

Faith for All of Life
September/October 2014

FAITH FOR ALL OF LIFE

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

Publisher & Chalcedon President

Rev. Mark R. Rushdoony

Chalcedon Vice-President

Martin Selbrede

Editor

Martin Selbrede

Managing Editor

Susan Burns

Contributing Editor

Lee Duigon

Chalcedon Founder

Rev. R. J. Rushdoony
(1916-2001)

was the founder of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Receiving *Faith for All of Life*: This magazine will be sent to those who request it. At least once a year we ask that you return a response card if you wish to remain on the mailing list. Subscriptions are \$20 per year (\$35 for Canada; \$45 for International). Checks should be made out to Chalcedon and mailed to P.O. Box 158, Vallecito, CA 95251 USA.

Chalcedon may want to contact its readers quickly by means of e-mail. If you have an e-mail address, please send an e-mail message including your full postal address to our office: info@chalcedon.edu.

For circulation and data management contact Rebecca Rouse at (209) 736-4365 ext. 10 or info@chalcedon.edu

Editorials

2 From the President

The Importance of Christian Reconstruction

Features

5 The Addiction Crisis Worsens After Massachusetts Pulls Plug on Dr. Kishore's Sobriety-Based Solution

Martin G. Selbrede

10 Redeemed Rebels: A Biblical Approach to Addiction, Part 1

Jeff Durbin

13 Ideology, Presuppositions, and Evangelism

Bojidar Marinov

16 The Role of Mothers in Building a Kingdom-Driven Family

Andrea Schwartz

Columns

22 Merlin's Blade by Robert Treskillard

Reviewed by Lee Duigon

24 Merlin's Shadow by Robert Treskillard

Reviewed by Lee Duigon

27 Product Catalog (Year-End Sale...30% Off Begins Oct. 1st!)



Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: susan@chalcedon.edu. The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2014 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Martin Selbrede, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: info@chalcedon.edu; www.chalcedon.edu; Circulation: Rebecca Rouse.

The Importance of Christian Reconstruction

By Mark R. Rushdoony



My father coined the term Christian Reconstruction in 1965, the year Chalcedon began, in order to describe the work he saw ahead of the modern church. It is a term that our critics in and out of the church have branded to our disadvantage. Our opponents claim it's a "political agenda," that it is a legalistic attempt at imposing a moral order on society, or that we are the "American Taliban." We have been branded as extremists.

Even many who are sympathetic to our theology avoid the label. Some have said Christian Reconstruction has failed, that, since no great change has resulted, we ought to drop the term. Such thinking misses the point entirely. Christian Reconstruction is not a strategy with a five or ten-year plan, but an *analogy* of the Christian responsibility to a culture failing because of its repudiation of Christianity. Christian Reconstruction is a description of our labors in the Kingdom of God.

Chalcedon's Beginnings

Chalcedon was originally envisioned as a college or seminary but took form as a non-profit educational foundation. It officially began in Los Angeles in late summer, 1965.

The 1960s were a time of radical and rapid changes in the West. In 1963 John F. Kennedy was murdered. Few remember that he was an ineffective President whose agenda faced crippling opposition from his own party. "Mr. Conservative," Barry Goldwa-

ter, seemed to have a very promising strategy for success in 1964: he would control the West, Mid-West and South, leaving Kennedy with only the insufficient electoral votes of New England. After his death, however, Texan Lyndon Johnson took much of Goldwater's western and southern support. Moreover, he shamelessly milked the name of the fallen Kennedy in what became the Kennedy cult. It worked. Legislation that had stalled under Kennedy was quickly passed by Congress and Johnson won in a landslide. He then began his own sweeping social agenda, the "Great Society." His ambitious "War on Poverty" threw money (and debt) at welfare programs. Conservatives were left in the dust and were very discouraged.

Moreover, the youth revolt of the 1960s was beginning. Hippies and communes became common, as well as lawless demonstrations on college campuses and public venues. Police were unprepared to deal with mass demonstrations. Additionally, in 1965, the summer we moved from northern to southern California to begin Chalcedon, the Watts race riot occurred.

Mainline churches had become rather anemic by then. Modernism or neo-orthodoxy had taken control of many denominations, and there was a new intellectual disdain for Christianity.

Even the arts were undergoing dramatic upheavals. Rock 'n roll went from silly love songs to a rebellious, angry tone. Movies began to mimic the youth movement by elevating "anti-heroes" to prominence. As the decade

progressed, they dropped their self-censorship and by the 1970s were full of gratuitous nudity just to be "edgy." The counter-culture produced its own pop and psychedelic art; Norman Rockwell was passé and ridiculed. Everywhere one turned there was a visible repudiation of anything old.

Those who were caught by surprise by the truly revolutionary cultural changes were confused. They were anxious to put events into context, a narrative. There was a radical student saying variously attributed to Jack Weinberg and Jerry Rubin: "Don't trust anyone over 30." It is easy to forget just how young this youth revolt was; it repudiated the majority of Americans and their ideas as "establishment."

Chalcedon's Message

My father spoke to the root causes of what seemed to be a sudden manifestation. The revolution had been a long time coming. It was the repudiation of a culture and its ethics for a "new morality." The revolt was against the implicit Christian morality in the culture. A large number of young people refused to live under a morality in which they no longer believed, they saw American culture as hypocritical, and to a large extent they were correct; Americans held to a public ethic that was far more Biblical than their faith.

The new religion of America, my father said, was humanism. After the Enlightenment, natural law had been seen as a cosmic truth observable by rational thought. Natural law served as a transcendent absolute, even if no

one really knew what it was. Darwin, however, had dealt a deathblow to natural law a century earlier and generations of school children had been taught that nature was characterized by chaos, change, and violence, not by any law or absolutes. The revolution had taken place years earlier, my father said. The worldview of the West had shifted. What was happening was the result, the post-revolutionary purges of all Christian influence in public life.

There was little Christian faith left in the public sphere in 1965, so there was little resistance, and that came more from a “conservative” disdain for the “bad behavior” and impertinence of the rebels than from principled objections. When rebels asked “Why should we ...?” conservatives could only respond with “How dare you ...” They were comfortable with the way things were; the generation of the 1960s was not.

The problems that seemed to come out of nowhere in the 1960s were merely manifestations of the shift from Christianity to humanism, the faith in the pre-eminence of man, the only possible conclusion one can derive from Darwin’s biological scheme. The student rebels and those who sided with them understood the implications of their Darwinian educations.

The rebellion of the 1960s (and Darwin himself) was a manifestation of man’s desire to make good on Satan’s promise that men could “be as gods, knowing good and evil” (Gen. 3:5). Humanism is the philosophical embodiment of that desire to be as gods, to supplant the authority of God with man’s. Western culture had been living on a borrowed Christian worldview and ethic. There was an intelligent, if perverse, consistency in the rebels that was lacking in the conservative element of society; the latter was coasting and merely wanted the ride to continue.

Worldview

My father put the revolution in perspective by identifying it not as a random, chaotic aberration, but as a manifestation of a worldview. All men, whether they know it or not, operate in terms of one of two verses in Genesis 3. Some follow Satan’s promise of Genesis 3:5, the desire to be as gods, to be autonomous of the Creator, and to determine for themselves what is right or wrong. The only alternative is to follow God’s promise of Genesis 3:15, that He would send the seed, or descendant, of Eve to crush Satan and his rebellion. Biblical history, and our own, is the outworking of these two plans, what Augustine called the City of Man versus the City of God. The 1960s was humanism’s Battle of the Bulge; it caught Western culture by surprise and they quickly were overran it.

What Are We to Do?

So Chalcedon began in the midst of the revolutionary changes. My father often was asked to comment on current world events. People wanted to know what was happening and where it was leading. The hard part was when he got to “What can we do about it?” He very early became fed up with conspiracy thinking (which largely controlled conservative thinking) because it led to a focus on evil and its power. His alternative was Christian Reconstruction, an analogy of the sanctifying change that could be manifested in individuals, families, churches, associations, businesses, and more as they submitted to God. It meant focusing not on evil but on righteousness as the alternative, a righteousness that begins with regenerate man and extends outward to the culture as he submits his life and thought to God. While conservatives sought to undo their losses via court or political action, my father said, “Let’s rebuild Christian civilization, beginning with us.”

Christian Reconstruction was, and is, a hard sell, because its ultimate goal seems so very distant to our culture and even to our imperfectly sanctified imaginations. It is an all-encompassing idea that involves all men and institutions. My father’s vision of Christian duty was so broad that his secular critics have sometimes falsely seen him as the mastermind of all things on the “right” that they despise. Others have been narrow in their work, focusing on education, or economics, abortion, or various particular Christian works. My father’s work addressed everything. It saw Reconstruction as the Christian’s calling. The secularists saw a big-picture approach in my father’s message of Christian Reconstruction and took it, if not seriously, at least as the antithesis of their own.

To Christians, it was a hard sell and remains so. Some wanted a simple strategy: Stop communism, elect the right president, stop this or that conspiracy. Often all they wanted to do was turn the cultural clock back to a time where they would feel more comfortable. That is the problem with a conservative mindset; it tries to reset the clock, not the culture. My father never longed for the past; he always looked to the future. He often addressed the challenges presented by the changing times by saying, “These are exciting times in which to live.”

Theology, Worldview, and Action

It was often the theology of Christians that was the impediment to accepting Christian Reconstruction. Dualism led to a Pietism which prioritized a false sense of what was “spiritual.” Dispensationalism left the church without a sense of place in the Kingdom of God. Antinomianism left it without an objective ethical and judicial standard. A defeatist eschatology led many to believe disaster was all that we should expect.

“Isn’t it wonderful how bad things are? It means Jesus is coming back soon” was a common refrain in premillennial dispensational churches. Often churches would make a point of repudiating not only the dominion mandate but even the Lordship of Jesus Christ. The Evangelicals focused on the “simple gospel” and avoided too much more. Even the Reformed community had succumbed to a “reformed” dispensationalism which reduced the number of God’s irreconcilable plans to two: law and grace. Many had reduced the sovereignty of God to the five points of Calvinism which only address soteriology. If the Evangelical Arminian reduced God’s sovereignty to His allowance of man’s free will, the Reformed reduced it to His predestination. Both tended to keep His law-word out of church and state.

The message of Christian Reconstruction proposes that our culture is crumbling because it has repudiated the application of Christianity. God as Creator and Lord has been replaced by Darwinian mythology and His law has been replaced by statist law. We have de-Christianized our education, family life, science, art, economics, and more. Western civilization was a product of Christianity. Without that ethical and judicial foundation, the superstructure is unstable. The church often compounds the problem by offering only subjective spiritual platitudes. Otto Scott once referred to “the thin veneer of civilization”; our culture is less civilized than it once was, and it now flirts with barbarism.

There are no easy ways to rebuild a weakened structure. Reconstruction of a historic structure is far more difficult than new construction. When a structure is found unsound, though, the decision to start over becomes easier. Christian and home schools were attempts to start anew rather than salvage

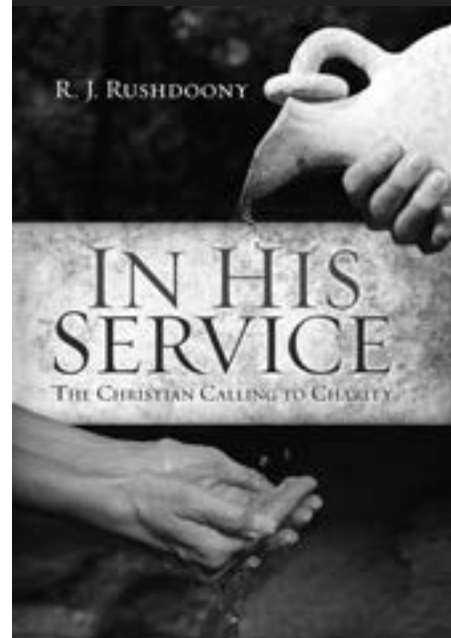
“Christians are the covenant people of God. They are called to be His people, distinct from the world by their works of charity, or grace. The message of Christian Reconstruction is one of Christian duty to follow up faith *in God* with faithfulness to God. It is not an easy message or an easy task.”

an existing educational structure. More couples are now abandoning state marriage licenses as those became an offense to a Christian understanding of the institution. Other areas are not easy to replace, as state action sometimes forbids competition. Alternatives to humanistic courts of law, child welfare services, and medical care have to be created.

The early church progressively built its own subculture, which in time became the dominant culture, Christendom. Its theology was not perfect and its institutions were merely stepping-stones to something better. Nevertheless it made great strides.

Christians are the covenant people of God. They are called to be His people, distinct from the world by their works of charity, or grace. The message of Christian Reconstruction is one of Christian duty to follow up faith *in God* with faithfulness to God. It is not an easy message or an easy task. It cannot be done by one generation, nor must we even think it necessary to plan what the Kingdom will look like in the distant future. God does not demand results from us, only faithfulness. We plant seed, God gives the increase. The alternative to Christian Reconstruction is decay and collapse. It is easy to ponder what Jesus would do. The pertinent question is what should we do, as wise and faithful stewards of His Word and Kingdom, in His absence? 🏰

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

The Addiction Crisis Worsens After Massachusetts Pulls Plug on Dr. Kishore's Sobriety-Based Solution

by Martin G. Selbrede

Part 4 in a series about medical path-breaker Dr. Punyamurtula Kishore



This is the fourth in a series of articles about Dr. Punyamurtula S. Kishore, the Christian physician who innovated the Massachusetts Model of addiction treatment. Conventional addiction therapies, based on the administration of substitute narcotics (Methadone and Suboxone®), have a miserable track record: after a year of treatment, only 2% to 5% of the patients haven't relapsed back into full-scale addiction—and most are 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*.¹

While other states sought to emulate the Massachusetts Model, Massachusetts itself took a different tack: it incarcerated Dr. Kishore in September 2011 and withheld Medicaid payments to his fifty-two medical practices. The resulting collapse of this network put his patients at considerable risk (250,000 people had passed through his program by that point). Please read the three earlier articles in this series to gain an understanding of this gripping standoff between the state and the doctor, as those articles contain too much material for us to repeat here. We must move on to newer developments as the battle intensifies.

Dignity-Hungry Emperors with Invisible Clothes

In earlier articles in this series, we made reference to the opioid addiction crisis ravaging the state of Massachusetts as acknowledged by various state officials. Since those articles appeared, things have advanced. On March 27, 2014, the governor himself declared a public health emergency in his state.

The death of actor Philip Seymour Hoffman on February 2, 2014, may have played a part in increasing cultural awareness of the addiction problem. However, the fact that Hoffman had Suboxone® (a trade name for buprenorphine, one of the two major anti-addiction "remedies") in his apartment at the time of his death has been largely overlooked. He had been prescribed Suboxone® and became, in effect, a part of today's "acceptable damage" statistics. He was one of the 95% of patients who dive back into their drug of choice within the first year of treatment under conventional strategies of addiction management.

With large pharmaceutical interests at risk, nobody dares mention that other treatment regimen that achieves far more than an "inevitably low" 5% success rate. This high-profile failure of a conventional anti-addiction program was easily hidden—by never mentioning the alternative program that achieves a 37% success rate without expensive narcotics. An uninformed populace will then tolerate an "inevitable tragedy," oblivious of the fact that there was a

vastly superior way to prevent such tragedies in the first place. Once this factor is grasped, the *real* tragedy is seen for what it is: why wasn't the best treatment strategy exported out of Massachusetts for people like Hoffman to use? Why was Dr. Kishore's real-world success dismantled, brick by brick, by a state that later declared that its citizens were being overtaken by a deadly crisis of epidemic proportions?

Too Little, Too Late

By June 10, 2014, Massachusetts suddenly "got religion" and jumped on the we-can-do-better bandwagon, as if the sobriety maintenance model promoted by Dr. Kishore was an innovation that the appointed task force experts had just now concocted in response to the state's addiction epidemic.² In reality, the state task force had belatedly reinvented the wheel—the wheel Dr. Kishore had already put into practice in Massachusetts years earlier.

This is evidenced by the task force report's support for Vivitrol (naltrexone), a key element in Dr. Kishore's Massachusetts Model. This would have been a strong vindication of Dr. Kishore's pioneering work with Vivitrol, except that his name is conspicuously absent from the report. Such credit would have been embarrassing for the task force to include, as it would have had to appear in words like this: "We recommend \$2.3 million be allocated to do what that doctor was doing with Vivitrol before you destroyed his fifty-two practices in 2011,

and we recommend \$500,000 to create a sober home accreditation program like the program created by the doctor who must not be named, etc., etc.”) Besides, if the mission is to discredit somebody, the *last thing* you want to do is publicly give that individual credit for his achievements.

