

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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Editorials

2 From the President

What Gospel Do You Believe In?

24 From the Founder

Titanism

Features

4 Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State

Martin G. Selbrede

9 A New Hope for Uganda

Ronald W. Kirk

13 Tactical Considerations for a Biblical Reformation

Paul Michael Raymond

19 Present Yourself Approved

Andrea Schwartz

Columns

22 Merlin's Nightmare by Robert Treskillard

Reviewed by Lee Duigon

27 Product Catalog (Year-End Sale...30% Off Ends Jan. 31, 2015)

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What Gospel Do You Believe In?

By Mark R. Rushdoony



What gospel do you believe and preach? This sounds like such a simple question, but not all Christians

are on the same page regarding the definition of such a basic element of the faith.

The Simple Gospel

Early in the twentieth century, the Fundamentalist movement tried to resist growing Modernism by self-consciously focusing on what it saw as the most essential tenets of the Christian faith, its *fundamentals*.

An emphasis was placed on the message of saving faith in order to counter the Social Gospel. The Fundamentalists emphasized that the Second Person of the Trinity was incarnate in human flesh, lived a sinless life, paid the penalty for our sins by His death on the cross, and rose again the third day. Those who repent of their sins and believe in His atonement for theirs are saved from damnation. This became known as the *simple gospel*.

The error of Fundamentalism was that it was itself a retreat, a fall-back position to the essentials as its leaders defined them. It was a truncated message. The simple gospel, while true, does not represent all that the gospel is. It is only a statement of what we mean when we say we are saved by the blood of Christ. It does not address all that Jesus Christ is in the gospel message.

What is Salvation?

Salvation in Scripture is more than “going to heaven” or “not going to hell.”

“The error of Fundamentalism was that it was itself a retreat, a fall-back position to the essentials as its leaders defined them. It was a truncated message.”

In a familiar text (Matt. 7:14), Jesus said “Strait is the gate, and narrow is the way, which leadeth into life ...” Salvation is to an eternal life that begins when we enter the gate. In Acts 2:28, Peter echoed these words by referring to salvation as “the ways of life.” The simple gospel speaks of “the gate” but does not reference “the way.” Evangelical churches tend to be good at describing “the gate” to eternal life but not so good at pointing out “the way” of eternal life.

Why? The modern church tends to use the term *salvation* as a reference to justification by faith alone. It tells the sinner who professes faith, “You are in the gate; you are justified.” They then stop there, perhaps fearful of mixing works with grace, but nevertheless leaving the way of the new believer quite vague. The correct course is not to confuse faith and works but to demand faithfulness of all who profess faith. Jesus clearly saw the way as an extension of a man’s entrance into the gate by faith.

The simple gospel rightly sees entrance at the gate by faith as an event. The theological equivalent is to say justification is an act. We can say we were *saved* (past tense) but this is also

our present and continuing status (present perfect tense). This status was often referred to when salvation was used in the Old Testament (the Hebrews being “saved from Egypt” or “saved from” enemies).

Salvation also meant the ongoing blessings salvation provided, so we see references to God’s “garments of salvation” and “wells of salvation.” Salvation in the Old Testament often referred to an ongoing protection, and was referred to as a “shield,” “helmet,” or “horn” of salvation. Paul used almost identical “armor” terminology in the New Testament to describe our ongoing life of salvation. Salvation is an ongoing status because eternal salvation begins at the gate but it is manifested in our walk of faith, our faithfulness. The act of justification is always accomplished by regeneration, so we continue as new creatures in Christ, “born again” to an empowered life of faith.

God’s salvation is a big-picture, covenantal salvation that transcends the individual. This is why God could tell Israel and later Judah of the terrible judgments that were coming on them yet still refer to Himself as the God of salvation.

What Is a Gospel?

Our word “gospel” means more than just “good news.” It comes from Greek words that have as their root *evangel* (hence the word *evangelize* and the noun *evangelist*). The word had a long history before its Christian use. It originally referred to a messenger who brought good news. Before modern

means of communication, a messenger was dispatched to report, “Thus says my master.” Good news was often rewarded. In Greek thinking, good news was attributed to the gods, so the messages were sometimes accompanied by sacrifices. There was, then, a religious connotation to the evangel.

The religious meaning of evangel was amplified by the imperial cult, which was the deification of the Roman emperor. This began with Julius Caesar and was firmly established in the reign of Augustus. Everything about the emperor was good news, an evangel, or *gospel*. Since the emperor represented a divine blessing or even presence, everything about him had an aura of religious sanctity. His rule was itself a form of grace.

Ulrich Becker, writing in the *New International Dictionary of the New Testament Theology*, quoted a decree of Greeks in Asia in 9 B.C. which marked the birthday of Caesar Augustus:

It is a day which we may justly count as equivalent to the beginning of everything—if not in itself and in its own nature, at any rate in the benefits it brings—inasmuch as it has restored the shape of everything that was failing and turning into misfortune, and has given a new look to the Universe at a time when it would gladly have welcomed destruction if Caesar had not been born to be the common blessing of all men ... Whereas the Providence (*pronoia*) which has ordered the whole of our life, showing concern and zeal, has ordained the most perfect consummation for human life by giving to it Augustus, by filling him with virtue for doing the work of a benefactor among men, and by sending in him, as it were, a savior for us and those who come after us, to make war to cease, to create order everywhere ... and whereas the birthday of the God [Augustus] was the beginning for the world of the glad

tidings [in the Greek the “evangel”] that have come to men through him ... Paulus Fabius Maximus, the proconsul of the province ... has devised a way of honoring Augustus hitherto unknown to the Greeks, which is, that the reckoning of time for the course of human life should begin with *his* birth.¹

That was the gospel of the imperial cult. Its salvation was by Caesar.

When the word *gospel* was used in the New Testament, it immediately conveyed a messianic theme and was, in fact, a challenge to Rome’s gospel. In the New Testament it is Jesus Christ who brings in a new order and hope to the world, because He is a King like no other and His Kingdom will know no end.

This claim was not lost on the Romans. Pilate was anxious to ask Jesus if He claimed to be a king (Luke 23:1–3). In Acts 17 a crowd dragged Jason from his home because he was known to be a Christian friendly to Paul and Silas. The charge against the Christians was that they “turned the world upside down” (v. 6). What had the Christians done to warrant such an accusation? The charge was that the Christians “do contrary to the decrees of Caesar, saying there is another king, one Jesus” (v. 7). This concerned everyone in Thessalonica (v. 8). Why? Because the claims of the gospel co-opted those of the imperial cult. The gospel of Jesus was being substituted for that of Rome.

Caesar’s gospel was messianic. He would be a blessing to mankind, the consummation of life, the savior who would create a new universal order. It was more than political promises, it was a faith that these things were certain.

Likewise, when Jesus cast out a demon (Matt. 12:28), it represented a faith whose implications He told the people to consider: “If I cast out devils

by the Spirit of God, then the kingdom of God is come unto you.” In fact, Jesus had already been proclaiming “the gospel of the kingdom” (Matt. 4:23; 9:35).

When Mark wrote, he called his account “The beginning of the gospel of Jesus Christ, the Son of God” (1:1). Mark used historical narrative to show what the gospel entails.

The gospel does include the message of personal redemption, but that is only how men enter the Kingdom. The gospel accounts revealed what the Kingdom itself was like. The miracles of Jesus and the disciples represented the new order that Rome’s Caesars could promise but not deliver. The Kingdom of God could turn grief to joy and want to plenty. It could heal sickness, suffering, and pain. The miracles represented the reign of Jesus, the King who had established His Kingdom. The gospel of the Kingdom of God represented the real new order.

To restrict the gospel to an individual’s conversion is to speak of the gate alone. The way of the Kingdom (Acts 2:28) is life lived in the reality that Jesus Christ is King. The gospel is an invitation to both personal redemption, and life as citizens of the Kingdom of our Lord. It is more than a complimentary benefits package. Reducing the gospel is more than a simplification; it represents a truncation of the message into a man-centered emphasis. The gospel is all the good news of who Jesus Christ is and all His Kingdom means in time and eternity. 📖

1. Becker’s source is given as E. Barker, *From Alexander to Constantine: Passages and Documents Illustrating the History of Social and Political Ideas* 336 B.C.–A.D. 337, [1956] 1959, 211 f.; cf. W. Dittenberger, *Orientalis Graeci Inscriptiones*, II, No. 458; for other data on background see G. Friedrich, *TDNT* II 721–5).

Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State

by Martin G. Selbrede

Part 5 in a series about medical path-breaker Dr. Punyamurtula Kishore



This is the fifth in a series of articles about Dr. Punyamurtula S. Kishore, the Christian doctor who innovated the Massachusetts Model of addiction treatment. Conventional addiction therapies based on substitute narcotics (methadone and Suboxone®) leave only 2% to 5% of patients who don't relapse back into full-scale addiction—with most of these alleged “successes” still being prescribed the substitute narcotic, creating other issues for the patients. In contrast, Dr. Kishore's sobriety-based approach is non-narcotic in orientation. His method doesn't lead to a miserable 2% to 5% success rate after a year, but a 37% success rate *based on hard test data*.

Massachusetts buried this medical miracle in its midst by incarcerating Dr. Kishore in September 2011 and withholding Medicare payments to his fifty-two treatment centers, causing their complete collapse. While the specious case against Dr. Kishore has dwindled despite the state's dirty tricks (read the four earlier articles in this series for the details), its threats to compel him to plead guilty have grown more strident and outrageous. Massachusetts greedily insists on keeping the Medicaid money it owes for services that Dr. Kishore faithfully and properly rendered, expecting him to write off all claims against the deadbeat state.

I returned to Massachusetts to meet with Dr. Kishore and his associates over

the last weekend of July 2014. There was more to learn on countless fronts. Two of the three stories we'll explore in this installment involve grim developments: how Massachusetts successfully imposed its folly upon the entire nation by statist force, and how it imposed a social engineering project of unprecedented scale upon its own citizens without their knowledge or consent. The third story, however, focuses on a beam of light in the darkness: the friend who sticks closer than a brother (Prov. 18:24), the man who faithfully supported Dr. Kishore through his continuing trials. We'll begin with this third story, which concerns the sentinel who stood by the side of the persecuted doctor in court hearing after court hearing, solely because he believed it was his Christian duty to stand with the innocent.

THE SENTINEL

Being pulled out of your house by the police at night without warning, taken to various lockups and court hearings, finally released with a GPS bracelet, being hammered thereafter in hearing after hearing as you watch justice perverted, inverted, and subverted (see article one in this series): such a string of demoralizing evils, designed to wear you down and make you cave in, inevitably make an impact on the target. When even your own attorneys begin to pressure you to plea bargain (once the insurance money funding their work ran out), you look in vain for moral support. The temptation is to capitulate and abandon your search for justice.

One Christian in particular, who learned of Dr. Kishore's situation in early 2013, was unwilling to see the doctor go to hearing after hearing all alone to wage battle against the mindless machine of statist force. Without this one man's investment of moral support in Dr. Kishore, we might never have had this story to tell. The power of one Christian to change the course of critical events by the most humble and personal means is an untold part of the ongoing drama in Massachusetts.

Therefore, before we turn to the *bad* and the *ugly* in this article, we would do well to understand the power of *good*, of godly compassion, in the profoundly simple commitment of one Christian to stand by Dr. Kishore as a loyal sentinel. Although he maintained a silent vigil of prayer in each courtroom hearing, his presence was a bulwark against the pressures mounting against the doctor to give up. By standing by the doctor he had befriended, this one man insulated Dr. Kishore against the temptation to compromise his principles. He helped to sustain Dr. Kishore's will to fight.

Closer Than a Brother

Herbert Uzochukwu, known as Brother Herbert, learned about Dr. Kishore's plight from Jerry Perera, and began praying with his senior pastor for the doctor. He went out to lunch with Dr. Kishore after a church service and came to realize what the doctor needed spiritually. He shared the Scriptures with Dr. Kishore because “we can only present his situation before God, but it

would help him to know this God for himself.” Brother Herbert perceived that Dr. Kishore needed prayer but also something more: he needed someone to be available for him as he continued to walk through this fiery trial.

“I felt deep compassion within me,” said Brother Herbert. “He needed my physical presence, praying with him before each court date, and continuing all the way through the proceedings.”

