on power. Respectable news sources, such as the *New York Times* and the *Washington Post*, are not and never have been strangers to the distribution of false, twisted, or selectively partial and slanted reports.²

One of the great benefits of new media—of online reporting—is that one can provide proof of one’s claims in the form of links (as I’ve done here), so that readers can determine if journalistic claims have evidentiary support. That is such a vital exercise because, as Lemann and the NYT just demonstrated, it is so often the case that the most influential media outlets publish factually false

statements using the most authoritative tones.³

These dual aspects of fake news (*as a tool of those who hold or seek to gain a grip on power*, and publishing *factually false statements using the most authoritative tones*) require strong medicine to combat. We’ve been inundated with a continuing barrage of fake news concerning our nation’s addiction crisis and how it should be treated for years. Instead of moving toward Dr. Kishore’s evidence-based Massachusetts Model, the establishment is doubling down on its failed narratives with ever-greater force and frequency, worsening the spiraling death statistics. Nobody has called the media on it.

Until now.

Dr. Kishore Confronts *Time* Magazine

Time journalist Alice Park’s article, “A new paradigm for opioid addiction: more drugs,” appeared in October of 2016.⁴ The embedded photo essay ups the emotional ante of the article by pushing the reader’s buttons, all carefully orchestrated to guide us to draw the same policy conclusions that Park advocates. An artfully positioned squib by the U.S. Surgeon General creates the impression of endorsement of Park’s views.

At my request, Dr. Kishore has deconstructed this *Time* article, walking us through its pertinent points to see the faulty reasoning driving it, and how completely it leverages reader ignorance.

As such, the following “interaction” with the *Time* article involves heavy quotation, but Dr. Kishore’s analysis elevates the resulting narrative to the level of a “transformative work” so as not to run afoul of copyright law.

The value of this exercise will become evident upon careful reading as this hitherto unchallenged news article is given the third degree. (A similar deconstruction of a *Washington Post* article from January 2017 immediately follows, in which Dr. Kishore goes toe to toe against the M.D. who wrote it.)

Article quotations below appear in **bold type** with paraphrases in [brackets] and article descriptors in ***bold italics***. Dr. Kishore’s responses follow in normal *italics*.

Dr. Kishore Cross-Examines *Time*’s Alice Park

Article’s title: A New Paradigm for Opioid Addiction: More Drugs

Not new at all. MAT (Medically-Assisted Treatment) has been around since 1962, without showing any outcomes.⁵

Photos of people passed out in cars, grocery stores, outdoors

Opioid addicts have been portrayed as recumbent since times immemorial. Nothing new. They did it in opium dens, now they do it in cars, etc. Maybe bring back opium dens or Suboxone dens or methadone dens: at least in olden times they slept safely as seen in historic photos.

“Some nights the entire shift is tied up with just overdoses,” says the police chief, John Lane.

Wrong professionals for the wrong trade: police should police while public health officials should treat. The \$1.1 billion should go to enhance and beef up the United States Public Health Service Commissioned Corps⁶ who are sworn to “Protecting, promoting, and advancing the health and safety of the Nation.”

“We just don’t have enough people to be dealing with this problem”

Not the job of the police, despite what drug czar Michael Botticelli says.

More people died of drug overdoses in 2014...

It’s sheer stupidity (or laziness) to quote 2014 statistics when we have statistics for 2015 as well as the three quarters of 2016.

60% [due to] pain killers ... over-prescription of pain killers

Meaningless numbers. Is it Oxycontin, Vicodin, fentanyl? Need specificity: vague generalities make no sense to the discerning reader.

Over the past 17 years, rates of opioid-overdose deaths have quadrupled

Then assign culpability. Last eight years it happened under Botticelli/Obama. Buck stops with the leadership. In private sector if the number went up eight years in a row the Board of Directors would fire the CEO.

... proliferation of cheaper forms of heroin and synthetic opioids

This is an illicit industry. The point indicates the reporter is foolish or uninformed. She is treating it as a legitimate business.

... depths to which opioid epidemic has penetrated U.S. communities

Obviously someone is sleeping at the wheel.

... a difficult debate over what created the problem

The answer is very simple: look at the public health triad (Agent, Host, Envi-

ronment). Obama and Botticelli were allowing the Agent (drugs) to flood the country. The environment is permissive with many drugs available in the drug bazaars. The host is using and getting sick and dying. The way out of the problem is to stop the flood of drugs while improving the environment and assisting the host. It is not a difficult debate at all.

... and what’s making it worse.

No need for fear-mongering, just concerted practical action (not speeches, summits, or community forums).

Policymakers are increasingly siding with the doctors.

This is inadequate because policymakers aren’t taking guidance from doctors who are competent at producing good results.

... to rescue people with addiction from the overwhelming cravings of their habit

What a sad word, “rescue.” The Massachusetts Model produced results: patients got sober and stayed connected to their primary care providers. If you think we’re on the Titanic and need rescue boats for those in the swim, good luck. That’s not the case where it comes to addiction treatment.

Suboxone mimics ... opiates without the “addictive high”

So what? The emphasis should be on “mimics opiates.” The presence or absence of “addictive highs” is a poor benchmark or barometer when considering “addiction potential.”

Chief Lane: “We have people here abusing methadone and suboxone.”

There you go. The police chief just supported my prior statement.

“They just trade one drug for another.”

Of course they do: that is the nature of addiction.

Such concerns have led to restrictive policies governing which physicians can prescribe suboxone...

You’ve made police into doctors and doctors into police (by making them mandated vaccinators). By that logic, mandating doctors to treat addiction is next (because medicine by mandate and not by choice and mutual agreement is the lasting legacy of ObamaCare).

...and how many patients they can treat at any one time

Make the sky the limit. Obama/Botticelli do it all by executive fiat anyway.

2 million [abusers]

What is the source for her numbers? Botticelli says we have an “epidemic.”⁷ Epidemic means at least 7.7% of the population is infected. For the U.S., “epidemic” entails nearly 26 million addicts. Her numbers are nonsense.

Addicts ... turn to the black market

A black market is an illegal traffic or trade in officially controlled or scarce commodities. Because of porous borders the so-called commodity is not scarce. Further, we spend \$31 billion⁸ in treatment annually (and if we use Ms. Park’s two million addicts statistic, that computes to \$15,500/year per addict paid by the taxpayer). Where then is the black market opportunity and for whom?

dangerous counterfeit opioids

The fentanyl and carfentanil are coming from China⁹ in container ships as precursors. They are downloaded at our ports and transported to the buyers, who from what it appears are legitimately¹⁰ ordering the precursors (prodrugs) from China.¹¹ Ms. Park is woefully inadequate in her research.¹²

... a bold \$1.1. billion proposal

Bold? We are already spending \$31 billion dollars! Without controlling drugs flowing into the country, no amount of money will solve the problem. Remember the Public Health Triad (Agent–Host–Environment). If you don’t control the mosquito you cannot control malaria.

... encourage medicine like subox-

one to treat people with addictions

None of the terms are properly defined, rendering this a pseudo-sentence with indeterminate meaning.

... and allow nurse practitioners and physician assistants, as well as doctors, to receive the proper training to prescribe the drug.

What is the current curriculum? Do you have a particular curriculum you recommend? How do you measure deficiencies? What article or monograph are you citing? Your article states that doctors need only eight hours of classroom education to be certified to prescribe Suboxone. Are you recommending other measures?

[Switzerland and England] ... disperse “small” amounts of heroin

Look at the UK-Switzerland¹³ and USA-Switzerland¹⁴ comparisons. You’re comparing apples and oranges.

“We tend to look at addiction treatment in a black and white way,” says Dr. Joji Suzuki

How should it be looked at?

... director of addiction psychiatry at Brigham and Women’s Hospital

It’s politically incorrect to call it addiction psychiatry: Mr. Botticelli has eliminated “addiction” as a stigma word. He’d insist you rewrite Suzuki’s title as “substance user¹⁵ psychiatrist.” This PC rewrite equates three categories: the lawful doctor, the patient taking medication, and the drug pusher.

“These drug-based treatments are effective”

But Dr. Suzuki’s publications¹⁶ all pertain to his inpatient work. He followed nobody long-term. On what basis can he state that the “drug-based treatments are effective”?

“... but overall the medical culture has not embraced them.”

I have not seen any of Dr. Suzuki’s papers on “medical culture” and the “reasons” for not “embracing” “drug-based treatments.” In their absence, he has no right to

make general claims, let alone pontificate.

The key is to think [of this in terms] similar to the way people take statins to lower cholesterol or insulin to keep their blood sugar in check.

Please review the statin paper¹⁷ and my comments on the diabetes analogy below. If Dr. Suzuki as a psychiatrist in the narrow field of “substance use” cannot opine on statins, surely Alice Park is even less qualified to do so.