The state and its media, however, did know the *first thing* they needed to do to discredit Dr. Kishore: get the man’s medical license suspended before the main Medicaid fraud trial. As mentioned in the second article of this series, the state would see considerable media value in vilifying Dr. Kishore in advance of the trial. Exactly as predicted in that article concerning the two actions pending against Dr. Kishore, the media instantly broadcast the result of the railroaded suspension of April 9, 2014. But now that the cause for that suspension has been obliterated by facts that have since come to light, we wait upon the media to publish the necessary corrections. We likely wait in vain: we don’t expect to see any follow-up stories in print, as it appears to us that local journalists only publish what furthers the Attorney General’s agenda (perhaps the reason they get inside access³ other journalists seem not to get). You won’t get the facts from these allegedly impartial local journalists, but you *will* know the facts as you read further here.

For the record, Dr. Kishore regards the two attempts to put his medical license in jeopardy as “smoke screens” designed to take attention off the primary issues. While quite true, an understanding of the state’s overreaching in these hearings, smoke screen or not, will prove instructive. If state officials are not faithful in little things, they won’t be faithful in big things (Luke 19:17).

As we step through the facts, we’ll see that “faithful” and “Massachusetts officials” are terms that do not belong in

the same sentence. We will also better understand why the state has continued to postpone Dr. Kishore’s main trial (apparently until after the 2014 elections) and why Massachusetts continues to have such a tragic addiction epidemic on its hands. We will conclude with the first major crack in the state’s “Medicaid fraud” claims: a major court decision handing the prosecution a massive setback in a case remarkably parallel to Dr. Kishore’s.

Medical License: The First Jeopardy

The first attempt to jeopardize Dr. Kishore’s license was discussed at length in the second article of this series. The reader will quickly realize the utterly specious nature of the charges, particularly in regard to the state’s efforts to block the 1,700 members of the Massachusetts Psychiatric Society from standing in solidarity with Dr. Kishore. Read the earlier article to get the details of the state’s objections to Dr. Kishore having four women taken to the hospital who arrived at a sober home under the influence.

Dr. Kishore appealed that first attempted suspension, and we expected progress on this front to finally clear Dr. Kishore’s name and license. On May 12, 2014, Dr. Kishore’s attorney filed a response in the ongoing appeal of that suspension. On June 24, 2014, the state’s response was due, but the state’s documentation exceeded the 21-page limit set by the Superior Court, so a delay has been interposed in resolving this case.

You read that correctly: the appeal is being delayed because the state’s legal team was unable to count the number of pages comprising its submission to the court.

Medical License: The Second Jeopardy

The next attempt to jeopardize

Dr. Kishore’s license to practice medicine was also mentioned in the second article of this series. This case involved the alleged loss of medical records as a result of the Attorney General’s actions against Dr. Kishore and his practices. When last reported here, two records out of a quarter million were not accessible by Dr. Kishore, and so the Board of Medicine decided to proceed with hearings to suspend his license based on these missing records. (The other part of this second case, involving Dr. Kishore’s alleged failure to alert his patients that his practices were being closed by state action, has been shown by Dr. Kishore’s attorney to be devoid of truth.)

The furtive nature of the state when it operates in an underhanded way came to light when the hearing on these missing records began on April 2, 2014. John Costello railed against Dr. Kishore (who hasn’t practiced medicine since his September, 2011, arrest), demanding his license be suspended because he is a serious, urgent threat to the health of the people of Massachusetts. Mr. Costello was to be given ten minutes for his presentation, and then Dr. Kishore’s attorney would have ten minutes to respond—even time for both sides (in theory). What happened was something different.

Five minutes into Mr. Costello’s arguments for suspending Dr. Kishore, something unusual happened: the Board accepted a phone call. After taking the phone call, the Board declared that the proceedings would have to be postponed a week, to April 9, 2014. Then they could take up the issue of the two missing patient records.

On April 9, Mr. Costello apparently decided he had received a full “do-over,” and took ten minutes to make his presentation. At this point, he’d already spoken for fifteen minutes against Dr. Kishore (five minutes on April 2 and ten

minutes on April 9). Dr. Kishore's attorney could only speak for ten minutes. The "equal time" principle was apparently something that could be dispensed with when the outcome has been predetermined. For his part, Dr. Kishore's attorney was able to produce one of the two missing records, a document which had been withheld from Dr. Kishore on the grounds that it was now "the property of the Attorney General." Think about that last point: you can't produce a document because someone has declared it to be the Attorney General's property, and you are now going to lose your medical license because you don't have it in your possession.

Thanks to a well-crafted subpoena by his attorney, Dr. Kishore was able to produce one of the two missing records. That left the suspension to rest entirely upon one "missing" record out of 250,000 records, records rendered inaccessible to Dr. Kishore by the actions of the state against him. Since he didn't have that final record, the Board moved to suspend his license (temporarily). He promptly appealed.

But he did more than appeal. After prayer and counsel with other Christians, he mounted a last-ditch attempt to find the missing record. Providentially, it came to light on June 6, 2014. What also came to light with that medical record was even more remarkable, as his attorney pointed out in his June 10, 2014, response to the authorities that suspended Dr. Kishore's medical license.

The patient whose record had been "lost" by Dr. Kishore had been treated between September 2003 and March 2005—as the missing record itself attests. The law that Dr. Kishore supposedly violated states that the physician must produce the record if the patient requests it up to seven years after "the last patient encounter." However, this patient requested his record after March

2012, meaning that even if Dr. Kishore had lost the record, *he had done nothing wrong* as the statute of limitations for producing the record had already run out.

But there's more: the record itself includes the patient's signed request, dated August 31, 2005, to provide his medical records to UMASS Correctional Health. These were duly sent within thirty days of the patient's signed request. At that point, the patient's new doctor had the clock ticking on *him* for production of records. One can't help but wonder how it is that the patient had recently come to request his records from Dr. Kishore (after the seven year statute had run out) and not from his later physicians, despite his having signed the request for record forwarding in 2005. As a result of this misdirected patient request, Dr. Kishore had his medical license suspended and that suspension gleefully spread all over the state media outlets. The campaign to discredit Dr. Kishore marches on.

In any case, the final missing record, sealed per legal protocol, was sent to the Board, despite the fact that (1) Dr. Kishore had no legal obligation to produce the record after seven years had expired, and (2) Dr. Kishore had already forwarded the patient's record to UMASS Correctional Health in the fall of 2005.

There are no missing records. Therefore, *there is no basis for a suspension of Dr. Kishore's medical license*. It appears that his license was suspended for political reasons. Of course, if the Board would care to share the contents of the phone call that bizarrely interrupted the April 2, 2014, hearing, we would be happy to print that information here. (Whether the Massachusetts media will publish the fact that these attempted suspensions of Dr. Kishore's license will have all been thwarted by the truth is

unknown. Their pattern of conduct suggests they will never correct the record, because these suspensions were intended to be in place when the main trial starts. We'll be ecstatic to report otherwise, but come the fall we expect we'll feel nothing but disappointment in the media watchdogs.)

Insights From Within the State

One of my authoritative sources for this series of articles is a Massachusetts addiction expert (not Dr. Kishore) who will remain nameless. His insights into the ongoing crisis in his state, which serves as the backdrop for the trial of Dr. Kishore, shed considerable light into the otherwise inexplicable actions of the state. The following is a paraphrase of comments made during my phone discussions with this source.

One factor driving the wrong-headed prosecution of Dr. Kishore is the fact that the state's lawyers and judges have a very narrow definition of how substance abuse should be treated. They rely entirely on a *medical model* for treatment rather than a *public health model* for treatment. The disdain for alternate (drug-free) models arises from the perceived "high maintenance" nature of these alternatives. People addicted to heroin, cocaine, etc., need *a lot of support* in dealing with *chronic relapsing disease*. A drug-free approach requires *other methods* not considered part of the playing field by the state.

One of the things quite alien to the state's thinking is the notion of the *recovering community*. One needs to provide a social context for healing, and this is something the state simply can't do: it is something that churches and communities can do, however, in their work with addicts. Such recovering communities (as are found in sober houses) provide support in the same way that immigrant communities support their members: that support comes *from*

people like themselves, and persists until they can move on.

The notion of residential treatment, of sober houses, is an important one. Sober houses must be *clean* or they undermine sobriety. People relapsing at a sober house will trigger contagious craving among the others. Sober houses need to have the built-in protections to hold the line. Unfortunately, the state has no conception of any of this, and continues to promote its medical model, centered predominantly upon the prescription of methadone and Suboxone® (buprenorphine) for treating substance abuse.

Doctors prescribing such drugs are unwittingly flooding the streets with them, making the drug problem worse. This is one reason Dr. Kishore was so popular with the communities of Massachusetts: because he broke the back of the drug-centered model, setting forth the concept of a *drug-free community*. His non-narcotic approach is a far better solution, but the state is not used to seeing such drug-free solutions in action. If it's not methadone or Suboxone, then it's neither fish nor fowl. For this reason, we continue to see public officials advocating in the wrong direction: "We need *more* methadone, we need *more* buprenorphine."⁴ Yet even back in 2011 Massachusetts already ranked *third in the nation* as measured by grams of Suboxone® dispensed per opioid user.⁵ Massachusetts was pouring gasoline on the fire even back then, while those "gasoline" companies made big money as the fire they fed consumed yet more human lives.

Historically, methadone came on the scene in America during the Nixon Administration. Based on controlled clinical comparisons with heroin, it was hailed as "the answer" to opioid addiction when those treated seemed to wake up (rather than nodding off into limbo).

Thus *methadone maintenance* was born, but the safeguards back then (regular urine testing, oral administration, counseling, etc.) are now gone. Our era now confronts the two worst downsides of methadone use: (1) those who use it *stay on it forever*; (2) the widespread diversion⁶ of drugs permits addicts to sell the methadone (and now Suboxone®) on the street to fund the purchase of their actual drug of choice (e.g., heroin).

Massachusetts pushes these drugs: it's their hair of the dog solution to the problem. The epidemic grows further in scope because doctors are writing more than just prescriptions for methadone or buprenorphine. If addicts claim they're "in pain," they get *more* narcotics. When they say they have trouble sleeping, they get sedatives and tranquilizers. If they say they have Attention Deficit Disorder (ADD) and can't focus, they're prescribed amphetamines. These addicts either use these additional drugs, or sell them on the street.

This is why the communities of Massachusetts supported Dr. Kishore: none of these problems arise when the Massachusetts Model dominates a region because *narcotics and other addictive drugs simply aren't part of the treatment program*. As my contact stated explicitly, "Dr. Kishore doesn't give additive drugs to drug addicts. That's why his treatment centers don't become magnets for people who want to use drugs."

Resistance to drug-free approaches such as Dr. Kishore's method boils down to pure politics. The view of state officials can be reduced to one basic mission statement: "Our job is not to stop people from using drugs. Our job is to make sure they don't hurt themselves." (See the first article in this series regarding the fourth week of treatment, the looming suicide risk that crops up in that week, and how Dr. Kishore still managed a perfect zero-death record for

all who were under his care.)

Clearly, someone who skirts the state's implicit mission statement so radically (like Dr. Kishore, whose mission IS to see people stop using drugs) represents a challenge to the state's claim of operating in good faith for its people.

Regarding the Medicaid Fraud Case

My Massachusetts contact also had strong opinions about the Medicaid fraud allegations against Dr. Kishore. In my contact's view, the state *wants* to drag the proceedings out, because state officials are trying to make it impossible for him to continue. The intent is to force him to cop a plea, and the state is not averse to using the fact that "he's a foreigner" against him.

Various testing labs had been paying off sober houses for years. When caught, the accused accepted the state's plea-bargain deal and paid the designated fine. Nobody went to jail. Nobody fought the charges. Taking the state's deal was a business decision, pure and simple.

However, unlike previous defendants, Dr. Kishore isn't making a business decision. He is making a moral decision, because he is innocent of all the charges. Because he won't play along, the Attorney General has been working to wear him down.⁷

My contact concludes that, despite Dr. Kishore's innocence, the cards remain stacked against him. He's now considered a Medicaid fraud doctor, so the system responds by saying: *We need to get rid of him; he gives us a bad name*. (Perhaps this motivates, at least in part, the Board's actions against his medical license. – MGS.)

Beyond the Smoke Screen

As pointed out above, Dr. Kishore is correct in characterizing the Board actions against his medical license as a smoke screen. Nonetheless, the Board

actions against his medical license may well prove a good indicator of what might await Dr. Kishore after the elections when the charge of Medicaid fraud is adjudicated. (Read the first and second articles in this series to understand how the state so badly interpreted the data directly in front of it.)

Those close to the Massachusetts situation believe that the postponement of Dr. Kishore's trial until after the November elections is politically motivated. (In fact, it is hard to find *any* decisions made in Massachusetts that aren't politically motivated.) On that hypothesis, the trial is positioned after the elections because the state officials are aware of the consequences of losing the trial. Once it becomes known how state officials dealt with the pioneer of addiction medicine working sacrificially in their midst, the political futures of those who spearheaded this case would implode. The state will be seen as the monster that stole \$4 million from the treatment centers that were changing lives more successfully (37% versus 5%) than the state programs could, killing those practices off and taking the innovator out of circulation for nearly three years.

Perhaps the state is aware of the rotten foundations of its case against Dr. Kishore and his fifty-two medical practices. One certainly wonders why the main prosecutor against Dr. Kishore, Assistant Attorney General Nancy Maroney, resigned⁸ her position on April 2, 2014 (the same day as the first hearing on Dr. Kishore's medical license concerning missing records), and subsequently dropped off the map without warning or explanation. Did she decide to distance herself from these benighted proceedings and buy herself plausible deniability? We can only speculate: she may have had personal reasons unrelated to the case. Could her resignation have been the point of that unexpected

phone call in the middle of the license hearing? Again, nobody knows. We are left with the bald fact that the lead individual battling against Dr. Kishore has suddenly disappeared from the scene before the main trial.

One thing, however, is not a matter of speculation. It is beyond doubt that the Attorney General's case against another laboratory charged with Medicaid fraud has just fallen apart in a most spectacular way.

On June 27, 2014, Franey Medical Lab Inc.'s principals were found not guilty of all charges leveled at them by the state of Massachusetts.⁹ The Attorney General had accused the owners of securing illegal kickbacks to the tune of \$590,000 (which is more than what is being charged against Dr. Kishore in alleged kickbacks). The parallels between the Franey and Kishore cases are stunning, the most notable being that the alleged kickbacks *are inferred* from various circumstances *that have nothing whatsoever to do with illegal activity*.¹⁰

As in Dr. Kishore's case, the state had withheld more money from the Franey defendants (over \$1 million) than what the state had accused that laboratory of illegitimately charging. With Dr. Kishore's case, the situation is even more egregious: after interest is added in, the magnitude of the appalling actions taken against one of the state's medical heroes will become blatantly obvious to all.

Unless...

Unless journalists friendly to the Attorney General decide not to report the story. For example, *The Boston Globe* has said nothing about the Franey acquittal, which constitutes an embarrassing defeat for its favorite law enforcement official. That acquittal was duly reported by *Cape Cod Online's* Amy Anthony, but not (yet) by the *Globe's* Patricia Wen. Emulating Joseph Heller's fictional

corporal in *Catch-22*, the state Attorney General monitors two categories of career achievements: "Feathers in the Cap!" and "Black Eyes!" *The Boston Globe* journalists often seem to drag their feet in reporting Black Eyes suffered by their Attorney General.

The last line of *Cape Cod Online's* story on the Franey acquittal might cast some light on this issue: "The attorney general's office declined to comment on the trial." It seems that a well-worn religious maxim has been modified and pressed into service by the journalists of record in Boston: "Where the AG speaks, we speak. Where the AG is silent, we are silent."