When asked about particulars, Brother Herbert answered that he was praying for three specific things on Dr. Kishore’s behalf: (1) for God’s strength in the doctor’s inner being to give him courage; (2) for vindication; and (3) for God’s intervention.

In sharp contrast to the state’s talking points about Dr. Kishore, Brother Herbert saw things very differently. “I believe he’s doing a good job. He has not invested of himself anywhere but in Massachusetts. He is helping addicts. He felt he was doing a service for society. He never had time for himself.” Despite these personal sacrifices for the afflicted that he was treating, Dr. Kishore came under the most savage legal attack. As a result, said Brother Herbert, “he felt betrayal from the system rather than appreciation.”

A Bulwark Against Compromise

While diplomatic in tone, Brother Herbert’s observations inside the courtroom were direct and to the point concerning Dr. Kishore’s original set of attorneys. “Their advice to plead guilty was just for their own benefit. They were more interested in how much money they’d make out of it.” When the insurance monies ran out, their strategy changed, and the pressure to plead guilty became intense. It was presented as the way to stop the hemorrhage, to stanch the bleeding, to stop the torture.

Brother Herbert had a “word in due season” for Dr. Kishore at this

crossroads. “What will be the outcome of your pleading guilty?” he asked the doctor, and then shared the story of the four lepers who sought relief from famine in the land of their enemies (2 Kings 7:3-20). As Brother Herbert explained it, the lepers reasoned among themselves in this way: “If we stay here, we’ll eventually die, but there’s food in Syria. If we go there, we’ll either eat or be killed. We face death either way.” So into enemy territory they went, God miraculously scattering the Syrian host so that the lepers fed not only themselves but all of Israel as well.

“Fight forward into enemy territory,” Brother Herbert exhorted Dr. Kishore. “You must defend what you believe in, even if it puts you into the hands of your enemies.” So Dr. Kishore wouldn’t misunderstand the underlying point, Brother Herbert made it clear that there’d be no deliverance on the human plane. Dr. Kishore had to throw himself fully onto God at this point: “Trust in God isn’t an empty slogan. There is no human solution. We believe in the God Who has all the power.” In effect, Brother Herbert was inculcating in his embattled friend the spirit of Shadrach, Meshach, and Abednego (Dan. 3:16-18): God can deliver me from the state’s hands, but even if He doesn’t, I still won’t bow down to it.

Brother Herbert took note of Dr. Kishore’s hunger for the Word of God. “Every friend makes a difference to him,” says Brother Herbert. “He told me, ‘Now I’ve finally seen the truth, despite all I’ve learned in years of study and practice.’” Most importantly is the consensus that has since arisen, says Brother Herbert. “All his Christian friends want him to keep fighting, to keep moving forward.”

Just Being There for Him

The only times Brother Herbert has missed a court hearing with Dr. Kishore

is when he was on a mission trip. “Most hearings I was there,” he says. He’s not there to understand the hearings (arguments over complex points of law), but “to pray throughout the proceedings and to lift up Dr. Kishore before God.”

“God will give me the words to share with Dr. Kishore to encourage him,” says Brother Herbert. “I see him not just as a public servant but as a human being, a brother, someone who has been doing the work of the Kingdom even while a nonbeliever, waiting for the appointed time to know God for Himself.” In Brother Herbert’s view, God used the “fire of affliction, the persecution, to bring Dr. Kishore to Himself.”

Brother Herbert sees God’s hand behind all that has happened to Dr. Kishore. “I believe strongly that God wants to use what’s already inside of him, what he’s already been doing, but to do so now in the Name of the Lord, consecrating his efforts unto Him.”

And what of the impact of Brother Herbert’s simple presence and prayers and exhortations upon Dr. Kishore? Let the doctor speak for himself on that point: “Brother Herbert spent countless hours, unpaid, with me. He’s like a rock. What a man. Not like my lawyers. Especially when I was down and out. He understands the person standing in front of him. His prayers are like no others.”

People take different roles in how they support Dr. Kishore. Brother Herbert was more a spiritual mentor¹ to the doctor, one who helped strengthen the doctor’s resolve to press forward against the massive weight of the state pressing down upon him. In the sixth article we’ll focus on another important supporting role: Dr. Kishore’s new attorney, who took up key elements of his case while the original attorneys were trying to squirm out of their role. In that future article, we will contrast

his sacrificial work with that of Dr. Kishore's nemesis: the Attorney General of Massachusetts, Martha Coakley.

THE CZAR

Having reviewed the Good above, it is time to consider the Bad and the Ugly. The Bad boils down to this: citizens of Massachusetts reading the first four articles in this series knew they were in the midst of the tragedy being described. Citizens of the other forty-nine states, while distressed that the great strides made by Dr. Kishore's research wouldn't be exported any time soon to their states, at least had peace of mind that the Luddite policies of Massachusetts would stay in Massachusetts. "We may not see the benefits of Dr. Kishore's work," they thought, "but at least we're insulated from the system that set out to destroy him, the system that promotes inferior status quo treatment regimens. We're relatively safe because we don't live in that state."

Wrong.

The man who was in charge of the Massachusetts Department of Public Health Division on Drug Abuse at the time of Dr. Kishore's arrest is no longer a Massachusetts official, when the damage he inflicted was limited to his own state and its jurisdictional limits. He worked at the Massachusetts Department of Public Health between 1994 and 2012, the last nine years of which he served as the director of substance abuse services. The takedown of Dr. Punyamurtula Kishore occurred on this man's watch. Dr. Kishore is certain that this man was the logical source of the misleading statement reported by NPR news correspondent David Boeri shortly after Dr. Kishore's arrest: "WBUR has learned that Dr. Kishore never got a state license from the state Department of Public Health to run addiction treatment programs." In this man's mind, "addiction treatment" means "metha-

done maintenance" or "Suboxone® dispensary," and since Dr. Kishore didn't use addictive substances to treat substance abuse, he was falsely smeared as an unlicensed practitioner of addiction medicine. No mention was ever made of his vastly superior success rates through sobriety maintenance and sobriety enhancement, the cornerstones of the Massachusetts Model he developed.

Before we reveal that official's name (if you haven't already guessed it), it is time to take a good hard look at that 37% success rate of Dr. Kishore's that we disclosed in the second article in this series. In contrast to conventional treatment programs that yield a 2% to 5% success rate after a year of treatment, this 37% is impressive—a figure that understandably fuels much of the outrage over the mindless attacks upon so miraculous a success. Is it an honest figure? Let's see.

The 37% Solution

In 1994, Dr. Kishore sent in four years of his practices' data for review, independent evaluation, and consideration for the AMERSA (Association for Medical Education and Research in Substance Abuse) award. This is the first time the 37% figure appeared, documented with sufficient rigor that Dr. Kishore received the AMERSA Award on November 17, 1994. The annual figure for his growing practices fluctuated between 30% and 40% up until July 2006, when once-a-month Vivitrol injections came on the market. When integrated with the Massachusetts Model, the sobriety rate changed.

In 2006, Vivitrol was only approved for treating alcohol addiction, but so many of Dr. Kishore's patients were polysubstance abusers (not merely "pure" alcoholics) that its effects on opioid addiction were being documented on the fly (rather than on the sly). How then did Vivitrol ever get approved for

treating opioid addiction? What motivated the FDA to approve it for such use in September 2010?

In the third article of this series, you learned about Dr. Kishore's National Library of Addictions and its ambassador program. Some of these ambassadors, including Thomas "TJ" Voller, went to Washington D.C. to testify about Vivitrol's impact on their addiction treatment. In a CNN news story of October 12, 2010, Voller can be seen on a brief video² discussing the impact of Vivitrol on his life. While mention of Dr. Kishore and the Massachusetts Model was conspicuously edited out, the voice-over narrator describes the "one doctor" who administered Vivitrol to Voller. That doctor was Dr. Kishore, whose work³ was a factor in fast-tracking Vivitrol for treating opioid addiction.

At this point, Dr. Kishore's sobriety rate far exceeded the 37% rate documented sixteen years earlier: the one-year-treatment success rate varied between 50% and 60% with the integration of Vivitrol into the Massachusetts Model. That means we have actually *underreported* the value of Dr. Kishore's work. And it was at this time that the state began its attacks on Dr. Kishore in earnest, culminating in his arrest eleven months later in September 2011.

Where Was the Official in Charge of the State's Drug Abuse Policy?

One would think that the Massachusetts official in charge of substance abuse treatment would be well-versed on these developments, instead of attacking Dr. Kishore and thereby maintaining the miserable cap of expectations that methadone and Suboxone® place on those in bondage to those treatment regimens. If he was unaware of Dr. Kishore's work and its significance, his competence in the role of the state's director of substance abuse programs must

be called into question: how can this man *not know* about the Massachusetts Model publicizing such well-documented results? And if he did know what Dr. Kishore had achieved, what motivated him to help kill this revolution in addiction medicine?

Neither of the options is particularly flattering to this official. On either basis, should he not have been removed from his position?

From one point of view, he *was* removed from his position. Michael Botticelli, the Massachusetts official in question, no longer works for the Massachusetts Department of Health. In 2012 he became the Deputy Director of the federal Office of National Drug Control Policy, and then became the Director in March 2014.

You see, Michael Botticelli is this nation's drug czar. From deep inside the state of Massachusetts to your doorstep: Massachusetts's problem is now everybody's problem. The systematic neglect and burial of Dr. Kishore and his Massachusetts Model now receives the impress of federal fingerprints upon it.

The Root of the Problem

The so-called Peter Principle asserts that individuals are promoted to their level of incompetence. That principle doesn't apply here, because the problem is more deep-seated than Botticelli's competence. The problem is that the definition of success has become disfigured beyond recognition. One is tempted to ask, "Cui bono? Who benefits?" But we are victims of media nonsense through self-inflicted ignorance: this is a real and present danger in our society. Let's consider an example.

Vivitrol should never be administered outside of a program like the Massachusetts Model, *but even if it is, its value is completely misinterpreted.* You and I become dupes under such misinterpretations. An Associated Press article

on Vivitrol use in Ohio appeared on June 22, 2014, quoting a sheriff's critique of a pilot program that "only three of 12 subjects completed the program and stayed off drugs."⁴ If you weren't aware that 2% to 5% is the best that traditional treatment programs deliver, you'd think the 25% success rate being criticized by the sheriff represented terrible statistics.⁵ The unwary would think, "Only 25% stayed off drugs? Dump Vivitrol and go back to methadone!"—namely, *back to a five times worse success rate.* This is why the traditional success rate chart hides the first month's 80% recidivism rate by simply cutting it off, as explained in detail in the first article in this series. That doctored chart (no pun intended) is reproduced in the reference of endnote 2 below.

Michael Botticelli operated in terms of popularly-held and militantly-propagated fictions during his tenure in Massachusetts. With his promotion to the position of national drug czar, the damage he has been inflicting has been wider in scope, deeper in impact, and longer-lasting than that of his predecessor. It would be easy to provide dozens of references to document the ongoing controversies in which he is mired. Your state may already have had the pleasure of a visit from Mr. Botticelli.

The point of all this, however, is a simple one. What was once merely a Massachusetts problem is now everybody's problem, as that state has exported its false expertise to the federal level. If you've been reading this series thinking the issues involved were provincial ones, think again. The man who evidently threw Dr. Kishore and the Massachusetts Model under the bus is now in charge of our nation's drug abuse policy.

But in respect to long-lasting damage, there's a worse problem than the promotion of Michael Botticelli to the position of the nation's drug czar. Our

culture is sustaining long-lasting damage in a form that has gone virtually unreported. It behooves us to now move from consideration of the *Bad* to an unnerving look at the *Ugly*: the actual long-term effects of methadone on personhood and gender identity.

THE SECRET

We must tread carefully here as we now enter the waters of a controversy so volatile, even doctors publishing in refereed journals avoid connecting the dots. Note the technical citations in the endnotes for this final section, which are necessary to preempt charges that we've put forward specious ideas without adequate foundation.

The effects of methadone in the body last much longer than that of heroin. Taken daily (as usually prescribed), its effects are effectively continuous. Some of these effects have not been fully reported or appreciated. One wonders if wider publication of these effects would have an impact on the methadone industry that authorities would deem unacceptable. Perhaps these effects don't receive airplay for a reason—particularly the effects upon males using methadone.