People with addiction may be dependent on the drugs to keep them clean

Ms. Park is being politically incorrect by using the word “clean” as opposed to, I guess, being “dirty.” Both words were banished by drug czar Botticelli.

... addiction as defined in the psychiatric manual

The “psychiatric manual” Ms. Park is referring to is called DSM-5. For comparison, see Botticelli’s SAMHSA definition.¹⁸

“People tend to confuse the difference between dependence and addiction,” says Suzuki.

These are old terms no longer in use, Dr. Suzuki.

[N.b. I’ve omitted Dr. Kishore’s technical analysis of physiological dependence versus addiction due to its length. It discussed how multiple neurotransmitters contribute to reward and addiction.]

Study after study supports the effectiveness of drug-based therapies for opioid addiction.

Ms. Park completely omits opposing views¹⁹ that challenge²⁰ this assertion.

People who take methadone and suboxone are better able to keep a job,

These are industry-sponsored studies²¹ if any. Comparing apples and oranges. Britain²² has socialized medicine while the U.S. does not.

... avoid relapses

Too loose a term. We need frequency of relapse, etc.²³

... and gradually reduce their need to continue using heroin or opioids.

Literature advocates for gradual taper, but the “system” does not allow enough time to do a 10% of the dose every other day taper.²⁴

That’s key to recovery...

Recovery is a loaded word that’s often ill defined.²⁵

... opioids can have a lasting effect on the brain

Hence “recovery” is a vague, loaded word.

... rewiring reward circuits and permanently altering the way people perceive satisfaction.

Even neuroscientists find it difficult to explain the simpler case of stimulants and there’s no comparable article on opioids in the medical literature. Park’s certainty is wholly unjustified.

“Once the brain is changed by addiction, that mechanism of choice is damaged,”

Addiction to what? Opiates? Stimulants? Sex and pornography?²⁷

What do you mean by mechanism, choice, or damage? Is this damage reversible?

... says Dr. Sarah Wakefield

I could not find a Sarah Wakefield mentioned by Ms. Park on the Massachusetts General Hospital Staff. There is a Sarah Wakeman²⁸ who seems to have done some work with the addicted, but she is not ASAM certified, ABAM certified, or a Fellow or Distinguished Fellow of ASAM. She is just a primary care physician whose addiction work focused on policy.

... medical director of the substance-use-disorder-initiative at Massachusetts General Hospital.

Dr. Wakeman (not Wakefield) is listed as the medical director of the Substance Use Disorder Initiative and the Addiction Consult Team at Massachusetts General Hospital (MGH),²⁹ an inpatient program. Consequently, there’s doubt she has compe-

tence in the long term care of the addicted individuals.

“It’s almost like a stroke in that part of the brain.”

The only pertinent article I can find is about smokers,³⁰ not those addicted to opioids, which affect very different areas of the brain. These facile comparisons are not backed up by any data.

“Someone with addiction can no sooner choose not to be addicted...”

There is nothing in the medical literature to back up this contention. My practice experience directly contradicts this claim. I called addiction a “Happy Disease”³¹ because of the number of people I have seen in my PMAI clinics who lead healthy wholesome lives.

“... than someone with diabetes can choose not to have diabetes.”

This comparison is completely incoherent. In diabetes, the diabetics crave sugar. We are not feeding them sugar cubes every few hours like medicine: we are giving them insulin to block the cravings, and we reduce their cravings further through lifestyle modifications. Sarah Wakeman is, in effect, advocating addicts to be given “sugar cube” equivalents of methadone and Suboxone instead of blocking their cravings with Naltrexone! Her analogy does not hold water.

There remains considerable stigma

Park veers off into the bushes again with the stigma business. In contrast, look at what I did in 2008, explaining why addiction is a “happy disease” to The Woburn Advocate³² in an article that got the maximum number of clicks for a long time.

... around using drugs to treat addiction

Drugs are but tools, just as guns are. The fault lies with the people behind the guns, not with inanimate objects. Similarly, drugs are tools to get an addicted person to a sober state and into a sustained recovery process.

People with addiction who are recovering with the help of medications like suboxone are stigmatized by members of popular rehab groups ...

For addicts who wish to stay sober there is Narcotics Anonymous.³³ For those who wish to stay on methadone there is Methadone Anonymous.³⁴ For those who wish to be on Suboxone or any other drugs there is MARA.³⁵ What are you grumbling about?

...like Narcotics Anonymous

These are “fellowship programs”³⁶ and this is a free world where people can associate freely.³⁷ Don’t grumble: start a group you like and ask Mr. Botticelli (who is sitting on \$31 billion) to support you. Let people do what they think helps them. Why do you have to coerce Narcotics Anonymous groups to take your Suboxone Takers when there are other groups where they can go?

... discouraging them from taking advantage of the social support that’s so critical...

Nobody is objecting to you or anybody starting a Suboxone user’s group. Stop driving square pegs into round holes.

Even the good intentions of the doctors are stymied by such old-fashioned resistance.

Okay, then ask the doctors with good intentions to start a Suboxone Anonymous. After all, a doctor started Alcoholics Anonymous.³⁸ Ask Dr. Wakeman not to sit idle but start a Suboxone Anonymous Group just as Dr. Robert Smith did in 1935 with Alcoholics Anonymous.

... physicians are restricted in how many patients they can treat with suboxone

Who is your message for? Botticelli already raised the number of patients a doctor can see from 30 to 100³⁹ to 275. What’s the problem?

... in 2016 USDHHS expanded the number to 275 and allowed nurse practitioners and physician assistants

to prescribe the drug as well.

So what is your gripe now?

Still, many doctors don’t prescribe suboxone.

Did you ask the doctors why? Might there be a reason?

... 90% of the prescriptions for it are written by just 6,000 of the 32,000 doctors in U.S. certified ...

What a revelation. Despite what you’re trying to imply, these are not heartless doctors. They see Suboxone as an inadequate way to help their patients, meaning that most doctors who practice sound medicine see no value in this drug, Ms. Park.

The certification, issued by the [DEA], involves eight hours of training on both medical and legal issues...

Make it 4 hours! Make it 1 hour! Who cares? Give it to 10% of the Workforce⁴⁰ like France did⁴¹ when Suboxone was introduced there in 1992.

... no medication alone can be the answer to this epidemic.

So what is the moral of the story? If you’re shilling for more Suboxone to be prescribed, come straight out and say so, and ask Botticelli to start public clinics (as was done when methadone was first introduced here in the 1970s).

... increase options available to people with addiction

What else do you suggest besides Suboxone?

... reduce the stigma of looking for help.

Who, precisely, should reduce this “disease” of “stigma”? Aren’t psychological triggers something that puts the patient into proximity of non-stigmatizing professional doctors?

The boy [is living in] his third home in his 4 years.

Start opium dens⁴² like in the past so when “users” become recumbent they can be watched over by a caregiver.⁴³ They can have babysitter services while they get

high without stigma, as BHCHHP⁴⁴ does. Start orphanages. [N.b. There is obvious sarcasm in Dr. Kishore's replies here and elsewhere, provoked by the way politicized medicine has painted itself into a corner.]

.... mother ... was also a drug user

So what? Addiction is a young adult disease. It has no genetic link, meaning males and females are at equal risk. However, females tend to get pregnant. Better account for this factor when you design a service for the "user."

mother ... left him when he was 8 days old,

What do you suggest the Mom should do? Please advise.

... his great-grandparents were awarded custody

The child was hopefully screened for this placement.

[boy was then given to] his grandmother

Okay, it is a screening issue if the grandmother is a "user" too.

... grandmother [now] serving 180 days in jail

She is a "user" under Botticelli definition, not an addict, and should not be jailed.

... her partner is serving 360 days for child endangerment

Ask Botticelli to unmess this mess.

public intoxication

If private intoxication is preferable to public intoxication, please set up a "safe site."

driving under the influence

That is a public hazard. Because they are "users" under your preferred definition, Botticelli and cohort have to set a safe level, just like with alcohol.

While incarcerated, neither will receive treatment for drug abuse;

Why so? Did you check with the Sheriff?

... cities like East Liverpool don't have the resources...

Why so? Can you ask Mr. Botticelli to loosen a million dollars for East Liverpool from his \$31 billion?

... or the training to provide it.

Training is only 8 hours. Ask Mr. Botticelli to either shorten training to 30 to 60 minutes and offer it on the internet, or mandate all doctors to give out Suboxone.

"When they get out, they will probably go right back to what they were doing, is my guess," says [Police Chief] Lane.

If you think they are not going to get treatment when they get out, ask your news magazine to advocate. And if you can forecast the future, and it's this bleak, you should advocate as well given your authority in the community.

[Photo caption] A homeless addict trying to get clean in East Liverpool, Ohio, says her addiction has exhausted the patience and resources of family and friends who tried to help

Have a heart, Ms. Park. Please mobilize the community. Don't denigrate the community where people are living. When you use the wrong tools for the wrong trade, things go horribly wrong. Good luck with this PR piece for Suboxone, Ms. Park. East Liverpool will need it, given the faulty direction you're charting from your journalistic pulpit.