If justice is even remotely done in Massachusetts, many entrenched interests will take notice that Dr. Kishore's Massachusetts Model for addiction treatment will be put back on its feet. Perhaps, then, something won't have to be put back on Dr. Kishore's feet: the GPS ankle bracelet that tells the Attorney General where he is every moment of the day. The Christian virtue of sobriety will regain stolen ground from today's failing models that merely switch people to another enslaving addiction. Liberation ultimately acts upon all the facets of personhood. As a result, people once thought to be lost to society can be made whole.¹¹

The mountain of obstacles the state has erected against Dr. Kishore's work will one day be leveled (Zech. 4:7). Then the serious work of rebuilding the lives of those ravaged by substance addiction can be resumed without further interference from an oblivious, overreaching state protecting interests other than those of its ill-served citizens. 🇺🇸

1. Read the second article in this series for the pertinent documentation.

Continued on page 26

Redeemed Rebels: A Biblical Approach to Addiction, Part 1

Jeff Durbin



Sometimes we can catch a glimpse of God's majesty in His providence in such a way that we are left bewildered and in awe all at once. These are sweet moments. That is certainly the case concerning my redemption out of the headlong plunge into depravity and my slavery to drug and alcohol addiction. After my addiction, my wife Candi and I used to ask God and ourselves these questions:

Why, God?

Why did you allow me to go that way?

Why didn't you do something to stop me?

Why did I lose so much of myself, destroy so much, and come close to losing my life so many times?

About a decade after my descent into darkness and my consequent redemption, we caught that glimpse of His sweet providence. I found myself as the chaplain at one of Arizona's oldest drug and alcohol rehabilitation centers, standing daily in front of a room filled with people undergoing detox, lives shattered, hopeless addicts. Every day I looked across the room into tear-filled eyes. I recognized those eyes. Those were my eyes.

I watched God bless the proclamation of His gospel and after four years simply lost count as He redeemed people from their slavery and brought them to life. This ultimately led to the formation of what is now called, Apo-

logia Church. Apologia Church was a church plant that grew up because God was saving so many addicts; we needed a place and a community for them. If you could have looked upon my bony frame and pale lifeless face in the midst of my addiction and told me that in ten years I would be an expert guest on The History Channel being interviewed about the Christian approach to drug and alcohol addiction, I more than likely would have laughed you out of the after-party I was getting high at, dropping two or three more tabs of Ecstasy as I showed you the door. I loved my sin. I loved being a rebel. There's a problem, though: God loves to make Himself famous through redeeming the rebels.

Hello, my name is Jeff, and I am a Redeemed Rebel.

If you are familiar at all with one of the most popular approaches to drug and alcohol addiction (*Alcoholics Anonymous* and its variants), you know that I chose those words very carefully. That statement is loaded with content that is not taught or believed by the drug and alcohol treatment industry. More to the point, the approach to drug and alcohol addiction pursued by a vast number of Christian churches in our culture today doesn't even resemble the Biblical model, definitions, or path to healing and peace. We have handed our certificates of authority to the secular world and washed our hands of our responsibility to take dominion over the field of drug and alcohol addiction for the glory of Christ. The problem at bottom is

rebellion. The way to healing is redemption in Christ—the whole problem and the whole person.

Of course, this does not deny the chemical and toxicity factors involved in drug and alcohol addiction. As Christians, we can affirm the deeper issues involved in addiction (sin and idolatry) as well as addressing the physical components tangled together with them. We can (and should) engage this issue in a holistic fashion because we have a worldview that comports with reality: human beings are not simply bags of biological stuff dancing out their DNA. Treatment methods practiced by the secular community are not monolithic. However, there is a consistent trend to devalue the human being to the same level as a lab rat. The disease model of addiction is pervasive and offers no new identity, does not address the real issues that lead to addiction, and focuses more on coping skills that mask the core issues leading to addiction in the first place.

Our "checking out" on this issue has led to a broken system that does not point people to the real nature of their problem, nor to peace. The result is that we have inadvertently created an entire industry that is a revolving door, never addressing the core issue, and in general amounts to nothing more than a switching from one idol to another by way of the long-term detoxification, intensive outpatient protocols, and underlying worldview propagated in the "addict" community.

I entered into the addiction industry as a chaplain, as a Christian. I

had a history of very serious drug and alcohol abuse. At the height of my addiction you could have followed me as I walked down the Las Vegas Strip, at six in the morning, after two days of partying, drinking from the hotel's complimentary ice-bucket that I had the bartender fill with Long Island Ice Tea (don't worry; I had a straw) after a binge of copious amounts of Ecstasy, Cocaine, and opiates. You also could have been a spectator of me floating down an Arizona canal at sunrise, nearly drowning, when I blacked out shortly after choking down four tabs of Ecstasy chased by a whole bottle of rum. There was a trail of blood for nearly a mile from all of the slices into my body from the random sharp objects and broken bottles in that canal. Suffice it to say, I was lost in addiction and I felt like there was no escape.

So how did I get free? I experienced redemption in Jesus Christ. I am not ashamed to admit that the experience of new life in Christ is entirely supernatural and a God-thing. I almost died one night. Most users of Ecstasy are smart enough to do their research and know that Ecstasy users are in danger of overheating. I dropped six tabs of Ecstasy that night, followed by at least a bottle and a half of vodka. Everything seemed like the normal drug-infused party until all at once I realized my heart was running as if someone had their foot on the gas-pedal and would not let it up. I looked at my arms and was shocked to see that they were as red as blood and my temperature was so high that I could've melted a frozen stick of butter in a matter of seconds just by holding it. I ran to the freezer and grabbed a bag of ice, turned the air conditioning down as low as it could go, and dumped the ice in a bath of cold water. It didn't help. I melted the ice and turned a cold bath into a warm one.

At this point of my life, I had what I now believe was a false profession of faith. I knew about Christ, knew the Bible, and had even attended Bible College. I sat on the bed, realizing what was happening, and began to talk to God. I told Him I knew what was happening. I knew that my addiction was a display of my sin against Him. I asked Him not to kill me. I told Him that I knew that He had every right to kill me at that moment and that I deserved it for rebelling against Him. I pleaded with Him not to take my life, yet. I begged Him to crush my life. I pleaded with Him to destroy everything in my life and to help me. All at once, my heart stopped pounding, my temperature went down, and I was as sober as a fundamentalist Baptist preacher on Sunday morning.

About two weeks after this incident, God answered my prayer. He was quite good at it. In a single day, before noon, my water was shut off, my electric was cut, my car was dragged out of my parking space, my phone was shut off, the company I was working for put a stop payment on my check, and there was an eviction notice on my door. I told you He was good at it.

The music had stopped. No more voices. No more lights. There was only silence. There I was, sitting in eerie quiet, looking into the face of my wife, my one-year-old son, and a brand-new baby girl. This was my doing. I did this.

All I had was God's Word and this inescapable moment of reckoning. I began reading the Bible again. I saw Jesus' promise of eternal life and forgiveness. Only this time, I saw Christ calling people to repent. His call to come and die to self leaped off the page and cut my heart. I began to wonder if I had ever actually turned from my sin and trusted in Christ. The truth of my wretched condition was so real I felt like I was covered in a coat of sin made of cement.

My problem was not the drugs or alcohol. I could see that. This was my sin against God. I ran to my closet and closed the door. I didn't even mention the drugs or alcohol. I told God that I knew that my sin was the problem. I told Him I wasn't good and that I had nothing to offer Him. My body was trembling like a leaf and I was overwhelmed with grief—grief over my sin against such a beautiful and merciful God. I don't remember every detail of what I said to God that day. I do remember pleading with Him to save me from my sin and I told Him to rule my life. That's where it happened. That's where my heart changed.

I immediately got to church. I had an insatiable hunger for intimacy and obedience toward God. I surrounded myself with Christians who loved God and loved me. I filled my life with God's Word. Even my driving time was time for worship. My stereo played sermons about God's attributes and salvation. My heart was full and I was experiencing life with God in a way I did not expect nor did I think was possible. I did not attend any specialized group detached from the church. I was not perfect, either. A war had begun within me. I surrounded myself with Christians who kept me accountable, loved me, and spoke into my life. My wife was probably God's sharpest tool in His arsenal to shape me and encourage me. I couldn't think of my past in any other way than rebellion and I couldn't imagine my future being anything other than knowing and enjoying God.

Bootleg Worship

Many years later, while in ministry and working as a pastor, I received a phone call from a friend asking me to come and speak for a chapel service at the hospital where he worked. I had never been involved in specific ministry

to drug rehabs, but I couldn't pass up the opportunity to preach the gospel to a captive audience. I went that night.

Right in the middle of preaching, I experience that moment of bewilderment and awe that I mentioned to you. I realized that I was looking into the eyes of myself. In an instant, the vision of God's sovereign hand and providence over my life was right before me in high definition. I felt the presence of God in that small room, spilling over with very broken people, in a way that I cannot explain. God had pulled me out of darkness and allowed me to drink it in for this very moment. He had redeemed a rebel. And He was about to redeem some more.

I began to preach. I reached for Romans 1 and told them the story of the fall. All of us are made in the image of God and we were made to glorify Him and to worship Him. But we have chosen darkness over light and rebelled against the infinite God of love and holiness. The Apostle Paul wrote:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal

man and birds and animals and creeping things.

(Romans 1:18–23 ESV)

We are all inescapably bound to a relationship with God. We cannot help being what God has made us to be. As a result of abandoning God and rebelling against Him, we have *not* decided *not* to worship. Now we will worship anything. Our default position, as fallen people in God's world, is idolatry. We will switch God for idols. John Calvin said it well: "The human heart is an idol factory . . . Every one of us from our mother's womb is an expert in inventing idols."

We are created for worship. Because of our estrangement from our Creator, due to our rebellion, we are in a lifelong pursuit of the blessings we can only have in and through Him. God is a community as Trinity. Therefore, as His image, we will long for fellowship and intimacy. Only now, in a fallen condition, we will suffer with loneliness and we will switch God, the only true source of deep and lasting fellowship, for false intimacy and fellowship. The reality of our sin and guilt before God is manifest. Rather than running to the light where there is provision for eternal cleansing and peace in Christ, we run to the bottle to wash our consciences and to forget. Guilty people have been known to drink a lot. However, guilt and shame can swim very well. In God's presence is fullness of joy and in His right hand there are pleasures forever (Psalm 16:11). As His image, we will have an undeniable and necessary pursuit of pleasure and joy; but now, we will exchange God and true pleasure in Him for a fictitious, pseudo, fleeting pleasure whether chemical, physical, or mechanical. This is our plight as fallen people: the dark exchange. Paul said it:

Therefore God gave them up in the lusts of their hearts to impurity,

to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

(Romans 1:24–25 ESV)

My contention, as a pastor and a Christian is simple: we do not have a drug, alcohol, sex, or gambling problem. We have a worship problem. Addiction is idolatry. We glory in, and sacrifice to, something other than God. It's in our nature as fallen people. We don't want God. We're at war with Him. So we try to function as His image, in His world, gaining from anything else what we can only have with Him. This isn't just a problem for the unbeliever. Even as Christians, bought by the blood of Christ, we have a work of sanctification happening as God conforms us to the Image of His Son. We are to "put to death" all the sin that is ultimately idolatry in our lives (Colossians 3:5). The Apostle John gave a final exhortation to a body of Christians in the first century. He said:

Little children, keep yourselves from idols.

(1 John 5:21 ESV)

Before this problem is ever chemical, it is spiritual. This is a worship problem. But there is hope. Our message to the world is that there is real hope, a new identity, cleansing from our guilt and shame, freedom from loneliness, true peace, pleasure, and joy, gladness over depression, and an internal source of power that will be victorious over our broken condition.

Addiction is idolatry. We are idolaters because of our sin before God. Our freedom from this condition starts with eternal life and redemption in Christ.

Continued on page 26

Ideology, Presuppositions, and Evangelism

Bojdar Marinov

“You can’t identify with these people in any way. They may have some good ideas, but their presuppositions are contrary to Scripture.”



Throughout my career as a missionary I have often been criticized by other missionaries and well-meaning Christians, in general, for cooperating and identifying with groups and movements that are not openly Christian, or not openly Protestant. Such criticism was mainly directed at my association with the Libertarian movement in Eastern Europe; but I have gotten flak for my support for political protest movements, for my work with Roman Catholics and Eastern Orthodox believers, and for my defense of civil rights organizations in Eastern Europe.

In each case, my critics have agreed that the specific ideas and the goals of these organizations were good, but since their religious presuppositions were non-Biblical, I shouldn’t associate with them in any way. Some said that they couldn’t see how that was “helping the gospel,” and some believed I was diluting the “simple gospel message” by mixing it with rival ideas—libertarian, civil rights, political protests, and others. If the other side wasn’t explicitly and self-consciously Christian, I had no business associating, identifying, or working with them.

Why Not Work with Unbelievers?

Others, more evangelism-minded, were open to see the evangelistic value in mixing with unbelievers, but only in its individualistic aspect: “Getting involved gives you the opportunity to witness

to these people, right?” The political or ideological involvement was without any value, in their view, except as a hook and bait to get people to listen to my “evangelism.” (I encountered a similar “evangelistic” view when I was told by a student in a prestigious university that he enrolled only to have access to other students, and that he didn’t really care for the studies.)

Neither group saw my support for those causes or groups as an integral part of my evangelism, nor as following logically from my theological beliefs, even if both groups acknowledged that the causes were good, and that these unbelievers I worked with had “some good ideas.”

The problem with these attitudes, of course, is that they are ultimately dualistic. They create a dualistic tension between the “religious” message we carry in our evangelism—what is commonly but incorrectly called “the gospel”—and our political, social, economic, and other engagements. The dichotomy created between “the gospel” and what is “not the gospel” has created more problems for the church than any other false doctrine. It has made the church live in a state of constant schizophrenia where Christians are always told that the Bible has an answer to all questions, and then are told that most questions don’t matter anyway, or that the gospel is not ultimately concerned with them. This schizophrenia has been the reason for the decline of the influence of Christianity in the West, for it is always

suicidal, and it can never build a civilization, nor exercise long-term influence on civilization.

But there’s another problem with the position of such critics, and it has to do with the epistemological issues of the gospel, i.e., the question, “How does man know what he knows?” Or, to rephrase the question to apply to our discussion, “What is the ultimate source of all good ideas?” Why do these unbelievers have these good ideas? Is it possible for good ideas to come from bad presuppositions or beliefs? If every good gift comes from the Father of Lights (James 1:17), does the same apply to the good ideas our pagan neighbors have about the world? And if these pagan neighbors have some good gift given to them, why was it given to them, providentially, and how should we use that good gift for the glory of God instead of letting it go to waste?

Where Do Ideas Come From?

Answering such questions is critical for spreading the gospel; for in our preaching, we need to be aware of the nature of the contact between the gospel and the state of mind of our listeners. While the gospel can be presented in many different forms, and the Bible contains many different ways to present the gospel, certain wisdom is needed for us to decide what the specific situation requires. Paul’s statement in 1 Corinthians 9:22 that he “became all things to all men” does not mean that he became lawless, but that he adapted his preaching to respond to the specific demands

of the mind of a lawless person.

The independent existence and genesis of ideas and ideologies has long been part of the preferred epistemology of many anti-Christian intellectuals. H. G. Wells started his *The Outline of History*, a massive 1,300-page work designed to revolutionize the study of history along new lines, with the claim that “Human history is in essence a history of ideas.” While the beginning of mankind was purely material and evolutionist, he gradually developed the importance of ideas as the narrative proceeded, until mankind reached what Wells calls “the liberation of human thought” in the fifteenth and sixteenth centuries, when ideas were able to assume a historical existence of their own, and then ideas shaped the world. In Wells’ view of history, man will evolve to a point where he can throw off the chains of his material being, produce his own ideas which will empower him to face the material world, and reshape it after his own image. The ultimate expression of man’s freedom, in fact, of man’s very essence, is to build his own ideology for action; and, therefore, the history of mankind is in essence that of man employing his own ideas to face an impersonal, chaotic, indifferent, or even hostile world of nature and society.

Wells didn’t say how ideas originate and what makes man or his culture change their ideas. Ideas somehow “assumed” that historical existence of their own, but we don’t know why and how that happened. One may suppose that it was the evolutionary development of man that made this happen. In that case, man can’t really change his ideas, he has to wait for the right evolutionary conditions to come around. But Wells was not a believer in waiting; he did advocate self-conscious change of ideas in his other book, *The New World Order*. However, he didn’t say why man would

change his ideas, what should motivate him to do it, and how he would know which ideas are better than others.