If that sounds conspiratorial in tone, consider a statement reported by CBC News on August 26, 2014: "Debbie Bang, the manager of St. Joseph's Healthcare Womankind addictions service, says she worries that this kind of research might dissuade men from entering a methadone program if they really need it."⁶ Research into what? The article's headline gives us a clue: *Methadone suppresses testosterone in men, McMaster research suggests.* The researchers were obviously surprised at their results: "In fact, when the study's researchers first started checking results, they actually had to go back and make sure they didn't accidentally test women by mistake because the testosterone levels were just so low."

Tip of the Iceberg

But even this report held back information. It's not merely that methadone use drives testosterone levels down in males; it also boosts female sex hormones in them. To compound these effects further, methadone affects the levels of prolactin in male patients, among other important hormones. A National Institutes of Health study published in November, 1981, "Hormone levels in methadone-treated drug addicts," documented these changes more than thirty years ago.⁷ Nonetheless, the chance that you know anything about this is essentially nil.

The effects of opioids (like methadone) have been revisited in the literature repeatedly.⁸ The increased concentration of prolactin in male homosexuals was noted as early as 1971 in *The Lancet*.⁹ But the clincher is how far back such effects of opioids have been observed. In 2005, Nathaniel Katz, M.D., publishing under the auspices of Massachusetts General Hospital and Harvard Medical School, lamented the lack of reporting on the hormonal effects of opioids: "Unfortunately, while barely discussed in the modern medical lexicon, opioids have negative effects on the endocrine system that have been observed for at least a century."¹⁰ Disturbingly, he opens his article by quoting from an 1839 report on the tea plantations of Assam: "the feeble opium-smokers of Assam ... are more effeminate than women."¹¹

Suboxone® (buprenorphine) also exhibits parallel effects on prolactin levels and more¹²—it's not just methadone that's the problem. To be free of these effects, look to the sobriety-based Massachusetts Model, not to the status quo treatments with their hair-of-the-dog solutions, miserable outcomes, and spurious side effects.

Dr. Kishore has personally observed

the feminizing effects of methadone on males being treated with it. Breast enlargement, development of female habitus (body shape), increased grooming behaviors, and more are part of the package. Use of methadone blurs gender distinctions. This makes for two strikes against reporting these effects: (1) fear that men who allegedly "need" methadone will spurn it once they discover the truth (see Debbie Bang's telling confession above), and (2) the explosive nature of gender politics and fear of backlash (making it remarkable that Katz was bold enough to even include "loss of gender role" in *Table 2* of his study¹³).

Loss of Gender Role

We've reported earlier that Massachusetts, rather than adopt the Massachusetts Model and work towards sobriety, continues to aggressively call for more methadone and more Suboxone®. By deceiving the public on the resulting implications for human endocrinology and its impact on gender roles, it appears as if a massive social engineering experiment is being conducted on the population without informed consent. This is, in fact, what Dr. Kishore believes is the case.

While true that homosexuals are disproportionately affected by drug addiction (at two to three times the rate of the general public), there remains a question of cause-and-effect. Stigma and social pressures are logically cited in this connection.¹⁴ Dr. Kishore believes there's a second element at work: drug addicts develop homosexual tendencies due to the blurring of gender roles by way of altered endocrinology. Both factors are actually in play, but the documentation of the more controversial second factor has been muted. We only hear about the first factor, which provides a useful weapon for shaming an ostensibly intolerant culture.

If Dr. Kishore is correct, one must

wonder if the national and state authorities aggressively pushing narcotic substitutes like methadone (rather than sobriety) on their populations are aware of the societal changes their policies are creating. The shifting of gender roles, the blurring of distinctions, even the mutation of political orientations under the influence of biochemical changes engineered through pharmaceuticals, could well be a powder keg waiting to explode. Dr. Kishore sees these drug policies as embodying the Biblical idea of "*pharmakeia*," a pejorative term that, as used here, means not only the poisoning of individuals but of society.

Responsible Journalism?

The facts are beyond dispute, but there are those who dispute the right to disclose the facts, as illustrated above and elsewhere. There are those who believe in methadone and Suboxone® so blindly that they'll charge us with irresponsibility for pointing out the side effects of these "valuable" drugs. Our view is that the *real* irresponsibility is the destruction of Dr. Kishore's PMAI treatment centers, which were then enjoying a 50% to 60% twelve-month success rate, to instead promote treatments with a miserable 2% to 5% twelve-month success rate (such as methadone).

It is *far more irresponsible* to promote abject failures like methadone, and to hide the massive social engineering project imposed on hundreds of thousands of people *without their consent or knowledge*, than to promote sobriety-based treatments that have worked miracles without tampering with gender roles within the state's population.

Until the critics confront *these* issues, their objections will continue to smack of total hypocrisy, and we are under no obligation to take seriously any backlash emanating from individuals or groups whose motives are so easily

Continued on page 26

A New Hope for Uganda

by Ronald W. Kirk



After nearly forty years of our life's pioneering work in education and applied Biblical faith, we discovered that work alive and well at Kasana Children's Centre, Uganda, a humble but extraordinary work of God. At Kasana and the other plantings of New Hope Uganda Ministries, the most desperate orphans have become part of new, real families to become increasingly powerful stewards of their country for Christ. A new educational effort promises to multiply this effect.

Here is the story...

Intro: Theological and Philosophical Background

Every move of God in the hands of men morphs and diffuses. No movement is a perfect expression of God's will, and so necessarily must correct and be corrected over time. Mastering God's ways comes hard for men. When we do succeed, therefore, God rightly receives the glory. For example, 1600 years passed before applied Biblical thinking came to ground a completely new civil order in Plymouth Plantation on the American shore. Such is our present condition.

I have spent my life attempting to mainstream the Biblical imperative into real life. After unsuccessfully seeking resources that would direct our desire for a strictly Biblical approach to education, God providentially introduced us to the Christian history movement. We caught the late movie actor and Christian Reconstructionist John Quade Saunders, then representing Marshall Foster's

Institute for Christian Self-Government, showcasing Biblical thinking via historic example on the 700 Club. We read of Verna Hall and Rosalie Slater discovering recurring themes of Biblical imperative in their historical research, resulting in the formulation of seven principles which they applied specifically to civil government.¹ We found these same principles had universal direct application to moral relational government, *and* direct application to the work of the dominion mandate—to the economic world of the sciences and arts of life.²

Soon afterward, through meeting and befriending Chalcedon's Martin Selbrede, a young disciple of Dr. Rushdoony, a more rigorously Biblical theology began to inform the work. Cornelius Van Til's humble view of knowledge by analogy and learning spiral as identified by Dr. Rushdoony in *By What Standard?* revealed an extremely important understanding of the recursive, deductive-inductive nature of sound applied theology, with good fruit the proper end.³

Through the dual recourse to Scripture and the best providential expressions of Christian history, we were able to derive and reduce to working principle—in a manner all sound theology does—a coherent, cohesive, rigorous and self-correcting Biblical system of education. Through the years of implementation, a refined, crafted curriculum and method emerged.⁴

Educational Background

Certain results arose from our efforts to build a strictly Biblical view and form of education.

First, we attempted to define the mature man or woman of God in character, faith, knowledge, wisdom, responsibilities, and skills of life. Clearly, men and women must be stewards of the home, including economic contribution to provide the material substance of Christ's Kingdom and the Great Commission, civil participation to build and maintain godly social and civil order, and the education and discipleship of children to maintain the generational covenant (Deut. 6).

A curriculum—methodologies and forms of content—arose out of the resulting identified goals of a godly education. Some are often almost embarrassingly humble and simple and perhaps part of the difficulty in persuading others of their importance.

A few methodological examples: Real character and accomplishment are formed from overcoming difficulty by faith. The student learns as a matter of course to engage an effort by faith in Christ, rather than exaction of accomplishment. The Lord brings the increase in due season. The teacher must not take the learning of any knowledge or skill for granted, but must provide content, example, and discipline to ensure holding no student back nor dropping any through the cracks. The Biblical model for all education is relational, not institutional, and derives from the family. Every child should prepare for eternity upon the dignity and value inherent in God's image. Every child must prepare for a life of service in Christ according to individual gifts and calling. Because of the variety of gifts and importance of all individuals,

Christian education is neither elitist nor egalitarian, but must provide whatever is necessary for success with every child (1 Cor. 12:4, 18–25). Understanding of the universe derives universally from a thorough understanding of the reflection of the Holy Trinity impressed onto Creation. The equal ultimacy of the One and the Many provides both the essential covenantal paradigm for all moral relationships and the essential organizing principle of knowledge for all of God's life subjects. School subjects are strategic life subjects.⁵

This developing theology and practice of education became a school in 1982, the Master's School in Camarillo, California.⁶ Educational practice in the school grew from the stubborn notion that as God is God, His Word represents reality and therefore there should be no gap between theory and practice, save what the divine disadvantage of faith requires. This latter is so that men do not presume upon God, but always make Him our first resort. The just walk by faith.

Relational Background

As the Master's School increasingly fleshed out in real peoples' real lives, Jay and Vicki Dangers, with their young children, joined us. Jay, born in Zaire of his missionary parents, fully intended to return there (now the Democratic Republic of the Congo) to minister to orphans. God had firmly rooted the Dangers' hearts in Africa.

Over the years, while we maintained correspondence and occasional visits here in the states with the dear Dangers family, our paths diverged. They took their vision to Uganda where they served orphans by "bringing the fatherhood of God to the fatherless" (Psa. 68:5–6).

First, according to the Dangers' testimony, the Lord desired that the Master's School should share the Biblical

"The community emphasizes civic responsibility for the establishment of Biblical justice and liberty. True discipleship at every level remains their fundamental aim. By all appearances the sons and daughters of Kasana are becoming their nation's leaders."

family model and other important features of Biblical living we had learned.⁷ Jay and Vicki attended our parent and teacher training classes.

As they eventually attained their final destination, the Dangers made new families of orphans and widows. It is difficult to fathom the degradation of the Idi Amin and AIDS orphans of Uganda. The children with parents do not fare much better as family culture has all but vanished under the murderous destruction Uganda has suffered.

At Kasana, however, parents, ministers, and educators give the children the most excellent formal education possible, given their limited resources and state imposition on the curriculum. Through much of their over twenty-five year history, the orphans and surrounding villagers gained the highest passing rate into secondary school under the English-style system. They have also had a significant rate of college entrance and graduation. But education does not end with books. The New Hope ministry, largely administered by Ugandans, inculcates Biblical manhood and womanhood, the fundamental importance of relationship, and an enterprising work ethic. The seven Kasana families of twenty or more children and true parents are from 70 percent to 100 percent self-supporting.

The community emphasizes civic responsibility for the establishment of Biblical justice and liberty. True discipleship at every level remains their fundamental aim. By all appearances the sons and daughters of Kasana are becoming their nation's leaders.

In passing, I should comment upon the extraordinary governance of New Hope Uganda. The local governing board consists of six members, including Jay, the founder. The other five members are Ugandans, highly accomplished folks who early came to know and embrace the Biblical worldview Jay and Vicki took to Africa. Board members' vocations include accounting and high level government work. Board member and "ethical" building contractor Peter Kiyimba Kasaka told me he was pleased to find that I was a professional landscape architect—someone who did real work. He said, "I thought you were just another Bible-thumper." I laughed and said, "I'm that, too." Peter, also an accomplished architect, told me his work is hard because he doesn't give bribes to inspectors.

In a first for New Hope non-board members, including my wife Christina and me, we were invited to a board meeting where we observed an astonishing combination of vision and down-to-earth, hard-headed practical judgment. It was at this meeting that New Hope Uganda launched a new work, christened by Godfrey Kyazze the Master's Institute for Education (MIE). This new work, a teacher's college and educational advocacy, is the brain-child of Godfrey and Dr. Gillian Kasirye with encouragement from Jay Dangers and the support of New Hope staff.

Transmitting the Vision, Philosophy and Craftsmanship of Education

From the beginning, Jay Dangers has required New Hope staff to plow

through my unpublished manuscript, *Get Wisdom! Making Christian Heroes of Ordinary People*, a legacy work that had served as the Master's School teacher training course text. This work intends, with an introductory theology, to persuade, inform, and mature systematic Biblical thinking as mentioned above.