On January 14, 2017, *The Washington Post* posted an article entitled "I'm a doctor who wants to treat addiction, but the rules won't let me" by Douglas Jacobs. This remarkable story is in desperate need of cross-examination by Dr. Kishore, who had to slog through writing "of unbelievably poor quality for an MD" to measure it against the truths it hid through misdirection. At least by interacting with the article, we arrive at a "transformative work" that could actually inform the readers as to what's truly going on. The same font style cues apply

here as with Dr. Kishore's dissection of the *Time* article above. Dr. Kishore has moved the penultimate paragraph to the top to better frame the issues and enhance overall clarity.

Herein lies our nonsensical system:

Can you call this a system?

We

Whom are you referring to? Speak for yourself. Use the word "I."

physicians have

David A. Fiellin M.D.⁴⁵ with his partner Dr. O'Connor at Yale University (a premier research center) set up the "system" in 2000-2001. Address your concerns in an open letter to the doctors at Yale who set up the "system" you've characterized as "nonsensical."

little trouble prescribing opioids

Not so fast. Prescribing opiates comes with many checks and balances:⁴⁶ DEA number, written prescription, limits on amounts, audits by DEA, Board of Medicine regulations, etc.

the very drugs

Not so fast.⁴⁷ Opiates are not the only answer for pain. There are many modalities.⁴⁸ Paracelsus observed, "All substances are poisons, there is none which is not a poison. It is the dose that differentiates a poison from a remedy." Consequently, the difference between medicine, drug, and poison must be properly recognized.⁴⁹

that

Drugs do not fly into people and get them addicted like a mosquito infects a person with malaria. The Drug, Set, and the Setting contribute to Addiction + Choice.

get people

Don't call patients people. Patients are under the care of a doctor. People can do what they want. There is a major difference. Patients are under a trusted caregiver with knowledge. People, of course, are exercising free will.

addicted.

General consensus is 8% to 12% get addicted while 88% to 92% use appropriately. It is the doctor's call to divine the risk factors.

But despite

There is no correlation. You've just compared apples to oranges.

an epidemic

Which "epidemic"? There are multiple "epidemics" and multiple factors⁵⁰ contributing to the disease state and the spread of disease.

where 91 Americans die every day of opioid use,

Please review the CDC paper⁵¹ for the multiple contributing factors.

we face arbitrary roadblocks to prescribing addiction treatment

It is not as dire as you make it. There are provisions for override⁵² in all regulations.

such as training sessions and caps on the number of patients who can receive lifesaving medications.

Why are they capped? There are always provisions for overrides. Is your panel of 275 patients full? [After this point, Dr. Kishore examines the article's title and its opening paragraphs.]

I'm a doctor [start of article title]

Dr. Jacobs is a Resident Doctor or Doctor in Training. He is not licensed to treat independently until he completes his residency and gets his license.

who wants to treat addiction

I'm glad he wants to treat addiction. Dr. Jacobs has to get the necessary Board Certifications⁵³ before he can start practicing.

but the rules won't let me [end of article title]

"The rules won't let you"?! They should not let you!! Dr. Douglas Jacobs, you are not licensed in Massachusetts according to the Board of Registration in Medicine Physician Profiles⁵⁴ website. This is so obviously a public relations piece, replete with bottles of Suboxone on prominent

display at the top!

Dr. Douglas Jacobs is a resident physician at Brigham and Women's Hospital in Boston. Hence he has to do everything under supervision, including writing this article. I wonder if his supervisor approved this piece.

Mr. B undid his arm bandages and revealed two large, gaping wounds where he injected his heroin. He lay back in his hospital bed, looked up at the ceiling and said with a quivering voice, "I can't inject into my veins anymore because they are all shot. I know I have a problem, Doctor. I've been trying to quit, but it's so hard."

We need more information. Is "Mr. B" homeless? Does he have a job? Is he insured? Who is his primary care physician? What treatments were tried? We need all this before we can judge the case. Dr. Jacobs does not provide enough information but wishes to wring sympathy for his "cause."

Mr. B (I'm identifying him only by his initial to protect his privacy)

Nice that you protected his privacy. Did you seek his consent before you used his case record for this article? Consent is paramount in research.

had been using heroin for 20 years after originally being prescribed a common opioid, oxycodone, to treat his pain.

Dr. Douglas Jacobs is giving us bits and pieces of information that slant the story without giving us a full sketch or picture of the case. In medicine we call it grand rounds: there is a format one should follow so as not to bias the audience.

He, like many others

How many did you treat?

who had fallen victim

Victim?

to the opioid epidemic,

Who declared this "epidemic" and when? What was the plan devised for

warding off the "epidemic"?

was trying to quit, but methadone hadn't worked for him.

Where did he get his methadone from? Who gave it to him? Did you review the records? Did you talk to the treater who gave him methadone? Is the story true?

"It made me feel ill," he said.

At what dose did it make him "ill"? Is it a dosing issue? Are there blood levels drawn? Is he slow to metabolize? Is it the formulary issue? What are the symptoms of his being "sick": nausea/vomiting? Abdominal cramps? Rash? The details are needed.

I knew of a medication that would treat his addiction

Wow! What an innovative genius you are! I'm being sarcastic because Jacobs is not a licensed doctor in Massachusetts and as such (as in the military) he works under the command and control of a licensed doctor. Dr. Jacobs, please do not claim more authority than you really have.

and possibly save his life.

Just one medication and your Mr. B.'s life could be saved! Did you report your attending physician to the Board of Medicine for cruel and unusual punishment of the patient?

It has been around for years,

Many drugs are around for years. That is no credit to the medication. What is required is case matching: is this the appropriate drug? Ignoring this is akin to malpractice.

is simple to use

It has a pretty complicated sublingual and buccal absorption. Swallowing inactivates the drug. It is not that simple.

and is safer than other options.

What, precisely, are the "different" options Dr. Jacobs considered?

Sadly,

Why "Sadly"? That is Dr. Jacobs's fate and reality till he completes residency and gets his license.

I can't prescribe it.

So what? You work under an attend-

ing physician who can prescribe it. If the patient is suited for care by this drug (and if deemed extremely necessary), SAMHSA⁵⁵ and NAABT⁵⁶ maintain websites for referral to an appropriately licensed and certified physician in the area.

We need to fix this.

Who are the royal “We”? What do you mean by “fix” this?

The drug’s name is buprenorphine, which was approved by the Food and Drug Administration in 2002.

Good. You should research DATA 2000⁵⁷ as well as Dr. O’Connor and Dr. David A. Fiellin, two endowed professors at the famous Ivy League Medical School at Yale University who researched and launched the drug for the federal government in 2001.

Once absorbed into the blood, buprenorphine targets the same receptor as opiates, partially blocking their effect and limiting the symptoms of withdrawal.

Dr. Jacobs failed to mention that once Buprenorphine leaves the system, in six to eight hours all the withdrawal symptoms come back with double the vengeance!

Decreased respiratory drive, which can occur with other opioids and can lead to death in overdose, occurs at a very low rate⁵⁸ with buprenorphine.

However, the combination with benzodiazepines is lethal, which most addicted individuals take to get to sleep!

As such, it has become the first-line treatment for opioid addiction,

Hold a minute: first line of treatment? I heard that sobriety is the first line of treatment!

but many patients like Mr. B still have trouble getting access to the drug.

There were 1,045,910⁵⁹ doctors in the U.S. in 2013. You stated 3% are certified to prescribe Suboxone: that equals 31,000

physicians. In contrast, the whole nation has only 23,000 cardiologists!⁶⁰ Cardiac conditions are the #1 problem for US residents! We have 610,000⁶¹ deaths from heart related conditions in the U.S., but 570,000⁶² deaths from addiction.⁶³ The manpower supply is not the problem to treat addictions—it is plentiful. According to your own statistics, it is the care system that is at fault.

Unfortunately, buprenorphine has been limited by regulations

Limitations were created by Dr. Jacobs’s own physician colleagues at Yale Medical School in 2001. Please draw them into the discussion for article completion’s sake.

that significantly hinder the drug’s widespread acceptance.

There are reasons why doctors⁶⁴ have reluctance with Suboxone Practice.⁶⁵

Any physician who wishes to prescribe buprenorphine has to take an eight-hour online training course.⁶⁶

What’s wrong with that? Is training bad for you?

Physicians don’t have to be specially certified to prescribe other medications

Now you are comparing addiction medicine with treatment of other diseases? Every specialty has multiples of training programs!

most physicians aren’t even aware that such barriers exist.

Whose fault is that? If you want to be a doctor you pass MCAT and go to medical school. Similar systems exist for all specialties and professions! You are living in the Stone Age, Dr. Jacobs.