Wells’ view was only a reaction to the crass materialism he saw in Marxism and its view that the ultimate causes for historical change were strictly material: genetics and the development of the tools of production. The thought that man was determined strictly by material factors was terrifying to the mind of the late nineteenth and early twentieth century British intellectuals. This led many of them—including Wells himself—to occultism. Occultism was not simply a pastime, it was a self-conscious choice of philosophy to oppose the materialism of continental thought. But the result was no better than what that materialism created. Neither Wells nor his fellow British intellectuals were able to create any coherent understanding of history, or human action, or social change.

Marx, of course, was wrong. Materialism—whether “metaphysical” or “dialectical”—can’t explain human action and historical change. But neither can philosophical idealism. Neither of them looks at man as a self-conscious, acting agent; both view him as a product of impersonal forces. Therefore, neither can be the foundation for evangelism, for evangelism would have to be a process of conditioning, not an appeal to man’s conscience.

Faith Is What Counts

What Wells missed—and what many Christian theologians and missionaries also miss today—is that ideas themselves are a product of something deeper and more fundamental, something that goes to the heart of man’s very being as created in the image of God, something that defines man entirely before God and before his fellow men: *faith*. Contrary to the accepted wisdom today, *ideas do not have consequences*. They are consequences themselves, of

a *creed*, of a *faith statement* that determines the very foundational tenets of man’s interpretation of the world. Faith is what man accepts deeply in his being *by ethical choice*, without questioning it, without proving it, without doubting its veracity—and that includes *any* faith, not only that of the Christian, but that of the hardcore atheist as well. Man may have rational and logical explanations for his faith; he may also be able to provide physical proofs for its truthfulness; but in the final account, it is not the rationality or the physical proofs that make him accept his faith, *but his self-conscious ethical choice*.

In short, *ideas do not have consequences, faith does*. And ideas themselves are the consequences of our faith.

It is, then, obvious that the ideologies of men are simply the tip of the iceberg, supported by deeply-held faith, by an ethical system which interprets the world around man and lays the foundation for all his definitions and logic.

From a Christian perspective, therefore, we should expect that the redeemed man, having self-consciously chosen to believe in the God of the Bible, will naturally tend to develop a practical ideology which is “good,” i.e., directed to favor the right practical causes in every area of life. But then the question remains: Why do some pagans have “good ideas”? If they have self-consciously adopted the wrong faith, wouldn’t that mean that they would tend to develop wrong practical ideologies, and therefore won’t have any “good ideas”? To what can we ascribe such inconsistency?

We can ascribe it to a problem the unredeemed man faces every day, in every place, in all of his endeavors, intellectual or practical: his intellectual schizophrenia.

On one hand, the unredeemed man earnestly desires a world without moral

responsibility, and therefore without God. To do that, he needs to *postulate* such a world; to negate the possibility for it in his mind. He chooses to believe in a world with no God. It is an *ethical* choice, not determined by rational reasoning or physical proofs, but by the self-conscious adoption of *ethical* terms, of a system that discerns *good from evil*. And the evil is God and His very existence, as well as His moral demands of mankind. (Ever wondered why “agnostics” are always so sure that Christianity is evil?) Once he has adopted these ethical presuppositions for his thinking, he tries to develop his practical ideology as a consequence of those presuppositions. At the end, we have all the different kinds of ideologies and “religions” that come from the logical working out of the pagan presuppositions of the unredeemed man.

Believers in Spite of Themselves

On the other hand, the unredeemed man can't avoid the testimony of God that the creation around him is giving him. This testimony can be in the rational conclusions from a simple passive observance of the universe. But even stronger and more compelling, it is in the practical working out of his own ideologies, based on his own presuppositions: *They don't work*. No ideology that is consistently based on anti-Christian presuppositions can ultimately work towards the professed goals of man. Whether it is scientific theory, or political science, or systems of organization of production, or monetary policy, or educational programs, or anything else, it will always produce results that can be rationally and experimentally proven to be inferior to the situation prior to the implementation of the ideology. At the end, man and his culture end up dumber, poorer, disorganized, etc. To produce the right practical results, the unredeemed man has to dig out

the right presuppositions about God and the world that he knows deep in his heart to be true (Rom. 1:18ff.), and think and act on their foundation, in order to achieve his goals.

As R. J. Rushdoony said when commenting on “The Epistemological Man,”

Autonomous man is aware of the deadly impasse that his epistemology leads him into. From ancient times he has been aware of the fact that the world of experience can not be accounted for or trusted in terms of his premise of autonomy. The moral fact that governs the situation is that man prefers to be an idiot god to being a learned man under God. As a result, he clings to his epistemology for theoretical reasons while for practical purposes assuming that the world is undergirded by God and His sovereign decree.¹

This statement explains all the inconsistencies in the thinking and the practice of the unredeemed man. He is eager to have success in his endeavors, but he can't achieve that success as long as he operates—intellectually and practically—in terms of his underlying pagan faith. So he tacitly abandons his faith and for certain purposes readopts the Biblical faith—or at least steals its presuppositions—and acts and thinks on it, in order to succeed.

But then, in this very “betrayal” of his faith, for practical purposes, he is caught in a trap, for the “betrayal” itself testifies against him, for God.

And it is in this very situation of producing a self-convicting where the Christian evangelist must catch him. Just as Paul in Acts caught the Greeks in their attempts to find God (contrary to their philosophies where God was either non-existent or unknowable), and in their poetry (where God was postulated as the Father of all men in order to produce unity of mankind), our best tactic for evangelism is to catch the unbeliev-

ers right in their “good ideas,” and in their good practices, for it is right there where the best testimony is given against their own pagan faith.

When we see an unbeliever devoted to certain good causes—be it free markets, or trustee family, or entrepreneurship, or anti-communism, or low taxes, or scientific and technological progress, or charity work—we know that that unbeliever has tacitly returned to the right presuppositions about God and the world, in order to achieve his goals, or to find personal fulfillment. *He is testifying against himself in that very moment!* And we won't find a better opportunity for evangelism than cooperating with the unbeliever in the very moment he is testifying against his own faith through his ideas or practice. Those good ideas and that good practice can't have any other *faith* foundation but the presuppositions God has placed in his heart through the testimony of the creation itself (Rom. 1:19–20). Our job is to express those presuppositions in words. 🗨️

A Reformed missionary to his native Bulgaria for over 10 years, Bojidar preaches and teaches the doctrines of the Reformation and a comprehensive Biblical worldview. He and his team have translated over 30,000 pages of Christian literature about the application of the Law of God in every area of man's life and society, and published those translations online for free. He currently lives in Houston with his wife Maggie and his three children.

1. R. J. Rushdoony, *The Word of Flux* (Vallecito, CA: Ross House Books, [1965] 2002), 49.

The Role of Mothers in Building a Kingdom-Driven Family

by Andrea Schwartz



I dedicated my most recent book: *A House for God: Building a Kingdom-Driven Family* to my husband with these words:

To Ford, who relentlessly encourages me to boldly pursue the Kingdom of God. And although at times I'm sure I'm a handful to deal with, without his leadership, encouragement, and patience, pursuing my calling under God would be severely limited.

I am the mother of three grown children, and the grandmother of three. I have written a number of books that were inspired by my experiences as mother and educator for over twenty-eight years. When I ran out of children to teach, I answered God's call to share what I knew and had learned with other wives and mothers. That is what occupies a good part of my life these days.

I had the pleasure of knowing Dr. Rushdoony from 1985 till the time of his death in 2001. However, my relationship with him began earlier when I first read the *Institutes of Biblical Law*. As a result of going through that book, Rushdoony became a trusted advisor long before I met him in person. Subsequently, I've read almost everything he has written. I began working for Chalcedon as a volunteer and am currently an employee of the Chalcedon Foundation. In the thirteen years since I last spoke to him, I have continued my relationship with him by listening to his sermons and reading and often re-reading what he wrote. His books continue to be a

source of valuable wisdom to me and I use them in my teaching and regularly recommend them to others.

I recall one conversation I had with him. A pastor asked me to ask Rush the following question: How would you describe Christian Reconstruction in a couple of sentences? Well, Rush didn't need a couple of sentences. He answered with one: *Reading the Scriptures as though every verse was written for you and applies to you.*

I've carried this perspective as I read and apply the law-word of God (as Rush would call it) to myself as an individual and also in my joint-calling as wife, mother, and grandmother. And, at the encouragement of Dr. Rushdoony's wife, Dorothy, I assumed the role of the "older woman" as described by Titus 2, making it a priority *to be a teacher of good things; to teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

Our subject today is the role of wives and mothers in building a Kingdom-driven family.

First, I will define my terms so that you know what I mean when I say Kingdom-driven. When I speak of the Kingdom, I mean the realm of the King of kings and Lord of lords—Jesus Christ. I mean every square inch, not only of the physical world, but the world of thought, emotion, spirit, and my entire soul, strength, and might. After all, Jesus told us that we are to

make a primary focus of our day-to-day lives the Kingdom of God and His righteousness. I submit that fulfilling that command is impossible if God's law-word is not embraced as the standard of righteousness, or its synonym, justice.

Wife is easy to define—the covenanted partner of a husband.

Mother: the person, either by biology or through adoption, who is given the responsibility and privilege of raising children.

To be specific, wife and mother are gender specific terms, and no matter how anyone tries to twist them, they are roles assigned to women. Likewise, the terms daughter and sister are gender specific, and when a female interacts with the words of the Bible, she must interpret them in terms of the roles given her by the Creator. It would be faulty to assume that when I speak of these roles that I am referring to many of the stereotypes presented from the left, the right, and within Christian circles. But more about that later.

Finally, family is defined as the primary institution and social group—both in terms of creation and in terms of priority—within which mankind is to operate. The parents are father and mother—not father and father or mother and mother—they are gender specific roles that are governed in the creation/dominion mandate. Rushdoony notes:

The sexual character of men and women is not a blind and accidental product of evolution but the purpose of God and basic to any understanding of man. Attempts to deny the validity

of Biblical sexual regulations, to read homosexuality as an expression of a primitive development or as another form of man's free sexual expression, or to deny the psychological differences between a man and a woman, are thus morally as well as psychologically wrong. The facts of maleness and femaleness are basic and constitutive of God's purpose for mankind, and any psychology which denies them is thereby sterile and void of understanding. Ironically, the humanists, who condemn Biblical standards as puritanical and inhibited, are themselves guilty of the worst inhibitions in their denial of sexual differences and their psychological validity. The equalitarianism of humanistic psychologies works towards a basic castration of the sexual nature of man and woman and is a major force in modern society.¹

The family model in Scripture is not the atomistic family: dad, mom, and the kids, or the extended family, throwing in a few grandparents, aunts, and uncles here and there. The Biblical model is the trustee family, with emphasis on health, education, and welfare of the family being maintained by a network of relatives. Because the church did not teach and maintain this Biblical emphasis, it opened the door to the nanny state.

Within these definitions, I will explore the vital role that the wife and mother plays in the building of a Kingdom-driven trustee family.

As I was preparing this talk, I was concerned that the men, who will never be wives and mothers, would not be interested in what I have to say on this subject. Will they view it as just a talk for women? Will husbands say, "I sure hope my wife gets something out of this talk"?

Or how about the unmarried men? Will this be a time to check their email or see how their favorite baseball team is faring? Or how about the unmarried

women? If they are yet to become wives and mothers, will they feel that they are not a part of my targeted audience—wives and mothers?

I expressed this concern to Ford, and he assured me that anyone who takes God's command to seek the Kingdom seriously should most decidedly be interested in this topic because

- Men were never intended to pursue dominion apart from having the assistance of a wife. So, for the married man, it is profitable for him to understand what his other half can and should be doing.
- For the unmarried men listening, they should be keenly interested in the Scriptural demands for being a wife and mother in order to pursue a qualified candidate and make a righteous selection.
- For unmarried women, becoming expert in applying God's Word will make them better able to step into a godly and fulfilling marriage to a man they can honestly submit to.

So, he reassured me this was not just for the ladies.

The book of beginnings (the Book of Genesis) lays the groundwork for building a Kingdom-driven family by identifying God's purpose for creating man. God created mankind for dominion under Him. God had Adam establish himself in his dominion work of tilling the garden and classifying the animals to allow him to understand what the focus of his life should be—God-ordained work.

Rushdoony points out in *Revolt Against Maturity*,

The exercise of dominion under God is the development of man and the earth by means of work in order to strengthen, prosper, and heighten man's life and service under God. True work and true dominion further life and the potentialities of life.²

In the process, God was willing for Adam to experience his calling and come to understand there was a void in his life. Have you ever asked yourself why the first "not-good" of the Bible was God saying there was need for a woman? God stating that it is not good for man to be alone? Why did God wait for Adam to realize that none of the animals would serve as a suitable helper for him before he was given a wife? I think it is safe to say that God didn't want Adam to be a loner in his task for dominion. And, although God could have propagated the race with some sort of cloning mechanism, He determined that offspring would proceed from the bone of Adam's bone and the flesh of Adam's flesh.

Based on this, I can unabashedly say that the foremost calling for me as a woman is to help my husband in his dominion calling, i.e., in his work, and, as part of that assistance, bear him children and nurture them in the fear and admonition of the Lord. As a wife and mother, my role is to read the Scriptures, knowing that every verse was written for me and applies to me, and knowing they are that which will equip me to build a Kingdom-driven family—in other words, making God's priorities our family's priorities.

Too many women come to the conclusion that it is not necessary that they delve deeply into the law-word of God—that their husbands should do the "heavy lifting" and then teach them. So they focus on the domestic aspect of managing the household (which is fine and good); but too often that leaves them seeing themselves as nothing more than unpaid tutors, maidservants, and chefs. I'm not advocating for abolishing this aspect of running a household, but I have discovered, over time, that the women who come to me for mentoring are often married to men who are

serious students of God's Word and avid readers of Rushdoony's books. Many of these women look at the sheer number of pages of the *Institutes of Biblical Law* and become overwhelmed that they'll never ever be able to get through it, let alone digest it. Once they understand that by avoiding the study of God's law they are limiting their role as a helper to their husband, they are willing to give it a try. The method I employ as a mentor is tackling a section at a time, letting each woman move at her own pace.

I have taught through the *Institutes* twice (both in person and online) with groups of women across three continents and a number of my previous students are attending this conference in person or online today. Let me assure you, we got through it. I jokingly referred to it as the "dos equis study" which in Spanish means 2 x's because one had to have 2 x chromosomes to attend. Little did I know that at times there were men on the other end of the Skype call quietly listening in.

I am currently engaged in another run-through with a group of women on Tuesday nights. We have just embarked on the chapter dealing with the fourth commandment. This doesn't cover the individual studies I have had or am currently having with various women using Rushdoony's seminal work on the law on a one-on-one basis.

In all cases, what has become apparent to me is that the life of the family and the family culture become much more Christ-centered when both husband and wife have a working knowledge of the law.

God never intended for Adam's helpmeet to be just a pretty ornament. That stereotype is a carry-over from the Enlightenment and cheapens the institution of marriage that God chose to use as analogous to Christ's relationship to the church.

Another stereotype that has made its way into some aspects of Christian culture today is the fallacious standard that women in the course of day-to-day life are to be muted and blindly submissive. As Rushdoony cuttingly states:

Adam in Eden no doubt had at least one pet dog from the moment of his creation as a mature man ... If all he needed was someone or something to boss and to order to come at his whistle, or his beck and call, a dog would have been sufficient. But God said, "It is not good that the man should be alone; I will make him a helpmeet for him" (Gen. 2:18). A helpmeet is *not* a doormat, but a subordinate and necessary partner.³

So the role that the wife/mother carries out in the household is not one of unquestioning obedience to her husband. That is why knowing and understanding the law of God is vital to a healthy marriage. What if her husband is wrong? What if he is sinning? For a woman to render unquestioning obedience to her husband is sin.

Deut 29:29 states:

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Wives and mothers must do all the words of the law and a godly husband should relish his wife's input. All authority is bounded by God's law and it severely diminishes the family if one member of the partnership is silenced and sidelined in important matters. Rushdoony noted that:

The Puritan wives were not given to servile obedience, and they provided the strong-willed helpmeets necessary to the conquest of a continent. The Puritan men held that the Kingship of Christ was the only absolute power, and they acted on that principle.⁴

Rushdoony goes on to state that any other view is a throwback to pagan antiquity. He concludes,

[T]he people of God must be taught that it is a *sin* to *require* unquestioning obedience, and a *sin* to *yield* it. We are not God: we cannot require or expect for ourselves the absolute obedience due unto God. We are not man's creature: we cannot yield to any man the absolute and unquestioning obedience due only unto God. The church must be cleansed of the requirement of pagan obedience or it will continue under the judgment of God.⁵

A man carrying out his dominion calling in his profession or livelihood needs to count on his wife to handle the affairs of the household while he works in the "city gate." This concept of the city gate has applicability across many institutional and professional lines.