Godfrey Kyazze had been studying my work and the work of the Foundation for American Christian Education for three years, unbeknownst to me. Godfrey worked as the curriculum specialist for the Kasana primary and secondary school. Having already been inspired with the promise of better things from true Christian education, he grew increasingly frustrated with the rigged fiat Ugandan educational system and curriculum, enforced as it is on all Ugandan schools, public and private. When I heard Godfrey give a sermon to the church at Kasana, I turned to Jay Dangers sitting next to me. "For years," I said through tears, "I have been concerned my work would die with me. I am no longer afraid it will. It is now in good hands."

As Godfrey reached out in various directions to find assistance and outlet for his growing vision, he met Dr. Gillian Kasirye, professor of curriculum development at Makerere University, one of the oldest and most prestigious of the educational institutions established under British colonial rule.

I learned from a government-sponsored white paper published in 1992, that while the goals envisioned for Ugandan education are downright Biblical down the list, their Horace Mann, materialistic, Enlightenment means are wholly inadequate to the task. In fact, they can do nothing more than perpetuate the poor work ethic and paper chase contemporary Ugandan education now inspires. Even at Kobwin Children's Centre, New Hope succeeded

"I learned from a government-sponsored white paper published in 1992, that while the goals envisioned for Ugandan education are downright Biblical down the list, their Horace Mann, materialistic, Enlightenment means are wholly inadequate to the task."

with the horribly abused Kony soldier-children using a Biblical approach. There they undermined the work of Satan in those children and reclaimed their lives for Christ. Only Biblical methods can redeem Uganda or any other nation.

Dr. Kasirye, too, has come to realize that her Ph.D. in educational anthropology from Columbia University in New York, apart from the sheer discipline it trained, is not much use in redeeming the Ugandan system. Gillian now shares the inspiration for a comprehensive life and culture in Christ, everything redeemed in the hands of the redeemed.

I should note that both Godfrey and Dr. Kasirye are mindful that their first duty is to their homes and their conduct on Biblical grounds.

The influence is growing. Recently, the first woman and first Christian has come to chair the Department of Education at Makerere. Previously, I am told that only witchcraft practitioners held this chair. Dean Betty Akullu Ezati is quite open to the work of MIE and has herself attended the initial lectures to begin training future faculty, the teachers of teachers for all of Uganda's schools. According to Godfrey Kyazze,

about twenty prospective faculty members attended the introductory classes held in the first half of 2014. Four of these are Ph.D.s, and two other college lecturers. In addition, many other of the attendees are accomplished educators at various levels. Attendees are excited and piqued by what often appears a radical but appealing view of life and education.

MIE already has support from Christian leaders in government, education, business, and Christian ministries all around Kampala. The Christian first lady of Uganda, Mrs. Museveni, has long supported and encouraged the New Hope Ministry.

MIE's vision is to train a faculty of professors who understand and can reproduce the concise, accessible, and systematic Biblical view of applied faith and education described here. It is a tricky deal. MIE's task is to train Christian worldview teachers without violating (at least in the beginning) the state's educational mandates. We are all confident in the ability to do so because our approach so closely aligns with the government's own goals. Ultimately, we pray that this work will tear down the walls of state fiat education and place its responsibility with the family where it belongs.

My part in this venture is two-fold. I am assisting Godfrey and Gillian in further articulating and refining the basic systematic theology of applied faith and its educational implications. Toward this end, my very capable wife and I shared for a month last September practical Biblical thinking and otherwise contributed to planning meetings. I also offered some introductory instruction to the primary and secondary school teachers at Kasana. In July, Godfrey, Gillian, Christina, and I spent two weeks of intensive discussions here in Ventura, California. Christina and I hope

to return to Kampala to offer further instruction to the prospective faculty members in January 2015 at MIE's official inauguration.

Another element of the Kirks' contribution is the proposed development of curriculum that meets the peculiar demands of the Ugandan system without compromising the Biblical imperative. We hope to produce textbooks that the government will accept and embrace. Though we have spent nearly forty years developing this Biblical approach and crafting curriculum for the classroom, much remains to be done. Most of our work was on the fly, always feeding the demands of the classroom, so that much refinement and formatting for publication remains. It is at least a good ten years of full-time work. Our prayer is that God gives us grace and provides the resources to do this. We have given away our substance and for the last twelve years especially have only modestly been able to contribute as we have labored to finish launching our family and provide for the home.

A Promise for the Future of Uganda

The team Godfrey and Gillian represent, with counsel from the collected Biblical wisdom at New Hope and through others coming alongside, promises a new generation of teachers, with a peculiarly comprehensive theological and practical lens through which to learn and teach Christ's subjects for His glory and the redemption and recovery of a great people. Imagine the promise of redeeming an entire culture—long decimated by murder and hindered by the hopeless superstitions of animism and witchcraft. Instead of the aimlessness of the present anti-culture, a responsible family and church culture promises to build a true and lasting culture.

An Expanded Future (Vishal Mangalwadi, Amanda Sanchez)

On a closing note, it might be fitting to note God's work is great and wide. The author of *The Book that Made Your World: How the Bible Created the Soul of Western Civilization*, Vishal Mangalwadi, has begun an international educational effort which vision purposes to establish online colleges centered in local churches around the globe—Church-based and Community-centered Higher Education (CaCHE). Vishal's education lieutenant, Dr. Amanda Sanchez, has also taken an interest in our work, and is becoming acquainted with Godfrey and Gillian. We pray that this relationship prospers.

We also pray that we may be able to contribute once again to America's educational redemption through the humbling and grand body of Biblical wisdom Christ has entrusted to us. It may be that Uganda will send its missionaries here to help us. 🇺🇸

Ron is a licensed California professional landscape architect, educator, author and editor, and now a part of the foreign missionary staff at New Hope Uganda. You can see more of his work at www.getwisdom.us.

1. Rosalie Slater, *Teaching and Learning America's Christian History: The Principle Approach* (San Francisco: Foundation for American Christian Education, 1975). See Ronald W. Kirk, *Thy Will Be Done: When All Nations Call God Blessed* (Ventura, CA: Nordskog Publishing, 2013), and our unpublished teacher training text *Get Wisdom! Making Christian Heroes of Ordinary People* (www.getwisdom.us), for our generalized version of these principles.
2. *Thy Will Be Done*, 89–102.
3. Rousas John Rushdoony, *By What Standard?* (Vallecito, CA: Ross House Books, 1995), 29.
4. Dr. Rushdoony well objected to the Verna Hall/Rosalie Slater effort as often lacking in sound theological foundation.

Verna Hall herself told me it was not her job as a woman, but rather, as a man it was my job to discern the underlying theology of history. History must necessarily hold error. However, the Bible itself is full of human history. Indeed, Dr. Rushdoony embraced learning the specific lessons of history. We thus resorted in both/and fashion to the Scriptures as objective and authoritative, with history exemplary and illustrative of either godly or evil expression, and with Scripture as the first and final appeal.

A well-known friend of both Christian Reconstruction and Christian history once observed that the Principle Approach was like a hundred-car freight train pulled by a unicycle. Meanwhile, Christian Reconstruction in practice is often like a six-engine multiple-engine locomotive pulling a kiddie car. My work sought to tie the powerful theology-based locomotive with the helpful examples of history's best expressions. The result was an eminently accessible, practical and correctible approach to applied Biblical faith, avoiding the common mere speculations and abstractions that Dr. Rushdoony so ardently opposed (e.g., Rushdoony, *Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 698–699; *The Biblical Philosophy of History* [1997], 88–89).

5. See the article "Get Wisdom! A Biblical Christian Philosophy and Method for Education" at <http://www.getwisdom.us/wp-content/uploads/2012/02/An-Overview-of-True-Christian-Education-Get-Wisdom.pdf>

6. I determined that child education would most strategically and effectively inculcate Biblical thinking and action into the community. Aside from the obvious purpose of reaching children themselves, in a covenantal, representative relationship, the school may also influence the home directly. We would say to parents, in order to accomplish your purpose in your child, we must ask you to work toward aligning your home with the Biblical ways of the school.

7. Jennie G. Dangers, *The Long Road to Hope: A Day of Small Beginnings* (El Cajon, CA: Christian Services Network, 2006), 55–57.

Tactical Considerations for a Biblical Reformation

by Paul Michael Raymond

Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. ~ Deuteronomy 6:17



In Deuteronomy 6:17–25, Moses again tells Israel, as if to make it a point of repeating himself over and over, that if they were

to successfully conquer and inherit the land of Canaan, they had to keep the commandments of the Lord diligently. Apparently, Moses feared that if this new generation was not self-consciously mindful to apply the commandments of the law to the culture they were about to inhabit, they too would perish in the wilderness like their fathers before them.

It should have been obvious to Israel, at this point, that strict obedience to the commandments of God was extremely important, even urgent, if this new generation was to construct a God-honoring civilization. That was the goal. The construction of a God-honoring, scripturally-structured civilization was the goal for Israel then, and remains the goal for the Christian church today.

It was God's intention that, through an obedient generation, He would reform and reconstruct the old pagan, disobedient, and unbelieving human race, along with its myriad of social institutions. This was to be a comprehensive reformation in order to subdue all things in obedience to His ethical law standard.

Moses is commanding this new generation to reform their thinking by diligently adhering to God's ethical law-precepts in every area and institution of life, first in the life of the individual, then the family, certainly the church,

but especially in the arena of governance. God's ultimate goal was, and still is today, to raise up an obedient people in righteousness for the express purpose of civilization-building. As Deuteronomy 4:5–8 clearly points out:

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

The Hebrew republic was to be the universal model for all nations. It was to be the template of national righteousness, justice, and peace. Israel was commanded to have a working knowledge of the law of God and its express application to all things. It was by this policy that they would establish a righteous social order. Through the application of righteousness, equity, and justice, they would establish a God-honoring nation. They would build a civilization which would not only honor God and conform to the Biblical standards of

the Almighty, but it would warrant the blessings of God, and by those blessings their culture would prosper and be at peace. The opposite is also true. Every civilization that is built upon the precepts and law-standard of man will not prosper. That model will be cursed. Ultimately God will bring about its demise and final destruction if it continues in rebellion.

Since all of life can be boiled down to religious assumptions, based upon certain theological presuppositions, every reformation is actually a religious reformation. Every civilization model is based upon some religious idea or assumption. It will be either a humanistic, man-centered reformation or a theocentric, Christ-honoring reformation. A common ground is impossible. All spheres of life, therefore, are conformed and structured according to a religious ideology.

Mankind will think, act, and live according to his own particular religious presuppositions. Men will either be covenantally mindful of the supreme God, or covenantally rebellious before Him. God has not created a dualistic universe where there are things secular and things sacred. Nor has He created the universe and then left it to some naturalistic mechanism of law, as the Deists would suppose. There isn't any situation whatsoever, where theological neutrality is an optional way of life. Every soul holds to some form of theology. Mankind's philosophies, laws, politics, and traditions are all theologically grounded. The operating principle for man is either

man is god or God is God.

If our nation (or any nation) is to experience a Biblical reformation, it must be comprehensive, as all reforms must be; otherwise, over time it will unravel. A Biblical reformation requires a strict adherence to the law-word of God in its ethical and juridical principles. Since all reformation is based upon a theological/religious presupposition, Biblical reform must first begin at the church.

Since the pulpit is the place where God meets with His people, teaching them and calling them to action, the church must be faithful in all of its teaching, equipping, and empowering its members in that task of civilization building. The church must lead in the revitalization and reformation of the American, even the international, culture.

Once the church fails in its prophetic and judicial obligations, the entire culture falls apart. Without the application of Christianity to all of life, the church withers and dies under the pressure of a pagan culture. The culture is the report card of the church. This is an essential lesson.

All reforms are fundamentally religious in nature, and therefore if America is to experience a Biblical reformation, it must begin at the house of God. The problem is that most churches are not even aware that a reformation is needed.

Even when it comes to a reformation of the legal system, and of the so called “God-given rights,” the church is central.

R.J. Rushdoony explains: “The source of all law in any system is not only the locale of sovereignty, but also the god of that system. God only is the true sovereign and the true source of law.”¹

But an understanding of a thing without the application of it is useless.

Israel was admonished to “keep” the Commandments, indicating the application thereof, with the statutes and the ordinances. The entire nation was to function within the parameters of a theo-centric matrix. Only in this way could they be assured God’s blessings. Moses explains that the people of God are to be culturally relevant by applying the Word of God to every area of life.

“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”
(Isa. 1:17)

These commands require action: cultural action to be performed within the real world in order to conform the real world to the image of God by His law.