Unsurprisingly, 97 percent of physicians⁶⁷ are not certified to prescribe buprenorphine.

The 3% who are certified amounts to a whopping 31,000 doctors! Much more than the 23,000 cardiologists we have in the country!

Arbitrary rules

Those so-called “arbitrary rules” were established by Dr. O’Connor and Dr. Fiellin. Did you contact them for comment?

handcuff

Wow! A very strong word! Are you paranoid?

the few physicians who can prescribe buprenorphine

What heroes!

capping the number of patients that each certified physician can treat

What is your wish list? How many can you treat? What exactly is your idea of treatment?

In 2000, federal legislation limited the number of patients undergoing buprenorphine treatment to 30 per physician in the first year, and 100 thereafter.

In July, new legislative changes increased the cap to 275 patients.

So that is very good! The capacity is trebled plus you did not mention they brought in Nurse Practitioners and Physician Assistants⁶⁸ into the fold. That is vast capacity!

this represents an improvement, I am glad you grudgingly “acknowledge” this.

it still limits access to crucial addiction treatment ...

What other “crucial addiction treatments” are you looking for? Please explain yourself.

prevents physicians from devoting their entire practice to opioid treatment

#1 You are in training. #2 You do not have a license. #3 You are working under limited license or somebody else’s license.

#4 You do not have training or board certification. #5 You have years to go before you can start a practice. #6. By the time you get to practice, the addiction epidemic may be over, as we have seen with AIDS, smallpox, cholera, etc. What is your beef?

Because of these caps, some stable patients may be forced out of bu-

prenorphine treatment prematurely

Have you seen this happen? Are the doctors you work with so callous as to force patients out to make more slots?

to make room for a new patient with a more urgent need.

Once again you cannot speculate in medicine. If you have facts and figures, provide them or retract this article. This type of writing is hazardous to the public.

Patients like Mr. B, finally able to admit that they have problems with addiction, may have nowhere to turn.

Once again, Mr. B admitted to having a problem. But as an adult he made a choice to leave. You could have used section 12 A but you obviously felt this type of restraint is not needed. So what is the beef?

Buprenorphine has been singled out for regulation

In this land we have a code of federal regulations concerning food and drugs passed by the Congress. If you have an issue you are welcome to take it up with your Congressman or Senator.

because it is the first addiction treatment that is safe enough to be prescribed at a regular doctor's appointment.

Once again there is the issue of Drug Set, and the Setting. Addiction has to be viewed in the lens of that particular triangle. Drug itself is only part of the equation of treatment.

The United States has always placed strict rules on addiction treatment

You want to go to Canada? Saudi Arabia is even better: they cut the hands off alcoholics. Are you serious about "strict rules"?

partly because past addiction medications such as methadone could lead to overdose or illicit sale on the black market.

Who is selling it on the black market? Your patients? Doctors? What is the point of this sentence? The police are not doing

their job right?

But buprenorphine is different.

What is blinding your objectivity here?

While buprenorphine can be sold illicitly⁶⁹

Are you saying there is nothing wrong with that? Ask the Department of Correction in Massachusetts: they will tell you how it comes in Bibles and is sold for \$70 a pop.

physicians can switch a patient-turned-seller to methadone

This is not easy for multiple reasons: 1. patient acceptance to go back to re-orientation. 2. "slots" availability, etc.

which is administered in specialized clinics to prevent such activity

The whole purpose of Suboxone is to shut the methadone clinics! Now Dr. Jacobs wants them back in the picture! The policy is incoherent.

Additionally, the risk of buprenorphine overdose is one-fourth that of methadone, as a 2009 study⁷⁰ of 16,000 people in Australia demonstrated.

So you wish to condone 25% Excess Mortality?

Even if I completed all necessary training to comply with federal regulation I still wouldn't be able to prescribe the drug.

Why?

That's because at the primary-care clinic where I work as a physician-in-training, none of the supervising doctors are certified to prescribe buprenorphine.

Seriously? You're casting the blame on your superiors? In the military that is called insubordination. You would be on the path to be court-martialed.

I have been told that I shouldn't become certified

They are wise doctors!

"you don't want to attract those patients to your practice."

The saying is, they are acknowledging

their prudence. Sorry that they do not have your cowboy Wild West spirit. At least they are acknowledging their ignorance of an area they do not specialize in: that is truly wise.

It's true that many clinicians view patients with chronic pain and opioid addiction as some of the hardest to take care of

Is that not true in your opinion?

We often feel torn between treating real pain and prescribing opioids to feed an addiction that could end in death.

You are so confused, Dr. Jacobs.

This is frustrating because even with the best intentions

Perhaps you and Mr. Botticelli could found, promote, and join the self-help group called Blamers Anonymous.

we are caught between pain on the one hand and overdose on the other.

So talk straight, Dr. Jacobs: what is your solution?

But this is a false dichotomy.

What is the correct dichotomy?

Treating addiction with buprenorphine instead of with opioid painkillers may make these interactions less frustrating,

Please run for Congress and change the laws.

This can and should be a positive feedback loop.

Now you are totally talking through your hat, Dr. Jacobs.

If more doctors become familiar with addiction treatment,

You want to teach them? Who should teach them? Medical Schools? Addicts?

stigma will diminish and more physicians will feel comfortable prescribing buprenorphine.

You yourself are exercising your stigma by allowing a distressed addict who is probably mentally ill walk out from under your care. How good are you? It is like the

pot calling the kettle black.

But to unleash the potential of well-meaning physicians in combating our nation's opioid epidemic,⁷¹ the first step must be to remove the barriers to prescribing this medication.

That's a gigantic leap that applies scorched earth thinking to two centuries of progress.

Mr. B was found to have a bacterial infection in his blood, an extremely dangerous condition

Obviously if he poses a danger to himself or others by his infection, you can exercise your police powers (via Section 12 A petition).

Even so, he left the hospital before he could complete a course of antibiotic treatment.

Once again, Dr. Jacobs, if you are so concerned about the health of the patient you can issue a Section 12 A for involuntary treatment or Section 35. Further, what is the regimen you put him on? Are there other factors? Legal issues? Family issues?

He left, in part, because his opioid withdrawal symptoms were too disabling for him to deal with.

Have you heard of Section 12,⁷² doctor? If you are concerned you can "pink paper" Mr. B. Have you heard of comfort medicines? Have you heard of Vivitrol? Have you had a successful case of getting one anyone sober? Based on your screed you fit the pattern of a bottom feeder. Never state to yourself and others that you can help your patient in a healthy way.

He probably won't be counted among those who die of an opioid overdose.

You are pretty morbid, Dr. Jacobs: your mind constantly veers to death of your patients. Medical schools make us into a "can do" crowd, not a bunch of whiners.

But when his infection finally overtakes his body,

Why do you wish ill for your "patient"? Are you trying to guilt trip the entire nation? You said you are a doctor? I commend to you 7 Ways to Get out of Guilt Trips.⁷³

it will be the lack of access to addiction treatment that truly is to blame.

Wait a minute: that is a gross over-generalization, Dr. Jacobs. Further, "blame" is now the exclusive prerogative of its leading distributor, drug czar Michael Botticelli, as documented in detail by Selbrede.⁷⁴ Botticelli may not appreciate the usurpation.

The complicity of *The Washington Post* in prominently featuring this addiction "story" while bypassing ones of actual value is a more reliable bellwether of where history will eventually place the blame for today's rising death tolls.

In the next article in this series, we hope to probe the involvement of the United Nations in this crisis. The notion that administering a sobriety-enforcing medication like Vivitrol constitutes a human rights violation (and thus should be abandoned as a treatment option) cries out for a full examination. It appears that a frontal attack on the Biblical virtue of sobriety⁷⁵ is being launched from the long-standing seat of globalist power, an attack no less oppressive than the "evangelism equals genocide" formula the UN had previously endorsed. 🇺🇸

First 15 Articles in This Series:

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

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

Article Three: "The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down." Read it online at [Kishore3](http://bit.ly/</p></div><div data-bbox=)

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

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

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

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

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

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

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

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

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

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Article Fourteen: "How to Bury the Best Addiction Program Ever." Read it online at <http://bitly.com/Kishore14>

Article Fifteen: "Dr. Punyamurtula Kishore in the Eye of the Storm." Read it online at <http://bitly.com/Kishore15>

1. *Ethics and Society*, taught by Michael Gendre, Ph.D., at Middlesex Community

College in Bedford, Massachusetts.