A way to look at this is men disciple the nations while women train up the next generation to work alongside those who are bringing the law and the gospel to every aspect of life and living. I am not referring to stereotypical views of what it means to train up the next generation. While teaching children to read and write and compute is part of the package, it is not, nor will ever be the point of the entire endeavor. The purpose remains to "seek the Kingdom of God and His righteousness." If you fail to equip the women whom God has ordained to keep watch over the next generation as they grow into maturity, then those converted to the faith will not have any good models and paradigms to see how, as new creations in Christ, they must live their lives. Our children are thus integral to discipling the nations.

Men conquer the world for Christ; women work to preserve that which is conquered. But we see a dearth of training for women really to do this. That is why my emphasis remains on

helping women realize and embrace the power-base that resides with a woman educated in God's law, who makes her family the center of her concern, and focuses her teaching on the law of God. This doesn't mean that she has no other concerns, but if her family is relegated to the back burner, important Kingdom work is being shifted from God's first choice (her) to state nannies, paid substitutes, or the ungodly. Someone has to be managing the household. That someone is the kind of woman that unmarried men should be looking for to marry. Married men should be encouraging their wives to model the description of a Kingdom-driven woman laid out in Proverbs 31.

Note that it is King Lemuel's mother whose words are described as prophecy. In other words, she was speaking for God! Let's go through the criteria for a Kingdom-driven wife and mother.

1. She is a virtuous woman whose price is far above precious gems: The Geneva Bible uses the word *pearls*. Other translations use the words *jewels* or *rubies*. So whether this is referring to the amount of dowry the law prescribes to show good faith on the part of a man in proposing marriage or just detailing that a good wife is extremely valuable—we're told this is something for a man to pursue.

2. Her husband's heart safely trusts in her. How can a godly man trust his wife if she does not know how to live her life lawfully, under God—not making up the rules as she goes along? Can he trust her not to spend more than their income allows? Can she be trusted not to enter into financial agreements that he has not approved? A husband needs to know that his wife "has his back" and that she will stand by him when he has tough decisions to make. The notes in the Geneva Bible add that such a virtuous woman is a check

against her husband using unlawful means to make a living.

3. She does him good and not evil all the days of her life. The implication is that she can ascertain the difference between good and evil, and that her actions will be in harmony with the Scriptures. This very much ties in with a husband trusting his wife with their children as she establishes godly standards in their lives.

4. She is a hard worker and is entrepreneurial in her efforts. She is the multitasker that God designed a woman to be. It is no small feat to be able to grow a child inside of you, nurse another, and manage the rest of the children of the household. I know many a woman who manages to do just that. Why wouldn't a man relish such a wife who holds down the fort allowing him to single-mindedly pursue his work of dominion?

5. She is not an emaciated flower consumed and distracted with the world's standard of beauty. She is strong and healthy, both physically and mentally. The skinny supermodel type is the antithesis of a virtuous woman. As the virtuous woman works to maximize the prosperity of her family, she provides good wholesome food for herself and the rest of the crew to maintain her own health and that of those under her charge.

6. She is industrious and is pleased with the work of her hands. She knows the product she is striving for and evaluates herself by God's standards. She can be confident that if she is putting the law into practice, the unrealistic and shallow standards of the world are not a threat to her nor do they condemn her. She is pleased with progressive sanctification and relies on the guidance of her husband and the Word of God to correct and instruct her.

7. Her care and concern for the poor and needy is tied in with her avail-

ability, not only to perceive the needs of others, but (along with her children) to be ready to address those needs. Her volunteerism and instilling that quality in her children makes her a beacon to those who need guidance and assistance.

8. She is providential regarding the physical, emotional, educational, and spiritual needs of those in her care and seeks answers to problems that arise. She is not intimidated by threats from statists or school boards or nosey neighbors for she is not surprised or taken off guard by the attacks of an ungodly culture. She is well-read when it comes to medical issues, learning problems, and matters of health, so that her children are given the time and attention to thrive. Her commitment to her children involves networking with other women to deal with situations not familiar to her.

9. She cares for her own needs as she cares for those under her care. She's not a martyr or a bondservant in her work. Her clothing being "purple" signifies her regard for her God-ordained status and authority. She is the manager of the household, not the household slave. That is why she starts early on to teach her children their place in the family and instructs them in household responsibilities.

10. Because she is competent about decisions that need to be made and doesn't burden him with trivial matters, her husband is known in the gates—in other words free to transform the culture around him. She knows his preferences and is used to discussing family matters with him, heeding his counsel, so she can act in ways that will please him and bring him honor among those in the public square.

11. If, with her skill or training, she can add to the family income, she does so. However she must never neglect her first area of concern—the ways of her

household. Even if other family members or friends watch over her children in her absence, she must maintain their well-being as a first priority.

12. She is known for her strength, honor, wisdom, and grace in her actions and her speech. This means that other women seek her out and know that she will counsel them Biblically, not engaging in pity parties or slams against their husbands. Her experience with children will allow her to help younger mothers who may be struggling.

13. She is the household manager, and, rather than shirking work, she pursues it with vigor, all the while being a teacher and example to her children so that in her absence they can manage and care for the demands of running the home.

14. In the end, her biggest fans and supporters are her husband and children because she creates an atmosphere where they can all thrive. Their successes are her successes and she need not seek acclaim outside her family. In the end, she has her priorities in order and receives honor and appreciation from her family, extended family, and brothers and sisters in the Lord. Because she fears God and keeps His commandments as her whole duty, she leaves a legacy to future generations, helping to create the context for dominion.

She truly is the glue that holds the family together, bridging the gap in conflicts and always stressing the need for repentance, reconciliation, and restoration.

Do any of us do this flawlessly? No one that I have met. But these are the criteria that we should make a priority, trusting that God will bring the wisdom needed to correct mistakes and rectify faulty thinking.

If the description sounds challenging, that is because it is. Although redeemed, we still have that tendency to

As a wife and mother, my role is to read the Scriptures, knowing that every verse was written for me and applies to me, and knowing they are that which will equip me to build a Kingdom-driven family—in other words, making God’s priorities our family’s priorities.

buck against responsibilities. As Rushdoony expressed it, every person born into the world comes embedded with a revolt against maturity—a desire to take the easy way out and shy away from our duties.

He points out,

A central error of humanism and modernism has been the belief in “the natural goodness of man.” By its failure to take into account the fact of the fall, humanism has been unable to cope effectively with the problem of sin. It has consistently added to man’s predicament by ascribing evil to the environment rather than to the heart of man, and it has been unable to penetrate man’s psychology because of its willful blindness.⁶

I hope you see why it is so important for the woman of the house to understand this. If she is going to assist her husband in his dominion work and disciple her children to be people of character and integrity when they reach adulthood, she must not be blinded by the lie that those around her are basically good. She needs to identify and confront sin when she sees it, and with little sinners running around, she will see it.

That is why when I begin a mentor-

ing relationship with women (whether single, married or widowed), I begin with a study of God’s law using Rushdoony’s *Institutes*. Nothing is more fulfilling for me than seeing their sanctification unfold as they begin to think lawfully and turn the corner from struggling to find the Biblical answers to having a clear method to ferret them out.

Some say that the husband should be the one to teach his wife. I don’t disagree. But many men don’t. I believe that the best teachers teach their students how to think, rather than what to think, and I am willing to help someone who wishes to learn. I make it a point to let them know that I have no desire to replace their husband, father, or pastor. I explain that in my own life, when I have a question regarding something I don’t understand in the Bible, I do what the Scripture says and ask my husband first. We’ll discuss it—bringing to bear our understanding of the Word to figure it out. If we end up without a conclusion or disagree on something, he often suggests we seek out people we trust to help elucidate the issue. (Two of those men, Mark Rushdoony and Martin Selbrede, are often whom we go to.) Besides, there are times when a woman’s perspective can help another woman sort out problems in the household and I endeavor to be that “Titus 2 woman” showing a woman how to better love her husband and children.

Is it any wonder that the enemies of God want to remove women from the sphere of power and dominion in their homes and divert them from the high calling of being the Woman of the House—the term I like to use for wife and mother?

Please don’t get me wrong. If you are currently working outside the home for financial reasons, I’m not saying you should immediately quit. What I

am saying is that your responsibilities are not lessened because you have an outside job. You may need to continue in your work, or choose to do so, but your role of wife and mother cannot be a secondary priority. In essence, you will need to work double-time in order to be found faithful before God.

There are so many things that fall to the trustee family to maintain. With families going in all different directions, one such area is the care of the elderly and the sick. Without the woman of the house to oversee this, it falls to paid substitutes and government handouts. One of the great learning experiences of my life was the opportunity and privilege of caring for my husband's mother—my mother-in-law—in the last years of her life. Not only was it the correct thing to do, but it was a living example to my children that this is what families do.

So what is the Woman of the House responsible to do?

1. She is to love God with all her heart, soul, and strength.
2. She is to equip herself to be ready to give her children the reason for the hope that is within her by knowing what she believes and why.
3. She is to teach her children that they are God's creatures and therefore subject to His law and she must instruct them in that law.
4. She is to be a model for them in what is lawful and acceptable behavior.
5. She is to help them understand that sin is doing other than what God commands—either by commission or omission.
6. She is to discipline them, not based on arbitrary standards but godly ones, and apply timely correction when they have violated God's commands.
7. She is to teach them how to think in terms of God's law as the means

to avoid trouble and problems.

8. She is to provide them with a regular interaction with faithful Christians outside the immediate family in order to have buffers when difficult times arise.
9. She is to trust God to equip her in her weakness—knowing that His grace is sufficient and that His strength is manifest in her weakness.

In closing, I'd like to remind us that building a Kingdom-driven family is not an end unto itself, but the means by which we fulfill the Great Commission and pursue the Kingdom of God. As a result, we need not be fearful of our tomorrows, nor the problems we face today. That very same law that will usher in the Kingdom of God, gives us the assurance that as we providentially work to serve God's Kingdom, the necessities of life will be supplied. 🏠

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

1. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, 1987), 10.
2. *Ibid.*, 20.
3. R. J. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, [1983] 2004), 495–496.
4. *Ibid.*, 498.
5. *Ibid.*, 498–499.
6. Rushdoony, *Revolt Against Maturity*, 13.

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.

To aid in this calling, Christian author and education expert Andrea Schwartz has carefully put together this collection of essays entitled ***A House for God: Building a Kingdom-Driven Family***.

Both your personal life and your family life will be challenged and transformed through the pages of this easy-to-read, insightful book on building a Kingdom-driven family.

Paperback, 120 pages, \$14.00

Merlin's Blade by Robert Treskillard

(Book One of *The Merlin Spiral*; Zondervan, Grand Rapids, Michigan: 2013)

Reviewed by Lee Duigon



Early in the fifth century, when the Roman emperor pulled his legions from the province of Britannia and told the Romanized Britons, “Look to your own defenses,” such chaos ensued that, to this day, 1,600 years later, historians have not yet sorted it out.

Suddenly cut off from Rome, Britain was attacked from three directions: Irish raiders from the West, the Picts swarming down from the North, and multitudes of Angles, Saxons, Jutes, and Frisians from the East. The Irish killed their victims, took their plunder, and went home—until they came again. The Picts came over Hadrian’s Wall, or around it by water, and destroyed whole towns and villages. They, too, went home when they’d had their fill for the time being. But the invaders from the East did not go home. They pushed their way across Britain, and there was always another wave behind them.

All we know for sure, amid a swirling mist of legend and tall tales, is this:

Someone halted the advance of the invaders long enough and decisively enough for the native Britons to survive in Wales, Cornwall, and throughout the North.

Someone enabled the church in Britain to survive the onslaught of the Heathen hordes—and not only to survive, but to prevail.

That someone, however shadowy a figure he may be in history: that some-

one, who is the only person to whom these achievements have ever been attributed, according to traditions reaching back into the sixth century—

That someone is King Arthur.

And beside Arthur, as his mentor and his sage, stands an even more indistinct figure:

Merlin.

A Christian Story

Author Robert Treskillard has tried to bring this turbulent era back to life, with Merlin as the central character. He joins a great host of novelists, poets, playwrights, movie-makers, musicians, painters, and other artists who fell under the spell of the Arthurian Age.

But this effort is different from others that have been made lately.

Zondervan is well-known as a major Christian publishing house, and Treskillard’s books carry the imprint, “Teen Fiction.”

The story is either a historical novel flavored with fantasy, or a fantasy whose setting is a particular time and place in history. One of the problems with Arthur and Merlin—at the same time, one of the attractions—is that they are never far removed from fantasy. Not even the monks of Glastonbury Abbey, who in 1190 claimed to have dug up Arthur’s tomb, could haul the king out of fantasy and into history (see <http://www.britannia.com/history/arthur/cross.html>). The glamor goes all the way back to the French Arthurian romances of the 1100s, and to Welsh tales that are older.

Treskillard takes liberties with the Merlin story—especially with the tradition as it was first popularized by Geoffrey of Monmouth in his “Merlin’s Prophecies,” circa 1130. Everyone who has ever attempted to tell this story has taken liberties with it.

Treskillard’s achievement, a rare feat nowadays, is to embed Christianity so firmly into the story’s cultural setting, so deeply into the personalities of major characters, that it would be impossible to tell the story without it. Here “the religious stuff” is not slapped onto the story like a decal to make it “a Christian book.” Faith, and Christianity’s battle against paganism, barbarism, and brutality, is why things happen in this story, and why the people in the story do the things they do. Everyone who wishes to write any kind of “Christian story,” a fantasy or otherwise, should pay attention to how Treskillard does it.

Why Fantasy?

“Fantasy,” especially fantasy earmarked for young readers, is a literary realm in which Christ’s Kingdom has few outposts. There are, to be sure, many books described as “Christian Fantasy,” but we don’t see them on the best-seller list. A few critics have hailed the Harry Potter series as “Christian,” but they are a very small minority.

For the most part, young readers’ fantasy sports themes that are anything but Christian—teens using witchcraft to circumvent adults and get what they want, vampire romances, teens who have super-powers because they serve, or

are even descended from, pagan “gods.” A steady diet of this is hardly conducive to the reader’s spiritual health.

So Mr. Treskillard’s Merlin books have an important mission—to reclaim ground for Christ in a realm that has been largely conceded to a spirit that excludes Christ and His Kingdom. This can be said of almost all of our movies, television, music, games—just about all of our popular culture.

A Conspiracy of Druids

Merlin’s Blade, the first book of a trilogy, introduces us to Merlin, the son of a village smith in Cornwall. Merlin is badly scarred and partially blind, the result of a wolf attack some years ago. He has just entered manhood.

The story focuses on a plot by the pagan druids to expel Christianity from Britain and re-establish themselves as the ruling class. Their great asset is a mysterious Stone that fell from the sky seventy years earlier. The Stone has great magical powers: it can turn ordinary metals into gold (a great thing for the druids’ finances), burn or freeze anyone who lays a hostile hand on it, and cause individuals to have intensely tempting visions of themselves acquiring whatever they most desire—power, wealth, love, beauty: anything.

Opposed to the druids and their stone are the abbot and monks of the local abbey (who taught Merlin to be a Christian), Merlin and his father, and some of the more faithful of the villagers. Before the climax of the struggle, Uther Pendragon, High King of Britain, arrives on the scene with his wife and children—including the infant Arthur—and his band of expert warriors. But the war-band has a traitor in its midst, and readers who know the Arthurian legend will know the traitor by his name—Vortigern.

To make restitution for his father’s long-ago failure to serve the king when

the king most needed him, Merlin swears himself into Uther’s service. This is how he becomes Arthur’s protector.

To tell any more would be to spoil the story. Treskillard uses many pieces of the established tradition, such as Merlin’s vision of the Red Dragon in mortal combat with the White Dragon, and puts his own spin on them. This is only what Arthur’s multitude of pseudo-biographers have been doing for better than a thousand years, so no complaints are warranted. Treskillard offers a rich mix of traditional and original material, and it will be up to the reader to decide whether he likes it.