Rushdoony concurs:

“God’s purpose for us is not abstract knowledge of all things, but the knowledge of His revelations and for a specific purpose, that we may do all the words of this law.”²

There was to be an applied ideological, theological, and philosophical standard based upon God and His Word. Israel was to live under that presupposition. They could not be neutral. Since neutrality is a myth, that was impossible. Men will either adhere to the God of Scripture (the God of Sinai), or they will not. There is no middle ground.

Van Til declares:

“Either presuppose God and live, or presuppose yourself as ultimate and die. That is the alternative with which the Christian must challenge his fellow man.”³

The pressing question of the day is “What is the major problem facing the human race?” What has derailed the progress of Christendom? The answer: Man desires to be as God, and that problem is rampant even within the walls of the church.

Every aspect and sphere of life has its root and reason in God. There is nothing outside of His dominion. Scripture declares Him the undisputed Creator, Lord, and owner of all that exists. He has created all things, by Him all things exist, and therefore He defines all things. Man does not and is, in fact, unable to rightly define anything. All of man’s efforts are tainted by sin, fallible, unreliable, and exist in a whirlwind of flux. As a result, whenever man seeks to redefine reality according to his own fallen and fallible, rebellious reason, God brings negative sanctions in the form of judgment. The world then turns to anarchy, then chaos, and as a response to chaos the culture falls to tyranny. This is the path of our own nation and every nation that forgets God.

Obedience to God’s law-word was then for Israel, and remains even now for us, the core and kernel of a Biblical witness and the only security for liberty under God.

Moses insists that obedience to God’s law is something that must be done diligently.

Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. (Deut. 6:17)

This diligence is a self-conscious act requiring spiritual fortitude and stamina which can only be accomplished by the infusion of God’s grace. In this verse, God introduces a very specific and descriptive word into the admonition. He uses the word “testimony” to indicate that it, too, is part of the law. It is the word which literally means “witness.” God is comparing His law to the witness of Himself, which is also another name for the witness of His covenant. Whenever the word “testimony” is used, it is simply another name for the law of God, in the very same way, the terms,

“statutes,” “judgments,” “ordinances” and “commandments” are used. All these are synonymous, varying only slightly, but all generally referring to the law and the covenant of God.

David uses these words interchangeably to point back to the law of God:

ALEPH. Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
(Psa. 119:1–7)

And so Moses, in repeating the commandments of God in Deut. 6:17, includes the term “testimonies” to add further luster to the scope of the law. In this way Moses explains that the law is the explicit testimony of God in all His holy character and attributes. It is the mind of God expressed in written propositions called the Holy Scriptures. The law of God bears an accurate witness of Him, in all His righteousness, goodness, mercy, and judgment. To repudiate God’s law is to repudiate His witness. To repudiate God’s law is to blaspheme God. Therefore, whenever the law of God is forgotten, neglected, repudiated or rebelled against, God brings negative sanctions of judgment. (cf. Deut. 28; Lev. 26)

Consider What It Means to Bear Witness

To bear witness, or to have a Biblical testimony, is to be obedient to the ethical standards of God’s law, the statutes,

testimonies, ordinances, and commandments, whether applying to an individual, family, church, or nation. An entity will either bear a faithful witness to God or it will not. God testifies that His elect are commissioned as His witnesses, to bear testimony of His divine being and His holy Commandments, as the God of all Creation.

Ye are my witnesses, saith the Lord.
(Isa. 43:10)

As part of the Great Commission, Jesus confirms the role of the elect as witnesses of God:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
(Acts 1:8)

Notice the extent of the witness: unto the uttermost part of the earth.

The intent of the Great Commission is righteous civilization-building under the law of God. This is what the word “Christendom” means. It is the establishment and maintenance of a righteous system of government, laws, and comprehensive social order under God’s sovereign decree. It is the establishment of the Kingdom of Christ—ChristenDOM. In other words, Christ’s Kingdom, Christ’s dominion.

And yet that word is no longer used as it should be even within the church, or within the evangelical and Reformed community. Why? Because the message of the church is no longer geared to Kingdom-building. It has become myopic. Self-centered. Salvation-only oriented. It is now all about “Me”: “My salvation,” “My family,” “My pietism,” “My Intellectualism,” “My this or My that,” but rarely, if ever, about the Kingdom of Christ which is far bigger and grander than the self. In this way not

only has the church fallen to idolatry, but so has the gospel message. We might even say that the message has made God an idolater in that His focus is only upon man’s happiness and glorification and not upon God’s eternal Kingdom and His own glory. And so a Christian witness is one which bears the testimony of God in all His precepts and commandments and which seeks to advance the Kingdom of Christ. It is not about what God has done or will do for “Me”!

For a nation, the true witness of God is made evident in its law code and societal structure. If the law code departs from God’s law, then it has embraced another god. As R.J. Rushdoony observes, “The source of law in any society is the god of that order.”⁴

Henry Van Til adds, “Culture then may be either godless or Godly depending upon the spirit which animates it.”⁵

Moses then tells Israel:

And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swear unto thy fathers.
(Deut. 6:18)

To “do that which is good and right in the sight of the Lord” requires a number of things. *First*, it requires a working knowledge of God’s law standard as to what is good and acceptable and what is evil and unacceptable. This means that the Christian must be able to accurately think God’s thoughts after Him, in order to apply Biblical ethics to every situation that arises. He cannot act autonomously, defining good and evil for himself apart from God, but rather he must act “reflectively” to God’s Word. This is basic to every Reformation strategy. The first principle of any Reformation requires a careful study and an accurate understanding of God’s Word. It is only then that the law

can be rightly applied to the culture. If, however, the comprehensive application of God's law to every institution and area of life is neglected, all the learning and understanding in the world will not advance the Kingdom of God. Christendom cannot then be built. True wisdom is the application of the Word of God to the world at large without compromise and without apology.

John Gill comments:

“And what is right and acceptable is that which appears from the declaration of His Mind and Will in the commandments He has given, and obeying, which is therefore doing what is right and good; for His commandment is holy, just and good, being agreeable both to His nature and His will.”⁶

The Scriptures are not for the academic community only. They are God's call to action which must be carefully structured by a Biblical paradigm. They alone must provide the foundation of action and every attempt at cultural reformation. In other words, all strategies and tactics must have a moral foundation based in Scripture if they are to have any legitimacy and lasting impact. It also must be understood that the visible church is a governing entity with certain prophetic and judicial rights and powers which heretofore have not been exercised, but must be exercised by the faithful church and her members. Furthermore, it must be understood that according to the covenant's stipulations, for every action there is a reaction. For every decision there is a consequence either good or evil.

This is the cause and effect of life under the providential decree of God.

This is the world in which we live. Everything that happens is a result of either man's obedience or man's rebellion. All of life revolves around ethics. Matthew Henry says it in a clear and direct way: “In short; do well and it shall

be well with thee.”

This aspect of God's covenantal relationship with mankind, including every nation, is called covenant predictability. Moses is telling Israel that if they obey they can be assured, i.e., they can predict with certainty that God will bless them. The positive covenant sanction of blessing could be predicted. The inverse is also true. If Israel rebelled they could also predict the outcome: judgment and destruction.

In Leviticus 25:18–19, God tells Israel:

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Commenting on Leviticus 25, Gary North observes:

The theocentric meaning of this passage is that God sustains His people, and more than sustains them; He offers them plenty. They are required to acknowledge this fact by trusting in His promises. They display this trust through their obedience to His Law. This passage begins with a re-statement of the familiar cause and effect relationship between corporate external obedience to God's covenant law and corporate external blessings.⁷

It was the duty of the priesthood to keep the nation in check. Acting prophetically as teaching prophets, they were to expound the law to the people with all of its intended application. As judges, they acted judicially in certain disciplinary actions. Working alongside of the civil rulers, they were the voice of God to the magistrates. It must be pointed out that there is a very important dynamic in relation to the priesthood and the civil ruler. According to Leviticus 4, whenever the priest sinned, he had to go through a very detailed and

rigorous cleansing ceremony. In contrast to this rigorous ceremonial cleansing of the priest, the sin of the civil magistrate was dealt with as if he was simply one of the common people.

While the sins of the priest, people, and civil ruler had similar consequences, there is a very distinct link between the priest and the covenant society. In fact, there is a more intense and intimate link between the priest and the social order than there is between the civil ruler and the social order. Dr North explains.

[T]here was a much closer judicial link between the priesthood and the covenanted society than there was between the civil ruler and the covenanted society. This is why we must conclude that the church was Covenantally more important in Israel than the State. The unintentional sin of the priest was treated by God as comparable to the unintentional sin of the whole congregation, while the unintentional sin of the ruler was treated on par with the unintentional sin of the average citizen ... Conclusion: the laxity of the priesthood regarding their personal sins threatened greater direct negative consequences for the citizens of Old Covenant Israel than the moral or judicial laxity of the civil authorities.⁸

James Jordan comments:

It was the job of the Levites to keep Israel pure by setting forth the true faith. They were to guard Israel as representatives of her True Husband. When they failed, the result was apostasy, idolatry and corruption ... When the church drifts into error, she is indeed at fault, but the primary blame lies with the pastors. Judgment begins at the house of God, and reformation must begin with the Levites.⁹

As priests of God, they were given specialized divine authority as God's special witness, delegated to them by virtue of their calling and office. So, too, were the civil rulers given a specialized

delegated authority so as to guide and govern the people according to the law of God. Yet, there were greater social consequences when the priest apostatized.

If the magistrates failed to call the clergy back to fidelity, they too would eventually fall since by silence they affirmed the ecclesiastic apostasy. If both spheres of government were compromised, by falling into corruption and apostasy, no longer being able to discern between good and evil, they no longer acted as faithful witnesses and arbiters of God's justice. As a result they could not rightly guide or govern the people. That is where the people were to interpose themselves. Whenever the ordained representatives of God fail in their covenantally-defined roles, the people are called to take responsible action. In times of great civil and ecclesiastic apostasy, the representative authority of the people must be activated.

Again Dr North comments:

God delegates authority to the people to serve as His Covenantally sovereign agents, meaning those who bring lawful sanctions in His name. If the people refuse to act as God's representatives, then He acts in His own behalf against both the rulers and the people. This covenant threat is to serve as their motivation for imposing positive and negative sanctions against their rulers. Even Revolution is lawful, when led by faithful lower civil magistrates against lawless higher magistrates. This is the traditional Calvinistic doctrine of interposition.¹⁰

This doctrine of interposition is the doctrine that moved the Continental Congress of the United States to move against the tyranny of England's King George III and Parliament in the eighteenth century. George was to be America's kingly representation. He was to protect them and nurture them. When he broke that covenant oath, refusing

to re-establish his sworn relationship with America, and establishing Parliament's abusive oversight, the colonists had no other choice but to declare their independence from tyranny and set up their own governing societal order. They were simply recognizing Leviticus 25:17 where God commands, "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God."

The reason why our twenty-first century America is crumbling is because the people are so desperately ignorant of both Biblical doctrine and world history that they cannot identify the root causes which are destroying the nation. This is mostly due to the indoctrination methods of the National Education Association and the government schools. With arrogant impunity the NEA declared,

"Education ... involves the use of education as a force for conditioning the will of the people." *Education for International Understanding in American Schools* (1948), p. 33

"Schools will become clinics whose purpose is to provide individualized, psycho-social treatment for the student, and teachers must become psycho-social therapists." "Education for the '70s," *Today's Education*, January 1969.