2. Robert Higgs in *The Beacon*. Higgs further explicates the implications for national drug policy as well: “The drug war has brought tremendous infusions of money and power into the hands of its conductors, who would be crestfallen indeed if their effort had succeeded in reducing the use and trafficking they purport to be targeting. Such success would remove the foundation that supports their hold on money and power and hence would prove personally devastating to them, however, desirable it might seem to be in the abstract.” See <https://www.lewrockwell.com/2017/01/robert-higgs/fake-news-fake-politics-fake-policy/>
3. Glenn Greenwald in *The Intercept*. See <https://theintercept.com/2017/01/10/watch-how-casually-false-claims-are-published-nyt-and-nicholas-lemann-edition/>
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“First the Blade”

Dr. Rushdoony’s Influence on My Life

by Tim Yarbrough

[Editor’s note: This article is cast in two distinct sections. In the first section, the author explains how he arrived at his current convictions and what those foundations mean to him. The second section is, in effect, a recounting of what the author and his fellow believers are doing in light of those convictions, i.e., how he is implementing them in the real world. I have extracted this second section from an autobiographical statement provided to me by the author because it allows our readership to see what happens when theory is translated into practice. We exhort you to follow this article through to the end to fully see the connection. – MGS]

“For in Him we live, and move, and have our being ...” Acts 17:28

“God’s redemption involves the restoration of all things to their true relationship to Him as Creator and Redeemer. The source of all things is God’s eternal decree, and all things have their total and exclusive meaning in God.” (R. J. Rushdoony, *The Politics of Guilt and Pity*, p. 37)



We live eight miles from the north-west Alabama rural farm where I was born and raised. My own children were raised there until we moved in their teen years to the “city” within the same county. Mine was a simple country upbringing filled with meaningful work and simple values. Though my parents were not Christians, one of the great delights (and awful anguishes) of my early life was being across the field and staying the night with my godly grandparents. Retiring at night no later than 8 P.M., we grandchildren slept in the same room on an extra bed where my dear grandmother slept. The delight was that I got to hear that precious lady pray for all my brothers and cousins and their many sins. Those prayers were as refreshing as the taste of a spring-cooled watermelon on a hot August afternoon. Not content with having taken care of the primary sinners in the family, she would exercise herself concerning my sins and my need of Christ. What horrible anguish that precious lady caused my youthful spirit.

I was an early entrepreneur (having started my first business at age twelve)

and converted to Christ at the age of seventeen. Immersed in the dispensational doom dominant throughout the area, I was at least aware of the inherent conflict between this theological training and an optimistic entrepreneurial outlook. With no maturity of life-experience or mentors who could offer an alternative view, I allowed this conflict to breed instability and inconsistency in my decision-making and lifestyle patterns. To help matters along while in this state, I entered college, married, and we had three children in thirty-three months.

The tremors to this foundation began with a \$1 used book, A. W. Pink’s *The Sovereignty of God*. The implications were frightening because if he was correct, my existing theology was not just an illusion but a fraud. How I remember my heart yearning that Mr. Pink was correct, that God was *that* Sovereign, *that* powerful, *that* God. But?

Shortly thereafter, the theological earthquake came. At a conference in the spring of 1983, I obtained some writings by a gentleman named R. J. Rushdoony. I learned later that the pastor I obtained these from was a disciple and personal friend of Mr. Rushdoony.

Astonishingly, here was a Christian faith that was comprehensive, practically applied, advocating victory *for Christians* in time and history. I ordered Rushdoony’s *The Institutes of Biblical Law* in the early summer of 1983 (and received my first *Chalcedon Report* in October of that year).

When *Institutes* arrived, I opened it at the mailbox on our dusty unpaved country road and read (with a now-somewhat illumined mind) the fourteen-page “Introduction.” “This Bible is for the government of the people, by the people, and for the people,” he quoted Wycliffe as saying. “The concern was less with church or state than with government by the law-word of God.” My very existence resonated with these declarations. I cleared my schedule, hibernated, read *Institutes* for the first time coupled with another reading of the previously obtained books and a continual read through the Scriptures. My life was being redirected.

My Early Failure Corrected

At this stage in my life, I had some awareness of the “issues” but one discovers that new knowledge does not immediately translate into maturity

in character or wise lifestyle application. I had, up to this point, focused on national violations of the concepts of freedom and liberty that I perceived. Emphasizing concerns where I had no influence and no reasonable foundation for optimistic outcomes amounted to intentionally courting these frustrations, which, in their proper turn, nurtured a critical spirit that then became the master of my thoughts and tongue.

I brought this ill-conceived lifestyle baggage into our home. I chose to fight the culture war on battlefields where I ensured the defeat of my objectives because there was no influence. Heart-breakingly in many cases, I can see in the lives and conversations of others a choice to follow the same self-defeating path I had rumbled upon and the authoritarianism of their critical spirit serves primarily to defeat their professed objectives. Like me, most are blind to it—the people around them are not. I am thankful the internet was not around when this infection purposed my worldview.

It was here that Dr. Rushdoony had his greatest impact in my life. His continual emphasis throughout his writing and speaking labors on “first the blade” eventually led to the repudiation of my former framework and the formulation of positive direction through applied practical localism—beginning with self-government and correcting my family government miscues. Two primary directional questions were developed because of Dr. Rushdoony’s insistence on the absolutely sovereignty of God in every area of life:

Question 1: What does God **require** me to think about that?

Question 2: What is the **wisest way to implement** what God requires me to think about that?

These two questions were the founda-

tion to what has become known throughout our area as the Circles of Influence. The emphasis stabilized my thinking and brought consistency to my character over time. All the young people, churches where I have taught, community classes, homeschool groups, our public readings groups, etc., have all been exposed to this methodology of determining and assigning God’s priorities to the decision-making process in a comprehensive manner.

Because of these exercises over many years, I do not have to create diverse starting points when discussing economics, education, health care, arts, business, money, church, civil government, war, oaths, marriage, children, etc.—the starting point is always the same: what does God, in the Bible, require us to think about that? That consistent starting point requires no mental gymnastics, no compromises with humanism, polytheism, dualism, or any of the other myriad of man-centered attempts at dethroning our Lord. Of course, in many circles, it is interpreted, quite correctly, as the battle cry of an advancing army.

Localism and First the Blades

I recently posted that Sunday, November 6, 2016, was a tremendously encouraging evidence of the work of God in that I was fully aware that on that day there was preached in the United States more Election Day sermons than if you combined all of them that had been preached in my lifetime. Another brother noted to me in conversation that there were probably more Election Day sermons preached on that day than since the 1700s combined! I think his observation is more accurate than mine.

Immediately after my post, another individual, with good intent I am certain, stated that all we had to do now was to make sure those sermons were Biblical and right. My very spirit rose up in thanks to God for using Dr.

Rushdoony to teach me what I shared in response (paraphrase):

It is true that the probability is high that many of these sermons need maturity being that they are newly sprung forth. But are we not witnessing God’s bringing forth of “first the blade.” I have now lived nearly sixty years and am fully aware that some of these blades will die due to lack of sunshine, a lack of water, a lack of nutrients, etc. Some of them will die because they will be stepped on and crushed, some mangled by the weather beyond recovery. *But shall we not recognize that without “first the blade” there will be zero that will ever reach maturity? I have learned to be filled with rejoicing and thankfulness when God gives us “first the blade” for it is there that He nurtures encouraging hope, gives direction for future endeavors, and strengthens the inner man for another crop. If those blades are to die or not be able to withstand the storms necessary, let it not be because we did not attempt to nurture them or offer what protections we can in their moments of weakness. For who knows the mind of God or will give Him counsel to His own doings with His own blades? If He has put us there, let us arise and advance as caretakers of our Father’s crops.*

If you have read Mr. Rushdoony and his emphasis on “starting,” one cannot miss the significance of the victory tones of his influence and his guiding of my perspective here.

“First the blade” was also instrumental in spurring the *intentional* development of our apprenticeship/mentoring program via businesses, counseling, and community-based classes. What incredible lessons have been taught us in these past thirty-plus years as God has brought more than four hundred young men and women under the influence of a comprehensive gospel through these endeavors!

Dr. Rushdoony, whom I never personally met, counseled me many

an evening through his writings and encouraged me to see my early experience as a young believer who could find no mentor as a Providence of God for direction. I knew it was a problem, and that God intended me to offer a solution to that problem where He had planted us. Hence, God led us to vow before our Lord that, if at all possible, no young person throughout our area would go without a willing mentor. It takes a lot of time, a maturing in your own discipleship, a patience in God's process, a willingness to watch failure, but mostly, it must be an *intentional* lifestyle. Shall we not, by God's grace, run after them before we watch them try to stand alone? The young man and the young woman need that great visionary antidote for life: a victorious hope in the Crown Rights of Jesus Christ!