Some Errors

I’m rooting for these books to succeed: most importantly, because I think storytelling, an essential piece of our humanity, is ground that ought to be reclaimed for Christ. I also think King Arthur matters, as a great hero of Christendom, and welcome efforts to preserve his memory as such. In addition to being a good adventure story in its own right, *Merlin’s Blade* serves both these higher purposes.

But it doesn’t serve them as well as it should—or could, with a little more care. There are faults in this book which must be mentioned.

I can’t help being distracted and annoyed when someone in A.D. 477 calls someone else a “guy” or answers a question with “yeah.” Treskillard’s editors at Zondervan permitted no end of colloquial Americanisms to slip into the writer’s dialogue. Given that the writer is trying to get the reader to imagine he’s in the fifth century, saying “yeah” upsets the whole illusion. Even worse is his penchant for writing “ya” for “you,” and incessantly using “sure” as an adverb, when it should be “surely.” Some of this dialogue sounds like a lot of text messages.

It should not have been allowed.

This is writing down to teenage readers, as if they were incapable of responding to anything better. You don’t have to wallow in thee’s and thou’s and other archaisms to send the reader back in time. Plain, simple English will do. What the editors were thinking, when they allowed such cartoonish dialogue, is anybody’s guess. I even wonder if it might have been more their idea than Treskillard’s.

Zondervan has pulled out all the stops to promote these books. “The Merlin Spiral” website (www.kingarthur.org.uk) is a marvel to behold, with videos, plays for a 3D video game, secret messages, and even contests in which a lucky reader can win a facsimile of Arthur’s famous sword, Excalibur, crafted by Treskillard himself, who is a blade smith. (When he writes about how great swords are forged, he is writing from experience.)

This is a lot of sizzle, but the steak is underdone. All the razzmatazz is fun, no doubt—but they still should have cleaned up the dialogue. It would have been an easy problem to fix, and they would have had a better book.

I am sure Treskillard expects readers to take his story seriously. He should have written it accordingly.

Could It Be Magic?

More troubling than the slangy dialogue is Treskillard’s choice to allow “magic” into his story.

We suspect the Stone’s power is demonic; and later on the bad guys acquire other magical objects with great powers. If the druids really could do magic, one asks, why didn’t they just raise some storms to sink the Romans’ ships and keep them out of Britain in the first place?

“Magic” I define as actions which defy or circumvent the laws of nature—laws ordained by God to sustain His

Continued on page 25

Merlin's Shadow by Robert Treskillard

(Book Two of *The Merlin Spiral*; Zondervan, Grand Rapids, Michigan: 2013)

Reviewed by Lee Duigon



If Robert Treskillard were just some poor, untalented fellow stumbling through a mass of self-published twaddle, I would ignore him. But

he's a talented writer with the resources of a major publisher behind him, and these books are beginning to get on my nerves.

I want "Christian fantasy" to succeed. Young Adult fiction, especially the fantasies, is dominated today by books ranging from the merely inane to the downright pestilential. Works that glorify God and edify the reader are few and far between.

Robert Treskillard is an author who could produce such works, if only he would shed some bad habits. We Christians are very badly outnumbered in this market, and one of our books has to do the work of ten God-ignoring fantasies just to get noticed. And it hurts us when a book billed as Christian fantasy comes across as silly or inept.

Let me blow the whistle on Treskillard's infractions. And then I'll tell you why I think his further progress as a writer is something worth waiting for, and that we ought to encourage.

It's Not What They Say, But How They Say It

One of the most annoying, distracting, and easily repairable features of the first book of this trilogy, *Merlin's Blade*, was the author's penchant for plugging current American slang into dialogue spoken by characters living sixteen

hundred years ago. I am sorry to say this fault has not been corrected in book two. How any editor at Zondervan could permit an associate of Merlin to say "A bard's gotta do what a bard's gotta do" mystifies me.

Then there's the Lady of the Lake. Treskillard makes her talk like an Irish longshoreman on the Boston docks, only without the profanity. Elsewhere, some of the dialogue reads like text messages. It's just plain awful.

A fantasy that fails to spark a sense of wonder in the reader isn't much of a fantasy. When you meet the Lady of the Lake, you should fall under her spell; this is special, it's not something that can happen every day. But time and time again, just as you're getting into the story, out comes another monstrosity of dopey dialogue and the whole mood is destroyed.

Plain and simple English is what's called for here. Treskillard's narrative prose demonstrates that he is easily capable of writing suitable dialogue. I wish he'd try.

He Takes a Licking but Keeps on Ticking

In *Merlin's Shadow*, Merlin and his friends are taken captive by the savage Picts. Merlin has sworn to protect the infant who will one day be King Arthur; and to do that, he must stay alive under some appalling circumstances, and endure abuse without fighting back. And the Picts are cruel and brutal masters.

To show how hard it is for Merlin to carry out his mission, Treskillard sub-

jects him and his little band of survivors to an endless ordeal of graphic violence. Poor Merlin gets more physical abuse than a Timex watch. Again and again he's beaten, stabbed, starved, lacerated, trounced, and buffeted. He must have the constitution of an elephant. Anyone else would have died before the book was halfway through.

For one thing, there's way too much graphic violence here. Don't young readers already get more than enough of that? And the end result, after chapter after chapter of it, is to desensitize the reader. Oh, well, Merlin takes another drubbing; what else is new?

Another effect is to create a book that seems much longer than it really is. The chapters dealing with Merlin's captivity in Pict-land make for dreary reading.

I've noticed that graphic violence is not exactly unusual in today's Christian fantasy (see the Customer Reviews of assorted books in that category on amazon.com). Are the authors using it as a substitute for graphic sex?

As one of Treskillard's characters would say, "Hey, man, no offense—I was just askin' ya."

Magic That Isn't Magical

More questionable than the minutely-described violence in the story, at least to me, is Treskillard's depiction of "magic" as something very powerful that really works—especially when the story's villains use it.

One of Treskillard's strengths as a writer is his ability to depict, very

realistically, the conditions of life as they might have been in the fifth century. Food, housing, clothing, the various means of making a livelihood—it's all very convincing. I believe no small amount of research went into this.

Many fantasy writers (C.S. Lewis and Frank Belknap Long come to mind) set imaginary events against real-world backdrops. It helps the reader to believe in the fantasy. But this is not as easy as it sounds. We all live in the real world, I hope, and so we know that there is no such thing as dark, powerful "magic" that really works. Setting the right balance between the real and the imaginary is a challenge for the writer.

By and large, Treskillard succeeds in doing this, mostly because he succeeds in getting us to believe we're in Merlin's world, in the Dark Ages. But then he brings in "magic"—which is another thing that the audience gets too much of in Young Adult fiction.

In non-Christian fantasy, "magic" is wielded by teens who learn it at a wizards' school, get it out of a book, acquire a magical item (like a flying carpet, or a cloak of invisibility), or are somehow endowed with super-powers by hobgoblins, fiends, or pagan "gods." The kids use their magic to get whatever it is they want: not a nice lesson for young readers.

Here the magic powers seem to originate from a mysterious Stone that fell to earth at the beginning of book one. We suspect that the "magic" ultimately leads back to Satan, but we'll have to read book three to find out for sure.

The "magic" wielded by the villains in *The Merlin Spiral* is powerful enough to kill people and circumvent the laws of nature, which are decreed by God. In fact, God is the law. That's why, in the Bible, God can make the sun stand still for Joshua, but Satan can't do anything

at all like that. But in this fallen world, wicked people are able to do tremendous harm without the help of any magic whatsoever. So why do Treskillard's villains need so much of it?

The real magic in any fantasy is getting the reader to believe in it. But just describing "magical" acts is something anyone can do.

I don't see how a Christian fantasy glorifies God by ascribing power to evil that we don't see it possessing in the real world and which it doesn't have in the Bible. In opting for so much "magic," Treskillard has worked against himself and made all of it less capable of exciting wonder. In this case, less would be more.

God Is Not Man's Servant

Despite the serious flaws that mar these books, Treskillard still manages to come up with one flash of insight that deserves a good round of applause—although it's going to be hard for me to discuss it without spoiling the climax of the story.

Christians today are no strangers to special items, special prayers, which, it is claimed, when used properly, get God to do what you want Him to do. This has been with us since the Middle Ages, when the relics trade began to boom. Relics of saints were believed to have extraordinary spiritual power. We Protestants don't do relics anymore, but there's still a thriving trade in vials of this or that specially "blessed" liquid, formulaic prayers "guaranteed" to work, and so on.

What Treskillard does—brilliantly!—in the climax of *Merlin's Shadow*, is to blow the whole un-Biblical, quasi-pagan notion right out of the water and throw his characters back on the sovereign power and holiness of Almighty God.

I mustn't tell you how he does it. Suffice it to say that Merlin learns a

mighty lesson: that God cannot be used. As C.S. Lewis said, "He's not a tame lion."

On account of this, we pray that Robert Treskillard will grow in the mastery of his arm, leave his nagging faults behind, and maybe even, someday, produce a masterpiece.

The potential is there. 🍷

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.

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

Creation and make it function smoothly. As opposed to magic, a miracle is an act of God that seems to break nature's laws: but as God Himself is the author of those laws, and their enforcer, nothing done by Him will overthrow them. But in a very real sense, "magic" is an attempt by man to act as God.

Here the druids are using magic provided to them by the Devil. We see very little of this in the Bible—Pharaoh's magicians duplicating the first few miracles done by God through Moses, only to wind up throwing up their hands in utter defeat; and the Witch of Endor summoning Samuel from the dead, an achievement which seemed to have surprised her more than anyone. All the rest of the manmade magic in the Bible is exposed as fraud and pretense.

Should a Christian storyteller give Satan and his servants the power to break God's laws of nature and get away with it? For Treskillard's sake I am trying to keep an open mind; but my strongest inclination is to say "no." I'll wait and see how this develops in the next two books.

Most people, if you ask them who Merlin was, and if they've heard of him at all, will say "a magician" or "a sorcerer." In *Merlin's Blade*, Merlin is

yet too young to have acquired such a reputation. As the trilogy moves on, we wonder if he will. Or will Treskillard be content to present him as a man like other men, albeit wiser and more resourceful than most, but ultimately nothing more—and nothing less!—than a wholehearted servant of the living God.

Which is honor and praise enough for any of God's creatures.

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.

Selbrede ... Addiction Crisis cont. from page 9

2. <http://www.mass.gov/eohhs/docs/dph/substance-abuse/opioid/report-of-the-opioid-task-force-6-10-14.pdf>

3. One example of apparent privileged access will suffice: *The Boston Globe's* Patricia Wen covered the surprise arrest and appearance in Suffolk Superior Court of Dr. Kishore on October 6, 2011. The arrest was a surprise to Dr. Kishore, but not to Wen. Other examples can be found in earlier articles in this series.

4. If these opiate substitute approaches were the road to success, why do they look to be such tragic failures? Perhaps the principle of Ecclesiastes 5:10 applies: *a hunger for silver cannot be satisfied with silver*. Therefore, it's no surprise that legislators elsewhere are learning that blocking physicians from prescribing addicting drugs actually saves lives. See <http://www.latimes.com/local/la-me-rx-cdc-study-20140702-story.html>

5. Lisa M. Lines MPH and Robin E. Clark PhD. "State-level Influences on Buprenorphine Utilization: Variations in Opioid Addiction Treatment," *AcademyHealth*. Seattle, WA. June 2011. Available at: http://works.bepress.com/lisa_lines/2

6. The task force report in the second endnote makes some attempt at addressing this issue, but it's only an issue when you don't pursue a drug-free approach to solving addiction.

7. Dr. Kishore might consider applying to the *Guinness Book of World Records* for consideration for the longest interval a Massachusetts defendant has been forced to wear a GPS ankle bracelet. He may or may not win such recognition, but he warrants nothing less than an honorable mention in that ignominious category.

8. A putative witness for the prosecution insists that Ms. Maroney's departure wasn't voluntary. The smoke has yet to clear from this mysterious situation.

9. <http://t.capecodonline.com/apps/pbcs.dll/article?AID=/20140627/NEWS/406270319/-1/NEWSLETTER100&template=tabletart>

10. While Dr. Kishore was always in full compliance, in all particulars, with both federal and state laws governing kickback arrangements and safe harbor provisions, it is interesting to note that the American Bar Association itself is now questioning the value of so-called "anti-kickback" legislation as currently being applied across the land. See <http://apps.americanbar.org/buslaw/blt/blt00may-kickback.html>

11. See the first article in this series for a detailed discussion of this process and the Biblical context undergirding it.

Durbin ... Redeemed Rebels cont. from page 12

The Lord Jesus came to redeem rebels. He did not have a separate message for addicts. He had a single message of reconciliation and peace with God through Him. He calls us to repent of our sin (not simply addiction) and to turn to Him in faith, being joined together with Him in His death and resurrection. We will experience new life and the promise of new birth, a new identity, and the very direct power of God Himself causing us to desire Him and to flee from our idols. God says:

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you.

And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

(Ezekiel 36:25–27 ESV)

Jeff Durbin is Pastor/Elder of Apologia Church in Tempe, AZ, and has worked for many years as a hospital-chaplain. Jeff is a popular speaker for camps, conferences, churches & schools across the nation. He has participated in outreach to various different religions across the nation and has even engaged in public debate against Atheism. Jeff was featured on a series for the History Channel called, "The Stoned Ages" about the Christian approach to drugs and alcohol addiction. Jeff hosts a weekly radio program heard on KPXQ called "Apologia Radio" and is heard internationally via podcast at apologiaradio.com. Jeff is a World Champion martial artist with 5 Black-Belts and has starred in popular video games and even played Michaelangelo and Donatello for the "Teenage Mutant Ninja Turtles" franchise as well as Johnny Cage in "Mortal Combat" the world-tour. The younger crowd may have even seen him as a fighter in MTV's "the Final Fu." Jeff has been married to his bride, Candi, for over 14-years. Candi and Jeff have four children: Sage, Immagin, Saylor, and Stellar. Two more children are in heaven with Jesus, because they went to be with the Lord during pregnancy.

Chalcedon Catalog

Biblical Law

The Institute of Biblical Law (In three volumes, by R. J. Rushdoony) Volume I

Biblical Law is a plan for dominion under God, whereas its rejection is to claim dominion on man's terms. The general principles (commandments) of the law are discussed as well as their specific applications (case law) in Scripture. Many consider this to be the author's most important work.

Hardback, 890 pages, indices, ~~\$50.00~~ **\$35.00**

Or, buy Vol's 1 and 2 and receive Vol. 3 FREE!
All 3 for only \$77.00 (A huge savings off the \$110.00 retail price)



Volume II, Law and Society

The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, ~~\$35.00~~ **\$24.50**

Volume III, The Intent of the Law

After summarizing the case laws, the author illustrates how the law is for our good, and makes clear the difference between the sacrificial laws and those that apply today.

Hardback, 252 pages, indices, ~~\$25.00~~ **\$17.50**

The Institutes of Biblical Law Vol. 1 (La Institución de la Ley Bíblica, Tomo 1)

Spanish version. Great for reaching the Spanish-speaking community.

Hardback, 912 pages, indices, ~~\$40.00~~ **\$28.00**



Ten Commandments for Today (DVD)

This 12-part DVD collection contains an in-depth interview with the late Dr. R. J. Rushdoony on the application of God's law to our modern world. Each commandment is covered in detail as Dr. Rushdoony challenges the humanistic remedies that have obviously failed. Only through God's revealed will, as laid down in the Bible, can the standard for righteous living be found. Rushdoony silences the critics of Christianity by outlining the rewards of obedience as well as the consequences of disobedience to God's Word. Includes 12 segments: an introduction, one segment on each commandment, and a conclusion.

2 DVDs, ~~\$30.00~~ **\$21.00**



Law and Liberty

By R. J. Rushdoony. This work examines various areas of life from a Biblical perspective. Every area of life must be brought under the dominion of Christ and the government of God's Word.

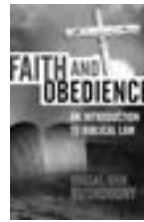
Paperback, 212 pages, ~~\$9.00~~ **\$6.30**



In Your Justice

By Edward J. Murphy. The implications of God's law over the life of man and society.