If the last line of defense against tyranny lies in the people, and if the people fail to embrace their duty to stand against such ecclesiastic apostasy and government oppression, either through ignorance or rebellion, God brings judgment. That is precisely where we are at this juncture in history. North gives this insight:

Again and again in the Old Testament, God's capital sanctions fell on the people rather than the kings and the priests. This indicates that it was the people who possessed primary institutional authority, not their representatives. This is why Israel was

a theocratic republic ... In this civil covenant, the corporate people possess primary responsibility and therefore primary authority. In this sense the republican ideal is Biblical. Authority extends downward from GOD to the people and upward from them to their representatives. God validates rulers in the name of the people.¹¹

This is why voting is so important and why voters need to be taught the Biblical principles concerning civil rulers. An ignorant and rebellious people will validate wicked rulers. North continues:

Modern democratic theory (i.e., popular sovereignty) is a secularization of this Biblical Holy covenant idea (i.e., delegated sovereignty) in which the people exercise judicial authority under God ... (in conformity to His Law Word).¹²

Whenever a political order is viewed as divine and beyond earthly appeal, politics, government, and law will become increasingly tyrannical no matter which governing structure the state adopts. In Puritan America, the knowledge of God's will was paramount since the Puritans were concerned with the proclamation and application of the whole counsel of God, and for the subjection of the whole of human life to the Kingdom of Jesus Christ. According to C. Gregg Singer:

At the heart of [Puritan] political, social and economic philosophy lay a theology—Calvinism. Puritanism was thus a theological interpretation of life, and in Calvinism, the Puritans found the guide for their economic, social and political conduct.¹³

This is what Moses was striving to accomplish by bringing Israel out of her bondage from Egypt. And this is what he wanted for the new generation which would enter into the land of promise. The Puritans of Colonial America sought for a cooperation between the

realms of church and state to advance God's ultimate goal of righteousness in the societal order. They were seeking to establish a Christian culture. They were seeking to establish Christendom. It was their sacred and sworn duty to establish this type of God-fearing culture.

Like Moses and like the Puritans, we, the people of God, also need a sacrificial zeal for the advancement of the Kingdom. We too need to make this our sacred and sworn duty if we are to see any reformation God-ward in our time.

The Tactics

What is needed is a comprehensive plan to first educate so as to reintroduce, reaffirm, and reinforce Biblical truths to the masses. Then, at the same time, there needs to be a systematic plan of implementation of God's law and the principles of His Word to all spheres of life by training the people of God for action. The Body of Christ needs to be recalibrated for action.

Singer again observes,

The Puritans of New England went there for the express purpose of setting up a commonwealth which would give full expression to that world and life view inherent in their Calvinistic theology. This was to be reflected not only in their political activity, but in the economic and social life as well.¹⁴

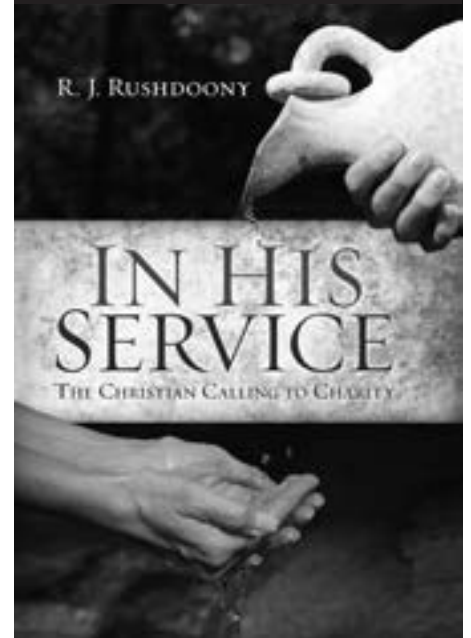
In light of the great ecclesiastic apostasy, another very important tactic is the establishment of faithful churches, by educating, training, and calling a faithful clergy who are not afraid to both speak God's truth and implement God's law. This may mean abandoning apostate churches and starting new churches that are ready to reconstruct both the church and the culture along Biblical lines. In addition to a targeted Biblical plan for achieving the advancement of His Kingdom we need God's grace to provide diligence, devotion, consistency, and tenacity in the execution of these

plans. The Scriptures must once again take their rightful place in furnishing a framework for Biblical Reform and Reconstruction. The dictates of God's law must be applied to the whole of life. 🏰

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2. Ibid.
3. Cornelius Van Til, *A Letter on Common Grace* (Phillipsburg, NJ: Lewis J. Grotenhuis, 1953), 36.
4. R. J. Rushdoony, *Sovereignty* (Vallecito, CA: Chalcedon/Ross House Books, 2007), 69.
5. Henry Van Til, *The Calvinistic Concept of Culture* (Ada, MI: Baker Academic Books, 1959), 23.
6. See commentary on Deut. 6:18: <http://www.ewordtoday.com/comments/deuteronomy/gill/deuteronomy6.htm>
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9. James Jordan, *Judges: A Practical and Theological Commentary* (Eugene, OR: Wipf and Stock Pub, 1999), 290.
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11. North, *Commentary on Leviticus*, 95.
12. Gary North, *Commentary on Leviticus*, 95.
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14. Singer, *ibid.*.

IT IS IN HIS SERVICE THAT WE UNDERSTAND OUR CALLING TO CHARITY



In this book, Rushdoony elucidates the Christian's calling to charity and its implications for godly dominion. In an age when Christian action is viewed in political terms, a return to Christian works of compassion and godly service will help usher in a return of the reign of God as no piece of legislation ever could.

Hardback, 232 pages,
\$23.00

Present Yourself Approved

by Andrea Schwartz

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. (2 Tim. 2:15, ESV)



The response to God's gift of salvation should be an overwhelming desire to please God in obedience to His commandments.

If this is not present, it is safe to assume that one has not been visited by the Holy Spirit, even though a person may be influenced by the Christian culture around him. But for those who have the Holy Spirit, there exists a drive to establish oneself truly on the path that leads to life.

Educating oneself and one's children in the ways of the Lord must be a primary concern for those who are called by God into His Kingdom service. Not only must they acquire a godly perspective and worldview by adhering to the Scripture, they must also unearth the lies, myths, and deceptions attendant to their past humanistic education. This can be a daunting task, but one that, if not undertaken, leads to the impotency of a shallow faith and inconsequential cultural transformation efforts.

So, how does one present oneself approved to God when the task at hand takes so much time and seems too difficult to attain? Since our sanctification is progressive, we need to develop a godly patience in the pursuit.

Rushdoony describes it this way:

Very simply stated, what this means is that, where we have a confident expectation of something, that hope or confidence gives us the patience to wait for

it. Thus, even as patience is associated with hope, so by implication the loss of hope means impatience. When we have no hope, both waiting and tribulations become meaningless to us, and we cannot then patiently endure them ...

Biblical patience is inseparable from hope; it means a waiting with confidence, that the future holds great reward and an assured fulfillment.¹

Any steps taken to become versed in the law of God without a prior conviction of victory are likely to have meager results at best, or end up in failure at worst. That is why the foundation of all preparation to learn, live, and teach the commandments of God must include the expectation that the endeavor will be successful. Obedience and victory are two sides of the same coin.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Rev. 14:12)

Rushdoony continues,

This patience means that they believe God's law and rest assured that its judgment will fully overwhelm all evil-doers. Patience thus has, *first*, a confidence that this world, being totally God's creation, will see God's victory and the vindication of His people. *Second*, patience means also the certainty that God's total judgment will be meted out to all offenders, who "shall drink of the wine of the wrath of God."² (Rev. 14:10).

To divert one's attention away from

the task of discipling the nations, because of fearful concerns over the plans of statist politicians or oppressive school boards, implies doubt in the accuracy and veracity of God's Word. When the people of God are on task in Kingdom service, the gates of hell shudder in their imminent defeat, not the other way around.

Acquiring Knowledge

Once the certainty of victory is presupposed, the task at hand is to learn God's perspective on *everything*. This means evaluating all books and materials studied with the template of God's Word over them all. True knowledge is not a collection of un-interpreted *facts*, as no such thing exists. True knowledge seeks to comprehend the divine purpose in all things. When many claim that the Bible is not sufficient to learn about technology or physics, etc. (e.g., "The Bible isn't a text book!"),³ we must whole-heartedly disagree. For there can be no true understanding of any realm if we deny God His preeminence.

Rushdoony again,

The unbeliever seeks ... "knowledge in the abstract" ... Abstract knowledge is the attempt to interpret all things without reference to God. God is abstracted from reality, and things are interpreted, not in terms of God, but in terms of themselves ...

Nothing has any residue of being or meaning which can be abstracted from God and His creative purpose. Every atom of every particular thing is a

creation of God, and it is only truly knowable in terms of Him. To attempt the interpretation of anything without God is to attempt the impossible.⁴

Does this mean that only books and materials from Christian publishers are reliable tools to learn about the past and present world around us? Ideally, the answer would be “yes,” but a close look throughout the landscape tells us we aren’t there yet when it comes to excellent offerings in all areas.⁵ The foundational understanding needs to be in conformity to God’s Word, not at odds with it. Thus, knowing and being able to apply the Biblical worldview to one’s study of biology or chemistry or physics or nutrition or medicine or law, is the only sure-fire way to come to correct conclusions. We can learn from secular sources providing we use the standard of God’s law-word to separate fact from fiction.

Research—A Key Tool

Once a person has a good foundational understanding of the law of God and knows how to reference it when the need arises to gain knowledge in a particular area, developing the ability to research additional sources is a vital skill. Research involves more than just learning, it is the application of wisdom, understanding, discretion, and discernment to the subject being pursued.

Webster defines the word “research” as both a noun and a verb:

RESEARCH, n. Diligent inquiry or examination in seeking facts or principles; laborious or continued search after truth.

RESEARCH, v.t.

1. To search or examine with continued care; to seek diligently for the truth.
2. To search again; to examine anew.

When one assumes the role of researcher, the earlier concept of *patience* needs to be in the forefront, for brick-

and-mortar libraries or internet searches can result in many contradictory points of view. An honest pursuit of knowledge that is consistent with Scripture will deliver reliable answers (victory) and allow you to plot a course of action (dominion). It should be noted, this is an activity that might take weeks, months, years, or even a lifetime to fully achieve.

Seeking the counsel of Biblically sound Christian experts in the field being investigated is a must, since you will need someone to help you understand underlying concepts you are unfamiliar with.⁶ It is vital that in the pursuit of your research, there should be no expectation of good outcomes if you are not constantly evaluating the information you receive up against the Biblical standards. In other words, this is thoroughly tied in to one’s spiritual condition and right-standing as one whose primary concern in life is to “fear God and keep His commandments.”

9. Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care.

10. The Preacher sought to find words of delight, and uprightly he wrote words of truth.

11. The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd.

12. My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh.

13. The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.

14. For God will bring every deed into judgment, with every secret thing, whether good or evil. (Ecclesiastes 12:9–14, ESV)

Rushdoony sums this up ably when he comments,

The restoration of knowledge and learning means therefore that we must “put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:10). On no other basis can there be a renaissance of knowledge... [G]odly knowledge or wisdom “is a tree of life to them that lay hold upon her” (Prov. 3:18).⁷

Some examples:

Health

Suppose you were trying to avert the onset of diabetes, knowing that it is a prevalent malady in your family. Suppose you had been told that you were heading in that direction and therefore needed to follow a particular diet and lifestyle. How would you evaluate the advice given? Would you follow it because the person telling you these things wore a white coat and had a stethoscope around her neck? How would you know if her advice was genuinely researched and not influenced by rewards she would earn if you followed her directives?

Obviously, you would have to have some understanding of how your body works, what causes diabetes, what insulin is, and how your pancreas produces it. Some might say, “Well, that’s why I go to the doctor. I didn’t go to medical school—she did.” But as believers we often disagree with what the medical profession routinely upholds regarding abortion, euthanasia, stem cell research, and vaccinations. Unless someone has a working knowledge of subjects filtered through the lens of Scripture, they are doomed to be blown around (Eph. 4:14) by any humanistic doctrine they may be fed.

Extracurricular Instruction for Children

When parents desire that their

children learn a musical instrument or develop proficiency in a particular sport, they look for an instructor. Especially if the parents are venturing into territory unfamiliar to them, there has to be some standard by which they make their selection. Certainly finances and location will factor into it, but most importantly there should be a sense of how any given teacher will present the material to be learned to the children.

Once again, the lens or template of Scripture needs to be applied. The many things to consider and evaluate include: character of the instructor, expertise, and will parents be allowed to sit in on the instruction, etc. None of these things will be apparent in an ad in the yellow pages or on craigslist. Even word-of-mouth is only reliable if you are certain that you share the same world and life view of those making recommendations.

Pursuing Higher Education

When the time comes for young people to begin to plot the course for their future, many decisions need to be made. It is important that decisions are informed by Biblical principles, including all the implications of the career path according to what God is calling them to do.⁸ Once they establish a sense of what they wish to focus on, research needs to be done to make wise choices in school selection, day or online classes, full or part time, etc.