My County, My Communities, My Cities

I was thirty-five years of age before a genuine brokenness for my county, our local communities, our local cities—the place where God planted us to leaven—began to dominate and restructure my life's mission. Indeed, much is wrong and we will yet pay a heavier price for it, but God influenced us through Dr. Rushdoony: plant where you are; plant *intentionally*; and maintain awareness for “first the blades.” It is there, in the sprigs that sprout, the seed that swells, the ground that cracks, where hope for the potential of the mature harvest will first appear. Dr. Rushdoony's great lesson to my life and home is best summed up, so I think, by Pierre Viret:

In reading the Scriptures we learn the theoretical, but we are never good theologians until we practice our theology in divine letters, and never shall we comprehend it well without being exercised in it by various trials, by which we come to the true understanding and knowledge of the matters we read of,

and taste the goodness and assistance, help, and favor of God. By this we see how blessed they are who trust in Him who shall never forsake them. For apart from this we speak only of the Holy Scriptures as armchair generals, and as those who discuss the war or other matters after only hearing of it, with no understanding or experience of it whatever. (Pierre Viret, *Letters of Comfort to the Persecuted Church*, translated by R. A. Sheats, p. 18.)

Our communities, so my experience teaches me, have never been offered the paradigm of a comprehensive, victorious Christian worldview marinated in the aroma of a conquering King. “The meek shall inherit the earth”: “first the blades.”

SECTION TWO (Extracted from Tim Yarbrough's biographical statement)

I have owned and operated my own businesses for forty years, which has taken me to several nations and three continents. Our business group has helped successful apprentices launch a number of businesses and we are constantly working with new endeavors and trying to help existing businesses. I teach classes to our Christian young men and women on the dominion orientation of owning businesses and have helped launch over sixty different enterprises. A lot of my direct work today is consulting with companies for energy and structural efficiencies.

The following are a few of the items which we are working on throughout our community (county).

James 127

James 127 is a work that flows from the combined efforts of two of our local congregations, in which we seek to identify widows in distress and meet their basic life needs (including housing or house repairs) while engaging their families with the requirements of God's

law in terms of their relationship with the widow. By “engaging their families,” we mean visiting with them and teaching them (whether they're believers or not) what God's law requires regarding widows. It is a great way to explain the gospel because of endemic lawlessness. In addition, we have written some short position papers that we use with other churches in the area and are actively working on more substantial position papers for this aspect of the endeavor.

What we have discovered is that pastors and congregations who are anti-nomian and/or dispensational are open to the value of this aspect of God's law because they can see it clearly. It is what we call a necessary bridge work. Our rural county has over nine hundred widows. We have recently purchased nine acres to develop into homes (and have one already which a family has moved into) for genuine younger widows (by death, Biblical divorce, abuse) who homeschool and want to continue to do so. Our goal is to put up a building there this coming year to house outsourced work from various companies we are contracting with. This way, the families can live and work together, supplying their needs in a community of peers with the support of the local congregations. One of the goals is to teach them the skills to run the company so that it can then be delegated to them.

Home Education Mentoring Families

All of the CR (Christian Reconstructionist) families in our area are home educators and a large number are basic Reformed as well. There has been a great hue and cry about Christians getting their children out of government schools but not a lot of active evangelizing of them to do so. This project, which we have practiced for some years, is being formalized for launch after January 2017. The framework here is

that we are training our existing families, some in their second generation, to become specifically assigned mentoring families to those seeking to move to the home education model. Our plan is to hold five-county introductory “meet and greet” meetings in different locations where interested families can meet both first and second generation home educators and talk with them one-on-one. From those meetings, the interested families will be invited to three different hospitality meals at the homes of existing home educators just to get to interact personally. Our aim for this coming year is to help launch another five hundred children out of the public school sector by this process.

In addition to the homeschool evangelistic program, we teach in different existing homeschool co-ops. Among our CR participants we have taught economics, history, Greek, music, philosophy, etc. At present I am teaching one particular co-op with the following approach:

1st hour: Life Styles of the True and Faithful in which we seek to define, explore, and apply basic lifestyle principles. As an example, the first one in this series is *Why Should Anyone Trust You or Anything You Say?* The premise is that one must be willing to embrace that they have a duty to earn the trust of others by being trustworthy in both word and practice—including in their home.

Next 30 minutes: This is a class on “Who Said That?” wherein we take the declarations of a historical figure, read them, and discuss the implications. Of course, attendees try to guess who “said that.” The goal here is to get them to see and understand the different philosophical approaches to life and why the Biblical view is superior.

Final 30 Minutes: Biblical Economics: Understood and Applied

All three of these teaching segments are designed for significant interaction.

Deeper Outreach at Multiple Levels

We meet constantly with our County Commissioners, mayors, city councils, etc., providing them with instructions from the Scriptures, history, and present-day problem solving. As a group, we have pored over our county, city, and school budgets and are preparing to provide privatization alternatives (we did this in 2002 and the politicians did not want to give up spending other people’s money). We are planning to launch a countywide program identifying the tremendous benefits of everyone becoming “debt free” and that there is a way to do that.

Tied to this is the launch in January 2017 of our classes for training Proverbs 31 men (see verse 23 of that chapter). Our textbook will be *The Institutes of Biblical Law* with a specific emphasis on what the local problems are that can be solved at the local level (certain things that are federal and state concerns require a different approach). The goal is to have qualified individuals prepared to run for every open county office in 2018. It must be understood that the courage for interposition will be a necessary component.

At present, with all the groundwork we are and will be doing, our game plan is to run on a idea: Restoring Community Through Faith, Freedom, and Frugality using Article 1, Section 35 of the Alabama Constitution as the platform launching pad: “That the sole and only legitimate end of government is to protect the citizen in the enjoyment of life, liberty, and property, and when the government assumes other functions it is usurpation and oppression.” We have one group here in our county, another group that we will be teaching in Colbert County, and this year I am making my first attempt to teach this

class online. These classes *all require* the undertaking of community based projects that are intentional and where one can actually exercise influence.

Historically, we developed a program in our area where Christian families who saved their money and were able to buy their land and the material to build a modest home had access to organized donated labor to build that home debt-free. So far, we have built seventeen of these. This approach reaches across all kinds of denominational barriers via the homeschool community. What we are now doing is combining some resources (Lord willing) to purchase thirty acres in the local area (the price per acre drops significantly when you buy more acreage). Then the young men and/or young families will be able to purchase the land in increments of three to five acres while paying for that land at the thirty-acre rate. The goal is to allow them to own and build with a reduced cost function and without debt. This is an effort entirely premised on inter-generational thinking and planning. Such intentional capitalization for benefit to future generations also holds forth promise that sacrificial examples will spur greater maturity in those generations and their vision will go beyond where we have been.

We put on three major conferences each year, one at our congregation (fall—3-day) and two at Pastor Jim’s (spring and fall—one evening and one day). The young men and women govern this and they are simply excellent at handling it. Their work here has a wide impact and influence.

We carry on a public outreach at our fairs, trade days, etc., where we set up booths and prepare literature to pass out, films to see, and training for young and old in one-on-one apologetics. This is great training.

Continued on page 26

Resource Rushdoony

by Andrea Schwartz



When R.J. Rushdoony passed away in the early months of 2001, many wondered what would happen to the Chalcedon Foundation. The question arose: Can a ministry that began in 1965, primarily focused on the lectures and writings of its founder, survive his death?

Well, almost sixteen years later, it is safe to say that under the leadership and guidance of Mark Rushdoony, not only has Chalcedon survived, but it has emerged with a renewed focus to make sure Rushdoony's titles remain in print, and also to publish manuscripts that were completed awaiting publication. A slogan emerged that graced banners at our Extending the Reach events with Rush's picture on them which simply read: *Read Rushdoony*.

And that is precisely what has happened. People in greater numbers began to read his material. Parents in the homeschooling movement who had benefitted from his efforts and life work (often unknowingly so) began to do more than just concern themselves with which school curriculum to purchase. They became hungry for a full-orbed faith which applied to every area of life and thought—one that could embrace a thoroughly Biblical worldview.

So Chalcedon's president, Mark Rushdoony, and its board members, along with ensuring that Rush's written material and audio sermons and lectures were available for purchase, made the bold move to also have them accessible online for anyone with an internet connection. One must admit that this is not a customary marketing plan; but it

was a Biblical one in line with Matthew 10:8 which instructs, "Freely you have received, freely give."

Our faithful supporters appreciated the opportunity to continue to access materials as well as share them with those they wished to reach with Chalcedon's message that the Christian faith is a faith for all of life and that God's law is the means by which we conquer the world in Jesus' name. Little did we know in 2009–2010, as we revamped our existing website, that right around the corner was the cultural phenomena of social media and the ubiquitous nature of smart phones. Over time, it became obvious that our website wasn't capable of meeting the new status quo technologically. What's more, we realized that in order to respond to the growing appetite for Chalcedon's message, we needed to make some significant changes so that people searching on Google for R.J. Rushdoony and Chalcedon would end up with accurate results from us rather than from detractors.