Booklet, 36 pages, ~~\$2.00~~ **\$1.40**



Faith and Obedience: An Introduction to Biblical Law

R. J. Rushdoony reveals that to be born again means that where you were once governed by your own word and spirit, you are now totally governed by God's Word and Spirit. This is because every word of God is a binding word. Our money, our calling, our family, our sexuality, our political life, our economics, our sciences, our art, and all things else must be subject to God's Word and requirements. Taken from the introduction in *The Institutes of Biblical Law* (foreword by Mark Rushdoony). Great for sharing with others.

Paperback, 31 pages, index, ~~\$3.00~~ **\$2.10**

***Buy Pack of 50 "Faith and Obedience" for only \$45.00 (Retail \$150.00)**

Education



The Philosophy of the Christian Curriculum

By R. J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, the Christian educator carries the state's humanism with him. A curriculum is not neutral: it's either a course in humanism or training in a God-centered faith and life.

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



The Harsh Truth about Public Schools

By Bruce Shortt. This book combines a sound Biblical basis, rigorous research, straightforward, easily read language, and eminently sound reasoning. It is a thoroughly documented description of the inescapably anti-Christian thrust of any governmental school system and the inevitable results: moral relativism (no fixed standards), academic dumbing down, far-left programs, near absence of discipline, and the persistent but pitiable rationalizations offered by government education professionals.

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



Intellectual Schizophrenia

By R. J. Rushdoony. Dr. Rushdoony predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today.

Paperback, 150 pages, index, ~~\$17.00~~ **\$11.90**



The Messianic Character of American Education

By R. J. Rushdoony. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Such men saw themselves and the school in messianic terms. This

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

Hardback, 410 pages, index, ~~\$20.00~~ **\$14.00**

YEAR-END SALE (30% Off) Begins October 1st and Runs Through January 31, 2015!



Mathematics: Is God Silent?

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

Revised and enlarged 2001 edition, Paperback, 408 pages, \$24.00

\$16.80



The Foundations of Christian Scholarship

Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

Paperback, 355 pages, indices, \$24.00

\$16.80



The Victims of Dick and Jane

By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined.

Paperback, 266 pages, index, \$22.00

\$15.40



Revolution via Education

By Samuel L. Blumenfeld. Blumenfeld gets to the root of our crisis: our spiritual state and the need for an explicitly Christian form of education. Blumenfeld leaves nothing uncovered. He examines the men, methods, and means to the socialist project to transform America into an outright tyranny by scientific controllers.

Paperback, 189 pages, index, \$20.00

\$14.00



Lessons Learned From Years of Homeschooling

By Andrea Schwartz. After nearly a quarter century of homeschooling her children, Andrea experienced both the accomplishments and challenges that come with being a homeschooling mom. Discover the potential rewards of making the world your classroom and God's Word the foundation of everything you teach.

Paperback, 107 pages, index, \$14.00

\$9.80



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

By Andrea Schwartz. This book offers sage advice concerning key aspects of homeschooling and gives practical insights for parents as they seek to provide a Christian education for their children.

Paperback, 143 pages, index, \$17.00

\$11.90



Teach Me While My Heart Is Tender: Read Aloud Stories of Repentance and Forgiveness

Andrea Schwartz compiled three stories drawn from her family-life experiences to help parents teach children how the faith applies to every area of life. They confront the ugly reality of sin, the beauty of godly repentance, and the necessity of forgiveness. The stories are meant to be read by parents and children together. The interactions and discussions that will follow serve to draw families closer together.

Paperback, 61 pages, index, \$10.00

\$7.00



Alpha-Phonics: A Primer for Beginning Readers

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

Spiralbound, 180 pages, \$25.00

\$17.50



The Alpha-Phonics Readers accompany the text of Sam Blumenfeld's *Alpha-Phonics*, providing opportunities for students to read at a level that matches their progress through the text. These eleven readers move from simple sentences to paragraphs to stories, ending with poetry. By the time a student completes this simple program, the phonetic reflex is well-established. This program has also been successfully used with functionally illiterate adults.

This set consists of eleven 12-page readers, totaling 132 pages, \$22.00

\$15.40



How to Tutor by Samuel Blumenfeld demystifies primary education! You'll learn that you can teach subjects you already know without requiring specialized academic training or degrees. Here's what you'll discover:

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

HANDWRITING: In 73 lessons, train any student to develop the lost art of cursive handwriting

ARITHMETIC: In 67 lessons, enable any student to master the essential calculation skills, from simple addition to long division

Paperback, 271 pages, indices, \$24.00

\$16.80

American History & the Constitution



This Independent Republic

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

Paperback, 163 pages, index, \$17.00

\$11.90



The Nature of the American System

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

Paperback, 180 pages, index, \$18.00

\$12.60



The Influence of Historic Christianity on Early America

By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to ecclesiastical structure. Christianity positively and predominately (though

YEAR-END SALE (30% Off) Begins October 1st and Runs Through January 31, 2015!

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

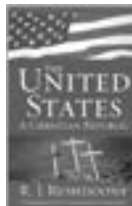
Booklet, 88 pages, \$6.00 ~~\$4.20~~



Biblical Faith and American History

By R. J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area.

Pamphlet, 12 pages, \$1.00 ~~\$.70~~



The United States: A Christian Republic

By R. J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

Pamphlet, 7 pages, \$1.00 ~~\$.70~~



The Future of the Conservative Movement

Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.

Booklet, 67 pages, \$6.00 ~~\$4.20~~



The Late Great GOP and the Coming Realignment

By Colonel V. Doner. For more than three decades, most Christian conservatives in the United States have hitched their political wagon to the plodding elephant of the Republican Party. This work is a call to arms for those weary of political vacillation and committed more firmly than ever to the necessity of a truly Christian social order.

Booklet, 75 pages, \$6.00 ~~\$4.20~~



American History to 1865 - NOW ON CD!

By R. J. Rushdoony. The most theologically complete assessment of early American history available—ideal for students. Rushdoony describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. Set includes 36 audio CDs, teacher's guide, student's guide, plus a bonus CD featuring PDF copies of each guide for further use.

- Disc 1 Motives of Discovery & Exploration I
- Disc 2 Motives of Discovery & Exploration II
- Disc 3 Mercantilism
- Disc 4 Feudalism, Monarchy & Colonies/ The Fairfax Resolves 1-8
- Disc 5 The Fairfax Resolves 9-24
- Disc 6 The Declaration of Independence & Articles of Confederation
- Disc 7 George Washington: A Biographical Sketch
- Disc 8 The U. S. Constitution, I
- Disc 9 The U. S. Constitution, II
- Disc 10 De Toqueville on Inheritance & Society
- Disc 11 Voluntary Associations & the Tithe
- Disc 12 Eschatology & History
- Disc 13 Postmillennialism & the War of Independence
- Disc 14 The Tyranny of the Majority
- Disc 15 De Toqueville on Race Relations in America
- Disc 16 The Federalist Administrations
- Disc 17 The Voluntary Church, I
- Disc 18 The Voluntary Church, II
- Disc 19 The Jefferson Administration, the Tripolitan War & the War of 1812
- Disc 20 The Voluntary Church on the Frontier, I
- Disc 21 Religious Voluntarism & the Voluntary Church on the Frontier, II

- Disc 22 The Monroe & Polk Doctrines
 - Disc 23 Voluntarism & Social Reform
 - Disc 24 Voluntarism & Politics
 - Disc 25 Chief Justice John Marshall: Problems of Political Voluntarism
 - Disc 26 Andrew Jackson: His Monetary Policy
 - Disc 27 The Mexican War of 1846 / Calhoun's Disquisition
 - Disc 28 De Toqueville on Democratic Culture
 - Disc 29 De Toqueville on Individualism
 - Disc 30 Manifest Destiny
 - Disc 31 The Coming of the Civil War
 - Disc 32 De Toqueville on the Family/
Aristocratic vs. Individualistic Cultures
 - Disc 33 De Toqueville on Democracy & Power
 - Disc 34 The Interpretation of History, I
 - Disc 35 The Interpretation of History, II
 - Disc 36 The American Indian (Bonus Disc)
 - Disc 37 Documents: Teacher/Student Guides, Transcripts
- 37 discs in album, Set of "American History to 1865", \$140.00** ~~\$98.00~~



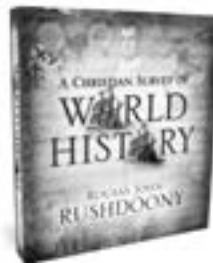
The American Indian:

A Standing Indictment of Christianity & Statism in America

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

Paperback, 139 pages, \$18.00 ~~\$12.60~~

World History



A Christian Survey of World History

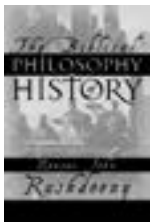
Includes 12 audio CDs, full text supporting the lectures, review questions, discussion questions, and an answer key.

The purpose of a study of history is to shape the future. Too much of history teaching centers upon events, persons, or ideas as facts but does not recognize God's providential hand in judging humanistic man in order to build His Kingdom.

History is God-ordained and presents the great battle between the Kingdom of God and the Kingdom of Man. History is full of purpose—each Kingdom has its own goal for the end of history, and those goals are in constant conflict. A Christian Survey of World History can be used as a stand-alone curriculum, or as a supplement to a study of world history.

- Disc 1 Time and History: Why History is Important
- Disc 2 Israel, Egypt, and the Ancient Near East
- Disc 3 Assyria, Babylon, Persia, Greece and Jesus Christ
- Disc 4 The Roman Republic
- Disc 5 The Early Church & Byzantium
- Disc 6 Islam & The Frontier Age
- Disc 7 New Humanism or Medieval Period
- Disc 8 The Reformation
- Disc 9 Wars of Religion – So Called & The Thirty Years War
- Disc 10 France: Louis XIV through Napoleon
- Disc 11 England: The Puritans through Queen Victoria
- Disc 12 20th Century: The Intellectual – Scientific Elite

12 CDs, full text, review and discussion questions, \$90.00 ~~\$63.00~~



The Biblical Philosophy of History

By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning.

Paperback, 138 pages, \$22.00 **\$15.40**



James I: The Fool as King

By Otto Scott. In this study, Otto Scott writes about one of the "holy" fools of humanism who worked against the faith from within. This is a major historical work and marvelous reading.

Hardback, 472 pages, \$20.00 **\$14.00**

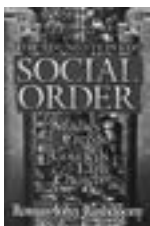


Church History

The "Atheism" of the Early Church

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

Paperback, 64 pages, \$12.00 **\$8.40**



The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity,

western civilization is today facing death and is in a life and death struggle with humanism.

Paperback, 197 pages, index, \$16.00 **\$11.20**

The Relevance of the Reformed Faith (CD Set)

The 2007 Chalcedon Foundation Fall Conference

Disc 1: An Intro to Biblical Law - Mark Rushdoony

Disc 2: The Great Commission - Dr. Joe Morecraft

Disc 3: Cromwell Done Right! - Dr. Joe Morecraft

Disc 4: The Power of Applied Calvinism - Martin Selbrede

Disc 5: The Powerlessness of Pietism - Martin Selbrede

Disc 6: Thy Commandment is Exceedingly Broad - Martin Selbrede

Disc 7: Dualistic Spirituality vs. Obedience - Mark Rushdoony

7 CDs, \$56.00 **\$39.20**



Philosophy

The Death of Meaning

By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to

abandon meaning itself; for they possess neither the tools nor the place to

anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

Paperback, 180 pages, index, \$18.00 **\$12.60**



The Word of Flux:

Modern Man and the Problem of Knowledge

By R. J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know

anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

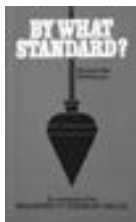
Paperback, 127 pages, indices, \$19.00 **\$13.30**



To Be As God: A Study of Modern Thought Since the Marquis De Sade

By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times such as Marquis De Sade, Shelley, Byron, Marx, Whitman, and Nietzsche. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

Paperback, 230 pages, indices, \$21.00 **\$14.70**



By What Standard?

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

Hardback, 212 pages, index, \$14.00 **\$9.80**



Van Til & The Limits of Reason

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

Paperback, 84 pages, index, \$10.00 **\$7.00**



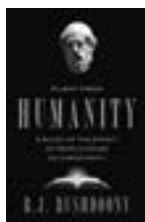
The One and the Many:

Studies in the Philosophy of Order and Ultimacy

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

determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

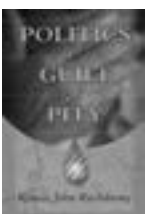
Paperback, 375 pages, index, \$26.00 **\$18.20**



**The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity**
By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

Paperback, 84 pages, \$13.00 **\$9.10**

Psychology



Politics of Guilt and Pity
By R. J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God.

Those who walk in wisdom's ways become immune to the politics of guilt and pity."

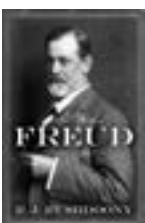
Hardback, 371 pages, index, \$20.00 **\$14.00**



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

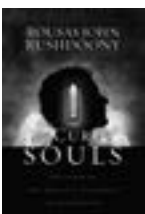
psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00 **\$12.60**



Freud
By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source of Western guilt — Christianity. Rushdoony shows conclusively the error of Freud's thought and the disastrous consequences of his influence in society.

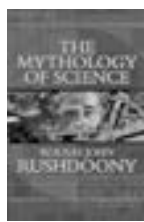
Paperback, 74 pages, \$13.00 **\$9.10**



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

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

Hardback, 320 pages with index, \$26.00 **\$18.20**



Science

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

Paperback, 134 pages, \$17.00 **\$11.90**



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

Paperback, 159 pages, \$14.00 **\$9.80**



Creation According to the Scriptures
Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation.

Paperback, 159 pages, \$18.00 **\$12.60**



Economics

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

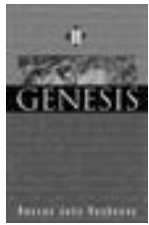
Paperback, 192 pages, index, \$12.00 **\$8.40**



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.

Paperback, 144 pages, indices, \$18.00 **\$12.60**

Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance,

require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

Hardback, 297 pages, indices, ~~\$45.00~~ \$31.50



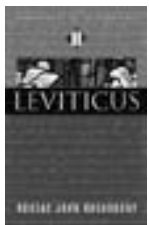
Exodus, Volume II of Commentaries on the Pentateuch

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

of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

Hardback, 554 pages, indices, ~~\$45.00~~ \$31.50

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), ~~\$60.00~~ \$42.00
Save by getting the book and 2 CDs together for only ~~\$95.00~~ \$66.50



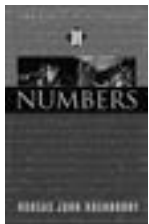
Leviticus, Volume III of Commentaries on the Pentateuch

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

over ninety references to the word holy. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives.

Hardback, 449 pages, indices, ~~\$45.00~~ \$31.50

Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), ~~\$40.00~~ \$28.00
Save by getting the book and CD together for only ~~\$76.00~~ \$53.20



Numbers, Volume IV of Commentaries on the Pentateuch

By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He

led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

Hardback, index, 428 pages ~~\$45.00~~ \$31.50

Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), ~~\$40.00~~ \$28.00
Save by getting the book and CD together for only ~~\$76.00~~ \$53.20



Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which

to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and one that is assured to shape the future.

Hardback, index, 512 pages ~~\$45.00~~ \$31.50

Sermons on Deuteronomy - 110 lectures by R.J. Rushdoony on mp3 (2 CDs), ~~\$60.00~~ \$42.00
Save by getting the book and CD together for only ~~\$95.00~~ \$66.50

Now you can purchase the complete set of five hardback volumes of the Pentateuch for \$150.00 (\$75 savings!)



Pentateuch CD Set (4 Commentary CD Sets)

By R. J. Rushdoony. Rushdoony's four CD Commentaries on the Pentateuch (Exodus, Leviticus, Numbers, and Deuteronomy) in one set.

\$120... That's 6 total MP3 CDs containing 383 sermons for \$80 in savings!



Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

Hardback, 163 pages, indices, ~~\$30.00~~ \$21.00



The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light.

Hardback, 320 pages, indices, ~~\$26.00~~ \$18.20



Romans and Galatians

By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... This is the purpose of my brief comments on Romans."