Parents should partner with their children in this endeavor because the ramifications of the decision made will affect the entire family. Seeking out those who have gone to a particular school, and asking them what things they would do differently, can help in preventing wasted classes or, worse yet, antagonistic professors. Being able to differentiate your own situation from theirs allows you to accept or reject ideas in a positive way. For this reason,

parents need to be years ahead of when decisions will need to be made so that the student is not forced into negative situations.

Presenting Oneself Approved

Not all things are known in factual detail by the believer, but he has the principle and the sight by which all things are seen or perceived. His ability to see or know is there; for those who attempt to know on the tempter's terms (Gen. 3:5), there is only blindness.⁹

As we rightly handle the word of truth over all aspects of our lives, and teach others to do so, we are merely giving back to God an increase from the talents He gave to us (Matt. 25:14–30). When we search out matters to understand the context of and calling for our Kingdom service, we can present ourselves approved unto the Lord, not ashamed of our efforts or results. 🙌

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1. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, 1987), 257.
2. *Ibid.*, 258.
3. Most textbooks are full of regurgitated humanistic conclusions that are meant to stultify true knowledge; so, in that sense, the Bible is most definitely not a textbook!
4. R. J. Rushdoony, *Revolt Against Maturity*, 23.
5. This is a market wide open to those who

Continued on page 26

Discover the Greater Purpose for Your Family: The Kingdom of God!



Christian parents are called to establish Kingdom-driven families. They are to build a home for God - a house that is dedicated to the service of the King and His Kingdom.

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Paperback, 120 pages, \$14.00

Merlin's Nightmare by Robert Treskillard

(Book Three of *The Merlin Spiral*; Zondervan, Grand Rapids, Michigan: 2014)

Reviewed by Lee Duigon



And so we come to the final book of the trilogy.

This is not to say the story ends here: far from it. Treskillard

will take up the tale in his next production, *The Pendragon Spiral*. At least that's what it says at the end of *Merlin's Nightmare*.

I have been frustrated by these books. So much fine and vivid writing, so much attention to detail, thanks to thorough research; so many keen insights, one of them even profound and edifying—and all of it marred by irritating and easily-corrected flaws.

Zondervan is marketing these books for teens. Well, there is a crying need for good, sound, Christian-oriented books in the Young Adults fiction market—especially in fantasy, which is a major portion of that market. Robert Treskillard surely has the artistic ability to create such books, if only he would amend the flaws.

We Americans consume a prodigious amount of fiction in many forms—books, comics, television, movies, etc. Much of it is a wasteland. Worse, much of it is morally toxic—ultra-violent video games, and countless Young Adult novels that vigorously glamorize and promote crime, atheism, and sexual aberration. Only a simpleton would claim that a steady diet of this trash can have no ill effects on the minds of young readers.

That's why it's so important for a

writer like Treskillard to live up to his potential.

The Setting

The Merlin Spiral tells how Merlin, by God's grace, overcomes his own problems and becomes the protector and teacher of the child who will grow up to be King Arthur. The books are set in a convincing re-creation of Britain as it was circa A.D. 500.

Merlin's Nightmare concludes with the coronation of Arthur as the high king of the Britons. It's not going to be an easy row to hoe. With the departure of the Romans, Britain has been plunged into social, political, and religious chaos. Pagan Saxons, in vast numbers, have invaded from across the sea and pagan, savage Picts are invading from the north. The chances of the native Britons surviving as a Christian nation seem almost nil.

The actual history of this era has been poorly preserved. There's really only one thing we can say for sure: someone, possibly King Arthur, achieved the seemingly impossible. In a mere hundred years or so, the Saxons and the Picts were converted to Christianity, and the hard-pressed Britons were able to survive in Wales, Cornwall, Brittany, and the north.

Those achievements are a worthy subject for an epic. That's why the story of King Arthur—and Merlin—has been told for 1,500 years, in more versions, more languages, than one can easily count.

Some of these retellings, like T.H.

White's *The Once and Future King*, are fantasies. Treskillard's version is a fantasy set in the real world—at least, a world which the author takes great pains to make seem real.

But he has created a problem for his readers.

An Army of ... What?

Merlin's Nightmare is a fantasy because, in addition to the well-nigh insurmountable problems already confronting Merlin and Arthur, Treskillard has them up against powerful black magic, satanic in its origin, wielded by Merlin's devil-worshipping sister, Morganna (better known to Arthurian buffs as Arthur's half-sister, Morgan le Fay). Among other deadly feats of sorcery, Morganna raises up a whole army of werewolves to fight against her brother and the king.

In the real world, there can be no such thing as mobs of werewolves. The whole business smacks of a video game ("Here come the zombies!"), and is terribly hard to take. The Saxons and the Picts are more than adequately menacing without werewolves being thrown in. And so the credibility of the story begins to break down.

You might even get away with *one* werewolf. But not a whole army of them.

But more than the issue of credibility, how much power, and what kind of power, does a Christian storyteller want to ascribe to Satan? In our own experience, and in the Bible, Satan doesn't indulge in pyrotechnics. He gets more than enough mileage out of temptation.

Man's own inborn sin is ample ammunition for the Devil. Pride, covetousness, idolatry, lust, and all the other sins do vastly more harm than any legion of werewolves. And if Satan really did have the power to shatter God's laws of nature, wouldn't he have used it by now? Wouldn't we see examples of it in the Bible?

YA fantasy fiction is already awash with "magic." In too many of these books, teens acquire all sorts of magical super-powers and become superior to adults. This is not wholesome.

In our culture, teenagers feel pressure to leave childhood behind and become like adults—but only in a limited way. They crave what they see as adults' autonomy: no one will boss them around anymore, no more homework, no more being told what they can or cannot do. They seldom understand that adults' autonomy is hedged all around by innumerable responsibilities. The adult can't just do anything he wants. He has bills to pay, a family to raise, laws he must obey, and so on—it's not as easy as it looks.

So teens, largely due to the immaturity fostered in them by our popular culture and our public schools, are already prone to magical thinking. The "magic" that they read about only reinforces that. The illusion of power and autonomy, without responsibility and necessity, is seductive.

In my own *Bell Mountain* fantasy novels, I have ruled out "magic" altogether. I set my stories in an imaginary world which I have tried to make "realistic" by conforming it to the laws of nature, to history, and to the Bible. Whatever "magic" the characters have to deal with is either a hoax or something real that they've misunderstood.

I don't say Treskillard ought to go this route: only that he's gone way too far in an opposite direction. He ought

to reconsider, deeply, the emphasis he's placed on magic.

Too Much of a Bad Thing

Then there's the violence: still too much of it, still too graphic, just as in the first two books. Again, don't we already have more than enough mayhem in the rest of our "entertainment"? It seems to be guided by the maxim, "When in doubt, shed blood."

Merlin himself is the chief punching bag in Treskillard's tales. After three novels, Merlin still hasn't done anything that would account for his still being famous after fifteen hundred years. Mostly he absorbs physical punishment. True, the "historical approach" to Arthur's saga usually seems to minimize both the characters and the events in which they played a role. These are a very far cry from the old Welsh stories in *The Mabinogion*, the medieval romances of Chretien de Troyes, or the twelfth-century pseudo history of Geoffrey of Monmouth, in which Arthur conquers most of Europe.

But here I kept waiting—and waiting—to see a bigger Merlin. Not a sorcerer, because Treskillard's Merlin is a firm follower of Jesus Christ: but at least a man renowned for his wisdom and resourcefulness. Maybe this Merlin will attain to greatness in the coming "Pendragon" books. For the time being, at least he's morally upright, faithful, and if nothing else, persevering.

More Dopey Dialogue

Finally, Mr. Treskillard must do something about his dialogue. At least stop peppering it with modern Americanisms like—I kid you not—"Ya got a problem with that?" Particularly galling in this book was his habit of writing Merlin's little daughter's lisp, as in, "Thith ith my daddyth friend." Really, it would have been sufficient just to say the child lisps.

I won't even try to describe what we get when Treskillard has occasion to let Picts speak. Not even Picts deserve to be shown as spouting gibberish.

Why do the editors at Zondervan allow this? I wonder if they have an image in their minds of young readers who get antsy unless the characters they're reading about sound just like their classmates. I wish I had a nickel for every time Treskillard writes "ya" for "you," along with other rhetorical monstrosities.

He doesn't have to write such dialogue, and I wish he'd stop doing it.

Even So ...

I've been hard on Robert Treskillard because he's a good writer and I'm pulling for him to produce books that people will be reading for many years to come. I would hate to see him undone by faults which he could easily correct.

What's so good about these three books of *The Merlin Spiral*?

The research is not only deep and thorough, but also up to date. The history of what we may call King Arthur's Britain is confused and fragmentary. At the same time, those who have studied it have turned out a vast amount of scholarship and speculation. Keeping up with it, as Treskillard has, is no small job.

The result of all this research is to give the novels a setting that is as authentic as humanly possible, and also convincing to the reader. Treskillard puts you there, in late fifth-century Britain. The writer who achieves this is entitled to take a bow.

But all the research in the world won't make your story come alive unless you have the gift of storytelling. Treskillard has it. Aside from the potholes of the dialogue, and that stuff about the werewolf army, he takes the reader on a fast, exciting ride.

Continued on page 26

Titanism

(Reprinted from *Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991] 328-332)

by R. J. Rushdoony



Not all errors and heresies are clearly labeled as such. Some pass as virtues. Titanism is one of them.

The name Titanism comes from Greek religion. The Greek gods were deified men; for example, more than a few cities boasted of their association with Zeus before his death, when he took his place as a spirit god in the upper world. The twelve Titans, six males and six females, were the sons and daughters of Uranus and Gaea. The Titans, led by Cronus, deposed their father and ruled the universe. The Titans were later deposed by Zeus and condemned to Tartarus. Some of the descendants of the Titans have familiar names: Prometheus, Atlas, Hecate, Selene, and Helios. Especially with the Romantic movement, the Titans and their children came to symbolize man's heroic efforts against fate and the gods. Shelley, who said he had "a passion for reforming the world," turned to Prometheus as hero. His *Prometheus Unbound* is full of idealistic bombast against the heavens and glorifies attempts to storm the heavens and defy fate. Titanism thus means glorifying as a virtue all attempts to do the impossible.

Titanism has many faces in the modern world, within the church, in humanistic circles, and among revolutionary youth. It is a continuing source of "cannon fodder."

Our concern is the presence of Titanism within the church. Our Lord places strict limits on what we are to do.

We are very clearly told that "with God all things are possible" (Matt. 19:26); we are also told that, while faith can move mountains (Matt. 21:21), there are definite limits to what we are allowed to pray for (1 John 5:16). We are forbidden to receive church leaders who teach false doctrine, for to do so makes us partakers of their evil deeds (2 John 9-11). We are commanded to avoid all who "cause divisions, and offenses contrary to the doctrine which ye have learned" (Rom. 16:17).

But this is not all. Our Lord forbids us to waste our time on those who will not hear, and on places where no results are forthcoming. We are to shake the dust off our feet and move on to a place which is more receptive to the gospel (Matt. 10:11-15). This does not mean that God may not convert that person, place, city, or country in His own good time, but it does mean that we ourselves are forbidden to waste time on futile or sterile efforts. We need to remember that while God is omnipotent, we are not. God, in His work, has no limitation of time; we do. God is able "to raise up children unto Abraham" out of the stones of the field (Matt. 3:9), but we cannot regenerate a single man.

To go against God's Word in these things, as all too many do, is Titanism. It may be "baptized" Titanism, but it is still sin. There are limits on what man may do, and can do, and we had better know it.

Some years ago, a very fine missionary worked for many years in a country, now communist, without results. A

brilliant Christian businessman, the missionary's friend, commanded him in Christ's name to come home. To labor in vain, he said, is wrong. Christ commands us to move on, and he cited some of the verses, such as Matthew 10:11-15, that required this. The missionary, a man ready to learn, came home.

Not all are as apt to hear. Last year, a woman told me to give her a list of all the public school textbook publishers whose books are humanistic. She declared that she "always" succeeded in converting anyone she witnessed to. Her plan was to visit each publisher, convert them to Christ, have Christian textbooks, and "solve" the public school crisis! This is Titanism; it is also kind of a moral insanity, whether in the poet Shelley or in this woman. I have had people tell me of their mission to save homosexuals, and I have heard their glowing tales of how many they have "saved." When I ask how many ceased being homosexuals, I get another story and am accused of legalism!