Resource Rushdoony

I am happy to report to our supporters that a renewed Chalcedon website has been worked on for over a year to produce an internet user experience that will not only allow people to read Rushdoony, but to make use of all of Chalcedon's resources as well. To give you an idea of what this project entailed, let me share some numbers.

of Magazine issues from 1997 to the present—162 (and more back issues being added regularly)
 # of Magazine articles from 1997 to the present—1579 +
 # of Research articles—1018 +

of Audio albums—150 +
 # of audio tracks—nearly 2000
 # blog posts—350 +
 # of books/e books—150
 + assorted videos, position papers, and journals of Christian Reconstruction

Thanks to the efforts of my faithful colleague (Jill Rouse—Dr. Rushdoony's granddaughter) and a host of capable volunteers, we have categorized by topic this entire body of material. What's more, thanks to a faithful supporter who had produced transcripts of the audio lectures, we now have a website architecture that allows for most of our material to be searched for key words and Scripture references. This material reflects more than just Dr. Rushdoony's works. It includes like-minded writers who have contributed to Chalcedon over the years and their articles and books.

We also are partnering with a web development company whose owner is a dedicated, theonomic, Reconstructionist homeschooling his ever-growing family. He and his colleague provide us with an opportunity to enhance our web presence while keeping true to our mission and vision.

Restore

One of the things we endeavored to correct with this refresh of our web presence was the absence of good biographical information on R. J. Rushdoony. Thus, our new site has extensive background information on Rush, along with biographical material on his life, his family roots, and photos of him from childhood to his active work with Chalcedon. This will improve our SEO

(search engine optimization) so that interested persons will hear from us rather than detractors.

Research

Now visitors to www.Chalcedon.edu will have the opportunity to research by topic, author, format, and language (for those materials that have been translated into other languages). They will encounter a user experience very much akin to behaviors they are used to on popular library and commerce sites. And they will have access to examine material before they choose to purchase. In short, material will be available for pastors to prepare for sermons, students to include Chalcedon material in school papers, and students of Biblical law to have a powerful search tool to gather the particular information they seek.

Remind, Renew, Reconstruct & Restore

The “About Chalcedon” section reminds the reader that Chalcedon’s ministry is not underwritten by foundations or grants, but by the contributions of its underwriters and monthly supporters. The new website hopefully will renew their commitment to help Chalcedon continue to move ahead with equipping the church to renew its mandate to disciple the nations and reconstruct every area of life and thought to the honor and glory of the Kingdom of Jesus Christ. Our “Give” section makes it easy to fund this important work along with financing special projects that will further enable Chalcedon to restore society to a Biblical base.

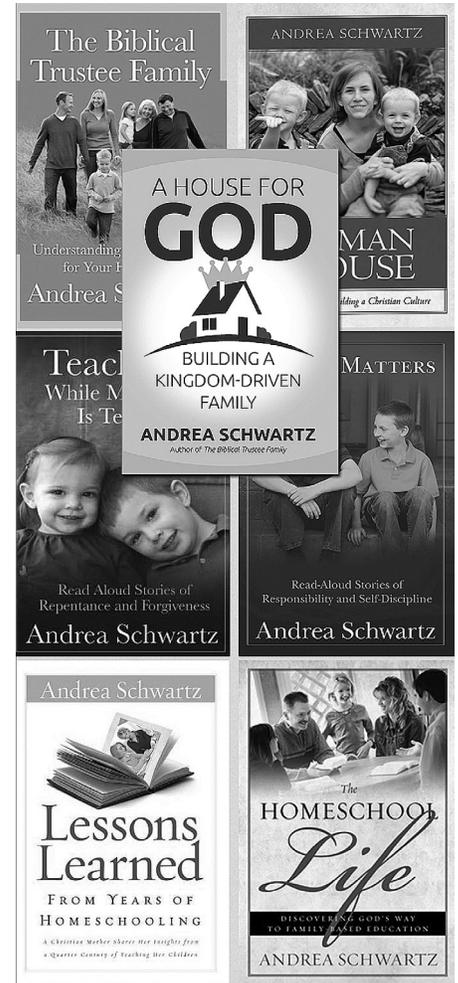
Reaching Out

Those who have worked with us to develop the revamped site have told us over and over how unlike any other site the Chalcedon site is. One comment we heard repeatedly was, “Many organizations are narrowly focused but attempt

to look bigger and more influential than they are. Chalcedon is different. Yours is a ministry with vast resources and our task is to help people know just how important you are.” Every step along the way, our own focus and determination to advance Chalcedon’s message rekindled as we could see the potential that lay before us. We have added Virtual Master Class Webinars for young people, along with providing men and women individual online studies to enhance their understanding of Christian Reconstruction. Our “Connect” section will keep people up-to-date about these events and others. We have added a Faith and Action Blog, encouraging supporters to share how they are applying Biblical faith throughout their lives, in order to encourage others. This, along with our three existing blogs, will feature regular blog contributions in other languages, along with translations of our books and materials so that Chalcedon’s reach will extend throughout the world.

Is there a better time to reconstruct than now? 🏠📖

Andrea Schwartz is Chalcedon’s family and Christian education advocate. She educated her three children through high school, and has written books on homeschooling, the family, and developing effective women for the Kingdom of God. She is the author of two children’s books for families to read together: *Teach Me While My Heart is Tender: Real-Along Stories of Repentance and Forgiveness* and *Family Matters: Read-Along Stories of Responsibility and Self-Discipline*. Visit her website at KingdomDrivenFamily.com to find out more about the Chalcedon Teacher Training Institute, a mentoring/study program designed for women to help them in their Kingdom service. She resides in San Jose, CA with her husband of over 40 years. She can be contacted at Andrea@chalcedon.edu.



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Selbrede... Dr. Kishore cont. from pg. 19

pubs10/10123/index.htm

59. <https://www.statista.com/topics/1244/physicians/>

60. https://www.medaxiom.com/clientuploads/documents/Workforce_Analysis.pdf

61. <https://www.cdc.gov/heartdisease/facts.htm>

62. <https://teens.drugabuse.gov/national-drug-alcohol-facts-week/drug-facts-chat-day-drug-use>

63. How many people die from addiction each year? 2013 data: About 570,000 people die annually in the U.S. due to drug use. That breaks down to about 440,000 from disease related to tobacco, 85,000 due to alcohol, 20,000 due to illicit (illegal) drugs, and 20,000 due to prescription drug abuse. If you want more information, check out NIDA's site at cdc.gov.

64. <http://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2016/01/15/few-doctors-are-willing-able-to-prescribe-powerful-anti-addiction-drugs>

65. <https://www.thefix.com/content/hard-to-kick-suboxone?page=all>

66. <https://www.samhsa.gov/medication-assisted-treatment/training-resources/buprenorphine-physician-training>

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puncturing-the-boundary-between-medicine-and-politics/

75. This virtue is echoed in Stoic, Greek, and Roman cultures as well.

Yarbrough... First the Blade cont. from pg. 23

We have a number of other activities, such as our public reading clubs, minister newsletters, and instructions to judges and other public officials reflecting our objective to demonstrate that the ideas of CR are well founded in both Scripture and history. The work here is now influencing similar undertakings in six other Alabama counties. Our prayer is to reach all sixty-seven counties in the state and that such work would be undertaken locally and grown organically. We are often asked, but we honestly do not have nor desire any formal organization for our endeavors. What we have discovered is that the free market works just as well in the influence market as it does in the product/service market. We consider the example of Acts 8:1–4 to be one of the greatest examples of genuine leadership in all of history.

One of the latest developments has originated with a young man in Bibb County who has developed an excellent method of creating a news alternative online for his county. He's still working out the bugs but he has been successful so far and we hope to duplicate what he is doing in our own county this spring and encourage it across our state. His initial process for gaining access to readership was simply a stroke of brilliance and its most notable feature is that we then govern the conversation. This is a frightening prospect for enemies of the gospel and Kingdom of Jesus Christ.

Our greatest obstacle and challenge is the toxic creation of dependency by families, churches, and the civil government. Our second greatest challenge would be antinomianism (but there is

a way to work with that), followed by dispensationalism (but young people are abandoning that in droves here) and dualism. The need to apply wisdom in confronting these and other obstacles has never been greater nor the opportunity more favorable.

We do not have full-time people on these initiatives because we determined long ago that our local work would be funded by those actually involved (an idea that we gleaned from one of Dr. George Grant's books, as well as from the example of David in the Scripture). We determined that if something was worth pursuing, one of the questions that must be answered "yes" is that it also be worth paying for.

Personal mentoring/counseling also consumes, on average, twelve hours a week of my time. As we say, it is an intentional lifestyle. Actually, it is a glorious lifestyle.