Hardback, 446 pages, indices, ~~\$24.00~~ \$16.80

YEAR-END SALE (30% Off) Begins October 1st and Runs Through January 31, 2015!



Hebrews, James and Jude

By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

Hardback, 260 pages, \$30.00

\$21.00



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.

Hardback, 244 pages, \$23.00

\$16.10



Sermon on the Mount

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 Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

Hardback, 150 pages, \$20.00

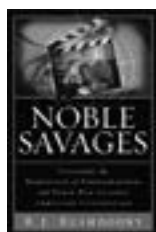
\$14.00

Sermon on the Mount CD Set (12 CDs), \$96.00

\$67.20

Sermon on the Mount Book & CD Set (12 CDs), \$99.00

\$81.20



Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Paperback, 161 pages, \$18.00

\$12.60



Sermons in Obadiah & Jonah

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.

Paperback, 84 pages, indices, \$9.00

\$6.30



In His Service: The Christian Calling to Charity

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.

Hardback, 232 pages, \$23.00

\$16.10

Taking Dominion



Christianity and the State

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.

Hardback, 192 pages, indices, \$18.00

\$12.60



Roots of Reconstruction

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.

Hardback, 1124 pages, \$20.00

\$14.00



Tithing and Dominion

By Edward A. Powell and R. J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected.

Hardback, 146 pages, index, \$12.00

\$8.40



A House for God: Building a Kingdom-Driven Family

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. To aid in this calling, Christian author and education expert, Andrea Schwartz has carefully put together this collection of essays entitled *A House for God: Building a Kingdom-Driven Family*.

Both your personal life and your family life will be challenged and transformed through the pages of this easy-to-read, insightful book on building a Kingdom-driven family.

Paperback, 120 pages, \$14.00

\$9.80

YEAR-END SALE (30% Off) Begins October 1st and Runs Through January 31, 2015!



Salvation and Godly Rule

By R. J. Rushdoony. Salvation in Scripture includes in its meaning "health" and "victory." By limiting the meaning of salvation, men have limited the power of God and the meaning of the Gospel. In this study R. J. Rushdoony demonstrates the expanse of the doctrine of salvation as it relates to the rule of the God and His people.

Paperback, 661 pages, indices, ~~\$35.00~~ **\$24.50**



Infallibility and Interpretation

By R. J. Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God.

Paperback, 100 pages, ~~\$6.00~~ **\$4.20**



A Conquering Faith: Doctrinal Foundations for Christian Reformation

By William Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ in history.

Paperback, 44 pages, ~~\$8.00~~ **\$5.60**



Infallibility: An Inescapable Concept

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*.

Booklet, 69 pages, ~~\$2.00~~ **\$1.40**



A Word in Season: Daily Messages on the Faith for All of Life (5 Volumes)

By R. J. Rushdoony. These daily messages on the faith for all of life are unlike any compilation of Christian "devotional" ever published. In these pages, you won't find the overly introspective musings of a Christian pietist; what you'll discover are the hard-hitting convictions of a man whose sole commitment was faithfulness to God's law-word and representing that binding Word to his readers.

Get all 5 volumes as a set for only ~~\$50.00~~ **\$42.00!**

Vol. 1, Paperback, 152 pages, ~~\$12.00~~ • Vol. 2, Paperback, 144 pages, ~~\$12.00~~

Vol. 3, Paperback, 134 pages, ~~\$12.00~~ • Vol. 4, Paperback, 146 pages, ~~\$12.00~~

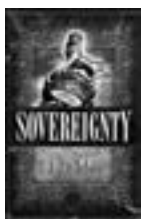
Vol. 5, Paperback, 176 pages, ~~\$12.00~~ **\$8.40 each**



Predestination in Light of the Cross

By John B. King, Jr. The author defends the predestination of Martin Luther while providing a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

Paperback, 314 pages, ~~\$24.00~~ **\$16.80**



Sovereignty

By R. J. Rushdoony. The doctrine of sovereignty is a crucial one. By focusing on the implications of God's sovereignty over all things, in conjunction with the law-word of God, the Christian will be better equipped to engage each and every area of life. Since we are called to live in this world, we must bring to bear the will of our Sovereign Lord in all things.

Hardback, 519 pages, ~~\$40.00~~ **\$28.00**



The Church is Israel Now

By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ.

Paperback, 74 pages, ~~\$12.00~~ **\$8.40**



The Guise of Every Graceless Heart

By Terrill Irwin Elniff. An extremely important and fresh study of Puritan thought in early America. On Biblical and theological grounds, Puritan preachers and writers challenged the autonomy of man, though not always consistently.

Hardback, 120 pages, ~~\$7.00~~ **\$4.90**



The Great Christian Revolution

By Otto Scott, Mark R. Rushdoony, R. J. Rushdoony, John Lofton, and Martin Selbrede. A major work on the impact of Reformed thinking on our civilization. Some of the studies, historical and theological, break new ground and provide perspectives previously unknown or neglected.

Hardback, 327 pages, ~~\$22.00~~ **\$15.40**

Theology



Systematic Theology (in two volumes)

By R. J. Rushdoony. Theology belongs in the pulpit, the school, the workplace, the family and everywhere. Society as a whole is weakened when theology is neglected. Without a systematic application of theology, too often people approach the Bible with a smorgasbord mentality, picking

and choosing that which pleases them. This two-volume set addresses this subject in order to assist in the application of the Word of God to every area of life and thought.

Hardback, 1301 pages, indices, ~~\$70.00~~ **\$49.00**



The Necessity for Systematic Theology

By R. J. Rushdoony. Scripture gives us as its underlying unity a unified doctrine of God and His order. Theology must be systematic to be true to the God of Scripture. Booklet now part of the author's *Systematic Theology*.

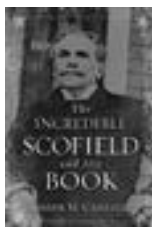
Booklet, 74 pages, ~~\$2.00~~ **\$1.40**



Keeping Our Sacred Trust

Edited by Andrew Sandlin. This book is a trumpet blast heralding a full-orbed, Biblical, orthodox Christianity. The hope of the modern world is not a passive compromise with passing heterodox fads, but aggressive devotion to the time-honored Faith "once delivered to the saints."

Paperback, 167 pages, ~~\$19.00~~ **\$13.30**



The Incredible Scofield and His Book

By Joseph M. Canfield. This powerful and fully documented study exposes the questionable background and faulty theology of the man responsible for the popular Scofield Reference Bible, which did much to promote the dispensational system.

Paperback, 394 pages, ~~\$24.00~~ **\$16.80**



The Lordship of Christ

The author shows that to limit Christ's work in history to salvation and not to include lordship is destructive of the faith and leads to false doctrine.

Booklet, 29 pages, ~~\$2.50~~ **\$1.75**



The Will of God, or the Will of Man?

By Mark R. Rushdoony. God's will and man's will are both involved in man's salvation, but the church has split in answering the question, "Whose will is determinative?"

Pamphlet, \$1.00 **\$.70**



Pierre Viret: The Angel of the Reformation

This publication marks the five-hundredth anniversary of the birth of Pierre Viret with the first full biography in English of this remarkable and oft-overlooked early Reformer. R. A. Sheats pens the fascinating history and life of this important early light of the Protestant Reformation who, after nearly five centuries of relative obscurity, is now enjoying a renewed interest in his history and scholarship. The republication comes at its

proper time, inspiring future generations to continue the work of advancing Christ's Kingdom throughout the world.

Hardback, 323 pages, ~~\$30.00~~ **\$21.00**

Culture



Toward a Christian Marriage

Edited by Elizabeth Felleron. The law of God makes clear how important and how central marriage is. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage.

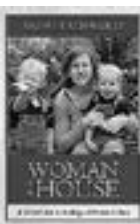
Hardback, 43 pages, ~~\$8.00~~ **\$5.60**



Back Again Mr. Begbie: The Life Story of Rev. Lt. Col. R.J.G. Begbie OBE

This biography is more than a story of the three careers of one remarkable man. It is a chronicle of a son of old Christendom as a leader of Christian revival in the twentieth century. Personal history shows the greater story of what the Holy Spirit can and does do in the evangelization of the world.

Paperback, 357 pages, ~~\$24.00~~ **\$16.80**



Woman of the House: A Mother's Role in Building a Christian Culture

In true Titus 2 fashion, Andrea Schwartz challenges women to reexamine several fundamental aspects of motherhood in light of Scripture. Beginning with a consideration of God's character and concluding with an invigorating charge to faithfulness, Andrea connects the dots between God's reality and a mother's duty.

Paperback, 103 pages, ~~\$14.00~~ **\$9.80**



Family Matters: Read Aloud Stories of Responsibility and Self-Discipline

Unless children are taught self-discipline early, they move into their adult years without a sense of personal, familial, or societal responsibility. The stories are meant to be read by parents and children together and serve as useful conversation starters to educate boys and girls so they can be effective citizens in the Kingdom of God.

Paperback, 48 pages, ~~\$10.00~~ **\$7.00**



The Biblical Trustee Family: Understanding God's Purpose for Your Household

By Andrea Schwartz. God's basic institution is the family, and the Biblical family lives and operates in terms of a calling greater than itself - the Kingdom of God. In an age when the family is disparaged, warred against, and treated as a mere convention, it becomes the duty of Christians to bring God's plan for the family to listening ears.

Paperback, 109 pages, ~~\$16.00~~ **\$11.20**

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

By R. J. Rushdoony. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. This victory is celebrated in Daniel and elsewhere, in the entire Bible. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.

Paperback, 271 pages, ~~\$19.00~~ **\$13.30**



Thine is the Kingdom: A Study of the Postmillennial Hope

False eschatological speculation is destroying the church today, by leading her to neglect her Christian calling. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis, theological reflection, and practical application for faithful Christian living. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A. Alexander.

Paperback, 260 pages, ~~\$22.00~~ **\$15.40**



God's Plan for Victory

By R. J. Rushdoony. The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.

Booklet, 41 pages, ~~\$6.00~~ **\$4.20**

Fiction (Storehouse Press)



Purchase the 6 volume set for only \$70.00!
(Reg. \$100.00)

Bell Mountain (Bell Mountain Series, Vol. 1)

By Lee Duigon. The world is going to end ... as soon as Jack and Ellayne ring the bell on top of Bell Mountain. No one has ever climbed the mountain, and no one has ever seen the bell. But the children have a divine calling to carry out the mission, and it sweeps them into high adventure. Great for young adults.

Paperback, 288 pages, \$14.00

\$9.80

The Cellar Beneath the Cellar (Bell Mountain Series, Vol. 2)

By Lee Duigon. A world's future lies buried in its distant past. Barbarian armies swarm across the mountains, driven by a terrifying vision of a merciless war god on earth. While a nation rallies its defenses, a boy and a girl must find the holy writings that have been concealed for 2,000 years; and the man who was sent to kill them must now protect them at all costs.

Paperback, 288 pages, \$16.00

\$11.20

The Thunder King (Bell Mountain Series, Vol. 3)

By Lee Duigon. The Thunder King's vast army encamps against the city, a ring of fire and steel. But treason brews inside the city walls... The tiny army of the Lord is on the march against the undefeated horde, in bold obedience to a divine command; but the boy king, Ryons, marches all alone across an empty land. The Lost Books of Scripture have been found, but they may be lost again before the human race can read them. And Jack and Ellayne have been captured by the Heathen.

Paperback, 288 pages, \$16.00

\$11.20

The Last Banquet (Bell Mountain Series, Vol. 4)

By Lee Duigon. In the wake of a barbarian invasion, chaos sweeps across Obann. The boy king and his faithful chiefs try to restore order before the Heathen come again - not knowing that this time, the Thunder King himself will lead his armies. The Great Temple lies in ruins, but another Temple has arisen in the East. And the heroes of Bell Mountain, Jack, Ellayne, and Martis, captured by the Heathen Griffis, are to be brought before the Thunder King. What is the secret of the man behind the Thunder King's golden mask? Who will survive God's shaking of the world?

Paperback, 338 pages, \$18.00

\$12.60

The Fugitive Prince (Bell Mountain Series, Vol. 5)

By Lee Duigon. The powers wielded by the men of ancient times destroyed all their cities in a single day. Will those powers now be turned against Obann? There is a new Thunder King in the East, and new threats against the West. The City of Obann seethes with treason and plots against King Ryons - and an ignorant slave-boy must defend the rightful king's throne. And from the Lost Book of King Ozias emerges the first glimmer of God's promise of a Savior.

Paperback, 370 pages, \$18.00

\$12.60

The Palace (Bell Mountain Series, Vol. 6)

By Lee Duigon. In the sixth installment of the Bell Mountain Series, God's judgment hangs over the great city of Obann; but in the endless maze of halls and corridors and offices inside the Palace, power-hungry men enter into secret dealings with Obann's archenemy, the Thunder King.

Queen Gurun and the boy who doubles for King Ryons; Jack, kidnapped from his home and forced to serve the traitors plotting against the rightful king; and a new lord of Obann's Temple, bearing a weapon with unthinkable powers of destruction... All are converging on the Palace.

For the first time in two thousand years, Obann will have a Coronation Day, and a king will wear his crown. But it is not the plotters' intention that he shall wear it for long.

Paperback, 321 pages, \$18.00

\$12.60



Hidden In Plain Sight (Bubble Head Series, Vol. 1)

By M. G. Selbrede. Young physicist Jenna Wilkes has done the impossible—and the whole scientific world is shaking on its pillars.

Could it be that conventional science has misunderstood the very fabric of the universe? Could there be infinitely more to it than anyone has ever guessed? Could science's whole concept of reality be ... unreal?

Paperback, 334 pages, \$15.00

\$10.50

The Journal of Christian Reconstruction

- Vol. 2, No. 1, Symposium on Christian Economics ~~\$13.00~~ \$2.60
- Vol. 2, No. 2, Symposium on Biblical Law ~~\$13.00~~ \$2.60
- Vol. 5, No. 1, Symposium on Politics ~~\$13.00~~ \$2.60
- Vol. 5, No. 2, Symposium on Puritanism and Law ~~\$13.00~~ \$2.60
- Vol. 7, No. 1, Symposium on Inflation ~~\$13.00~~ \$2.60
- Vol. 10, No. 1, Symposium on the Media and the Arts ~~\$13.00~~ \$2.60
- Vol. 10, No. 2, Symposium on Christianity and Business ~~\$13.00~~ \$2.60
- Vol. 11, No. 1, Symposium on the Reformation in the Arts and Media ~~\$13.00~~ \$2.60
- Vol. 11, No. 2, Symposium on the Education of the Core Group ~~\$13.00~~ \$2.60
- Vol. 12, No. 1, Symposium on the Constitution and Political Theology ~~\$13.00~~ \$2.60
- Vol. 12, No. 2, Symposium on the Biblical Text and Literature ~~\$13.00~~ \$2.60
- Vol. 13, No. 1, Symposium on Change in the Social Order ~~\$13.00~~ \$2.60
- Vol. 13, No. 2, Symposium on Decline & Fall of the West/Return of Christendom ~~\$13.00~~ \$2.60
- Vol. 14, No. 1, Symposium on Reconstruction in the Church and State ~~\$13.00~~ \$2.60
- Vol. 14, No. 2, Symposium on the Reformation ~~\$13.00~~ \$2.60
- Vol. XV, Symposium on Eschatology ~~\$19.00~~ \$3.80
- Vol. XVI, The 25th Anniversary Issue ~~\$19.00~~ \$3.80

Journal of Christian Reconstruction Set ~~\$233.00~~ \$46.00!

Special CD Message Series by Rushdoony

- | | |
|--|---|
| <p>A History of Modern Philosophy
8 CDs) \$64.00 \$44.80</p> <p>Epistemology: The Christian Philosophy of Knowledge
(10 CDs) \$80.00 \$56.00</p> <p>Apologetics
(3 CDs) \$24.00 \$16.80</p> <p>The Crown Rights of Christ the King
(6 CDs) \$48.00 \$33.60</p> | <p>The United States Constitution
(4 CDs) \$32.00 \$22.40</p> <p>Economics, Money & Hope
(3 CDs) \$24.00 \$16.80</p> <p>Postmillennialism in America
(2 CDs-2 lectures per disc) \$20.00 \$14.00</p> <p>A Critique of Modern Education
(4 CDs) \$32.00 \$22.40</p> <p>English History
(5 CDs) \$40.00 \$28.00</p> |
|--|---|