In other instances, where people of incredible evil are involved, I have seen like cases of Titanism. People will say, of some moral monster, "I am going to pray him into heaven." At the same time, their children may be on the road to hell, people around them in need, and their mother in a rest home, but these people want no simple everyday responsibilities, only titanic causes. They assume that, because they have assumed so great a prayer burden, this fact somehow makes them great also! They

are ready to indulge in pious gush about how heroic their prayer life is, but they are failures in routine responsibilities.

There is no modesty about Titanism. As one woman once told me, “The Lord and I have such a sweet fellowship, and together we have seen such miracles take place.” Her speech was always sugar-coated, and never humble. Because of her supposedly “intimate” walk with the Lord, this Titaness had felt it her duty to rebuke “sweetly” a whole succession of pastors. (One thing which Titanism is never converted to is common sense! Whether in the church or out of it, Titanism feels that it has a special calling to defy common sense.)

In this life, the Christian is still not fully sanctified. He shows the habits and failings of the old Adam, however great his growth in grace. Many years ago, I was told of an elderly priest who remarked to his congregation one Sunday that, in his many years of hearing confession, he had never heard anyone confess to being stingy, whereas experience had taught him that this was a failing common to almost all of them!

His point was well taken. No doubt, all the stingy people in his parish and others could describe their stinginess as prudence, providential money management, and so on, in any number of flattering ways. Likewise, the extravagant ones who waste their money have “good” reason for everything they do. Every man marshals more “good” reasons for his sins than he does for his virtues!

Titanism among humanists calls itself a passion for justice, social reform, peace, and so on. Sin loves to cover itself with noble causes. Basic to Titanism, however, is the desire to play god, to be the determiner of things and to take the government out of God’s hands (Gen. 3:5). The Greeks called it *hubris*, pride; they both feared it and idealized

it; when successful, it made one a god, when a failure, as with the Titans, it was still heroic.

Christians very early saw it as a deadly sin. Whenever and wherever it occurred, they saw it as an evil and as a deadly, corrupting force. With the Romantic movement, Titanism became romantic, heroic, and the indication of superiority. Thus, Lord Byron’s *Manfred* rejected both Christian counsel and patience, declaring:

Patience and Patience! Hence—that word was made

For brutes of burden, not for birds of prey:

Preach it to mortals of a dust like thine—

I am not of thine order.

Manfred saw himself as semi-divine and above all moral order, as a bird of prey. He despised “the herd” of common men and saw himself as a lion, or the head of wolves. Facing death, Manfred denied punishment in any future life, for that would be a crime, to punish crime by crime! Byron, Shelley, and the other humanistic practitioners of Titanism had a knack for being losers, victims, and injured. Their failures proved to them that they were so far above the common herd of humanity that few could appreciate their greatness.

Romantic Titanism has since then been endemic in Western civilization, most of all among the intellectuals, college students, and liberal politicians. It is a fine recipe for losers, because of the very fact that defeat and frustration are seen as “proof” that one is a Titan, a visionary whose greatness and cause go unappreciated. For Byron, Lucifer and Cain were heroes, and his Cain declares, “Cursed be He that invented life that leads to death!” For life to be good for humanistic Titanism, it must be on the Titan’s terms, not God’s.

In philosophy, of course, Titanism has held full sway. Nietzsche, with his vision of life beyond good and evil by supermen, was most vocal about it, but it has been no less prevalent in men like Bertrand Russell, Wittgenstein, and others. It has been implicit in philosophy since Descartes and his starting point, “I think, therefore I am.” In the United States, the Transcendentalist-Unitarian pastor, Theodore Parker, drew a logical conclusion: “I am, therefore God is.” A modestly phrased but strong Titanism was popularized by Ralph Waldo Emerson.

All of this had its influence in theological circles also, and evangelicals absorbed elements of Titanism. Instead of exalting God’s sovereign grace in salvation, many began to exalt man’s sovereign choice. The order of determination in the universe was reversed, and man was given priority in the order of salvation.

The effect on prayer was dramatic. Recently, I heard one evangelical pastor describe much current praying as “giving God His instructions for the day.” Such praying is blasphemy. Prayer is access to the throne of grace, the government center of all creation. The ancient Persians understood the meaning of sovereignty, although they wrongly ascribed it to human monarchs. Prayers to the sovereign could have penalties. As Esther said to Mordecai, “All the king’s servants, and the people of the king’s provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, *who is not called*, there is one law of his to put him to death, except such as to whom the king shall hold out the golden scepter, that he may live” (Esther 4:11, emphasis added). As Christians, we are called into the King’s presence, but our requests must be in His name and according to His law-word. We are forbidden to make a show of prayer, or to use vain repetitions

(Matt. 6:2–7), and we are also forbidden to waste our lives and time in vain or futile work (Matt. 10:14). We are not our own; we have been “bought with a price” (1 Cor. 6:20), Christ’s atoning death, and hence we cannot waste our lives and time in a parade of “heroic” effort that results in little or nothing. Our calling is not to Titanism but to service. (June, 1986) 🏰

Selbrede ... *Why Did They?* cont. from page 8

subject to moral challenge.

The secret they’re hiding is an ugly one. Pray for courageous men to release us from its shackles. 🏰

1. Herbert Uzochukwu is the co-founder of a non-profit organization to help widows and orphans, New Hope Ministries. Their website is <http://www.globalnewhope.org>
2. <http://thechart.blogs.cnn.com/2010/10/12/fda-oks-drug-to-fight-opiate-addiction/>
3. His landmark clinical results from between 2006 to 2010 were presented at the American Association of Treatment of Opioid Dependence Conference held in Chicago October 23-27, 2010. The summary results can be viewed here: http://www.punyamurtulakishorepresents.org/uploads/3/0/3/2/3032214/vivitrol_aatod_poster.pdf
4. <http://t.capecodonline.com/apps/pbcs.dll/article?AID=/20140622/NEWS11/140629912/>
5. Law enforcement officials like Butler County’s Sheriff Richard Jones actually have other agendas in respect to drug abuse treatment: they’re more interested in reducing crime than facilitating recovery from addiction, which is why they favor the use of methadone. See <http://thechart.blogs.cnn.com/2010/10/12/fda-oks-drug-to-fight-opiate-addiction/>
6. <http://www.cbc.ca/news/canada/hamilton/news/methadone-suppresses-testosterone-in-men-mcmaster-research-suggests-1.2746301>
7. <http://www.ncbi.nlm.nih.gov/pubmed/6459917>

8. http://usf.usfca.edu/fac_staff/dever/neurobiologyofsex2.pdf

9. [http://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(72\)91278-0/abstract](http://www.thelancet.com/journals/lancet/article/PIIS0140-6736(72)91278-0/abstract)

10. http://www.inflexxion.com/uploaded-Files/Publications/Publications/Katz_2005_painmgt.pdf

11. Charles Alexander Bruce, “Report on the Manufacture of Tea and on the extent and produce of the tea plantations in Assam,” Calcutta, 1839, quoted by Katz in previous endnote.

12. <http://www.ncbi.nlm.nih.gov/pubmed/7057390>

13. See table 2 on page 3 in the reference provided in endnote 10.

14. <http://www.thefix.com/content/gay-people-LGBT-addiction9805>

Schwartz ... *Present* cont. from page 21

understand theonomy and reconstruction and desire to share their knowledge in particular areas.

6. I have made use of our family chiropractor who is an avid student of health, nutrition, exercise, and rehabilitation as my tutor to understand and evaluate various sources of information. I will often schedule a visit for that specific purpose, knowing that it is as important to see him when I am well (so I can stay well), as when I am feeling ill.
7. Rushdoony, *Revolt Against Maturity*, 29.
8. When I taught writing to my own children as well as those who were in co-op classes or privately tutored by me, I always assigned early on an essay entitled “What is God Calling Me to Do,” requiring that they explained based on their talents and inclinations an area they thought they might wish to pursue. A major focus was finding out the necessary prerequisites along with interviewing someone who was already working in that capacity. This is a needed step before one can actually research the best way to pursue higher education.
9. Rushdoony, *Revolt Against Maturity*, 29.

Duigon ... *Merlin's* cont. from page 23

He also has artistic courage. Any writer enterprising enough to tackle the story of Merlin and King Arthur will have holes to fill and plenty of them. He must then decide, over and over again, whether to fill them with material handed down by tradition, or with his own imagination, informed by his research. The latter is the bolder choice, and Treskillard makes it: his imagination is equal to the challenge.

That’s why I’ve been so hard on him. He has the potential to write books that people will remember and want to come back to.

More importantly, his books are invested with a solidly Christian outlook, and the world needs more books like that. His treatment of the Holy Grail, for instance, as seen in Book Two, *Merlin's Shadow*, is superb, taking the Grail out of the realm of magical, quasi-pagan items and relocating it in the realm of faith: and it also speaks to the absolute sovereignty of God.

Americans need to read about such things. We need to think about them.

I look forward to Treskillard’s next trilogy, *The Pendragon Spiral*. 🏰

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

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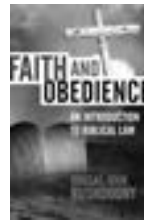
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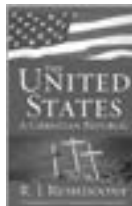
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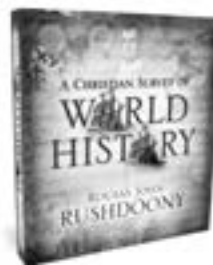
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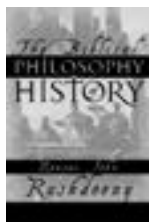
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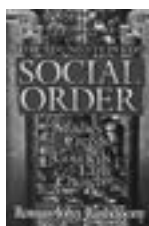


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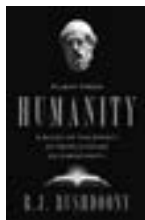


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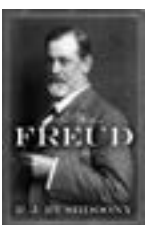


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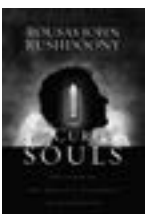
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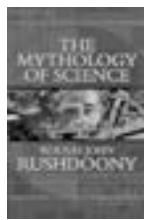


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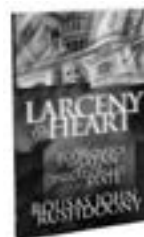


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Making Sense of Your Dollars: A Biblical Approach to Wealth

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

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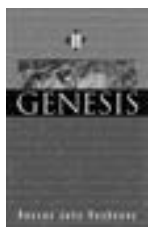


Larceny in the Heart: The Economics of Satan and the Inflationary State

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

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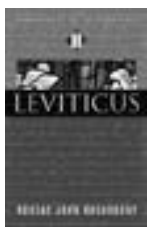
Exodus, Volume II of Commentaries on the Pentateuch

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

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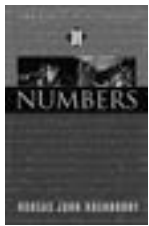
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By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains

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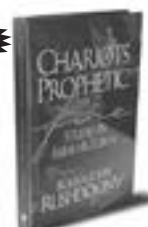
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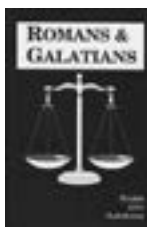
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A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

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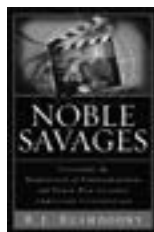


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By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of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

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By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

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

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

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By R. J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements. More topics than could possibly be listed. Imagine having 24 years of Rushdoony's personal research for just \$20.

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By R. J. Rushdoony. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. Booklet now part of the author's *Systematic Theology*.

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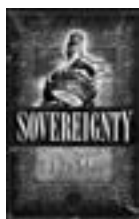
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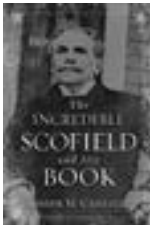
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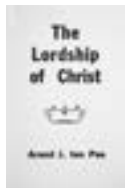
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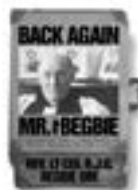
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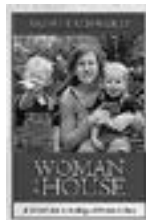
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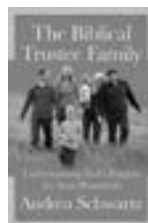
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