Until His Enemies Are His Footstool,

Tim Yarbrough

Deut. 5:29 🇺🇸

Tim Yarbrough (b. 1957) has been married to Deborah since 1977 and has three children: Erick (b. 1978) married Cheryl and they have two daughters: Aliyah Rose (15) and Chloe Diane (12); Emily (b. 1979) married Keith Lacy and they have two sons: Brantston (14) and Tristen (12); Ernie (1981) married Myra and they have two sons and a daughter: Ridley McCheyne (7); Cameron Tyndale (4); and Nora Evangeline (1). His family has attended the Trinity Free Presbyterian Church since 1993 and was one of its founding member families. He has served as an elder since the organization of the congregation.

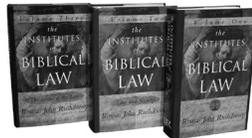
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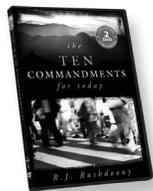
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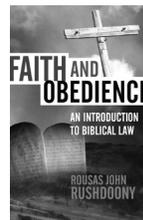
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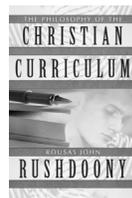
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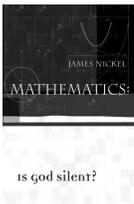


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book was instrumental in launching the Christian school and homeschool movements.

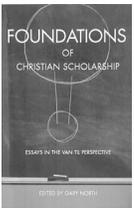
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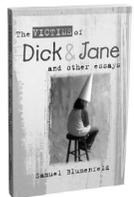
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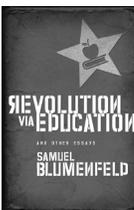
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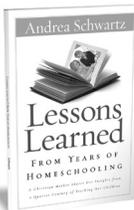
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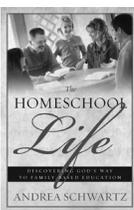
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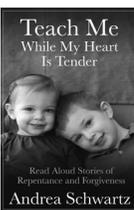
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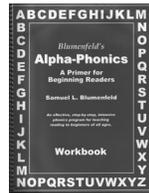
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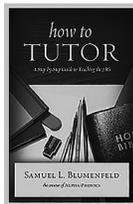
By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant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

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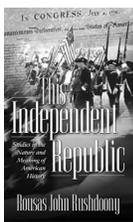
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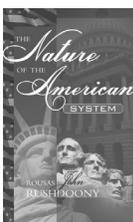
American History & the Constitution



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

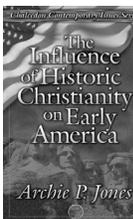
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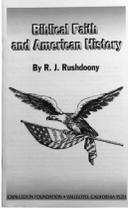


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not perfectly) shaped culture, education, science, literature, legal thought, legal education, political thought, law, politics, charity, and missions.

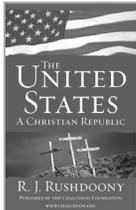
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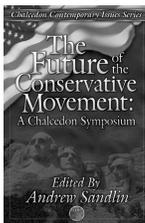
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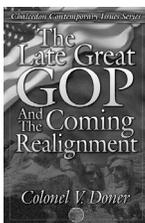
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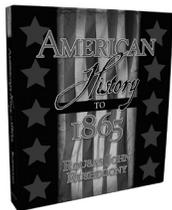
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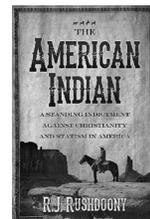


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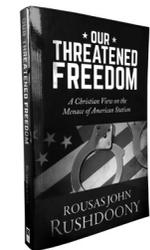


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A Standing Indictment of Christianity & Statism in America

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

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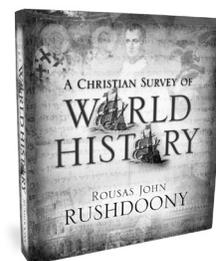


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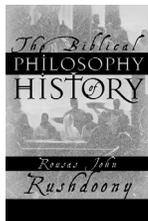
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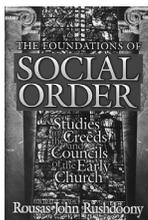


Church History

The "Atheism" of the Early Church

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

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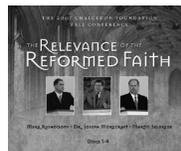
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The Death of Meaning

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

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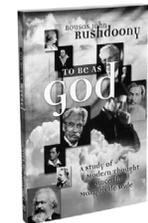


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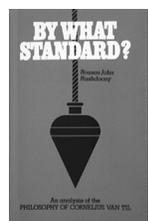
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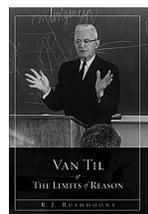
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By R. J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity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

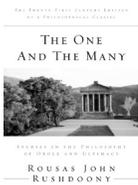
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Van Til & The Limits of Reason

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

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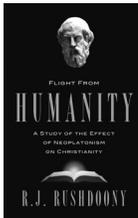


**The One and the Many:
Studies in the Philosophy of Order and Ultimacy**

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

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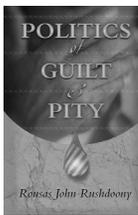


**The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity**

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

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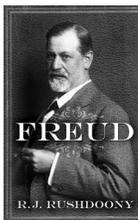


Revolt Against Maturity

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

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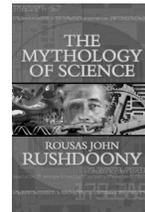


**The Cure of Souls:
Recovering the Biblical Doctrine of Confession**

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

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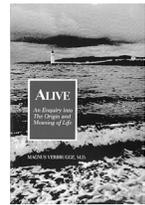


Science

The Mythology of Science

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

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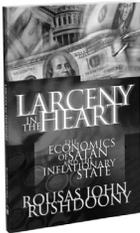
Economics



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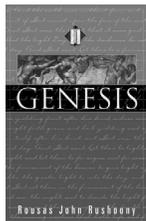


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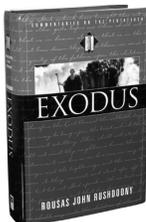
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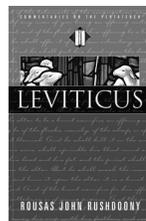
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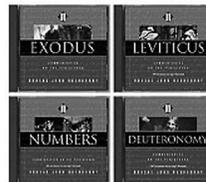
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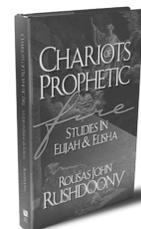
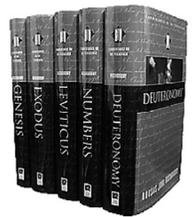
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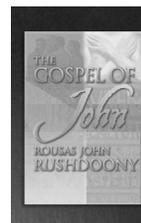
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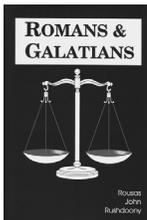


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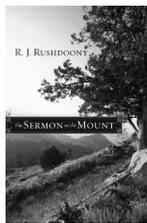


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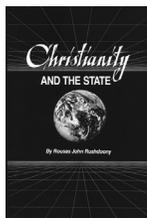
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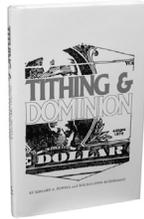


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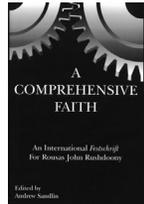
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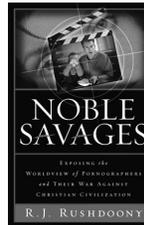
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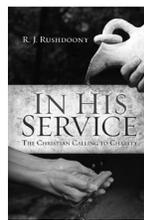
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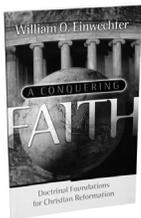
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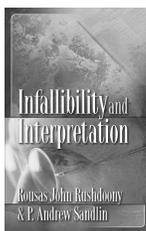
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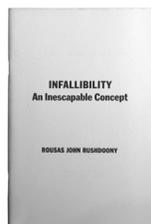
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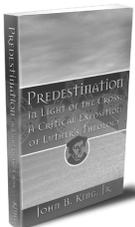
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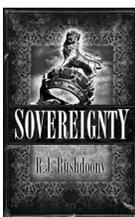
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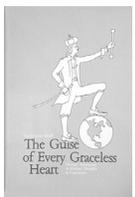
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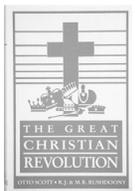
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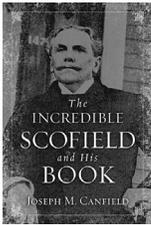
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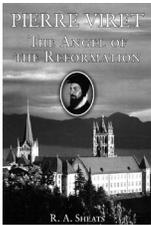
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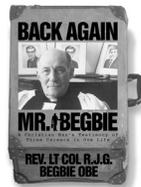


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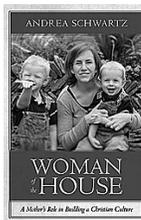


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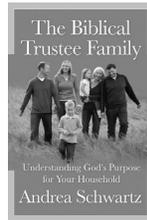
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