

**A Monthly Report Dealing with the Relationship of Christian Faith to the World**

## On Books and Reading

### Founder's Foreword

- On Knowing God ..... 2  
By Rev. R. J. Rushdoony

### Editorials

- On Reading Books ..... 4  
By Rev. P. Andrew Sandlin  
Authors Who Have Most Influenced Me ..... 6  
By Rev. P. Andrew Sandlin

### From the President's Desk

- Books, My Father's Treasure ..... 9  
By Rev. Mark R. Rushdoony

### Education for the Kingdom of God

- Toward Magnanimity ..... 11  
By Ronald W. Kirk

- The War of the Sacred ..... 14  
By Rev. Steve M. Schlissel

- Reformed Fortune-Tellers: Judgment, America, and the Prophets of Doom ..... 17  
By Rod D. Martin

- Practicing Postmillennialism: Part I ..... 18  
By Jeffery J. Ventrella

- The True Legacy of Bill Clinton ..... 21  
By David L. Bahnsen

- Cal Thomas, Religion, and Politics ..... 23  
By Bill Graves

- Biblical Reasoning against Human Cloning ..... 25  
By Eugene Newman

Receiving the *Chalcedon Report*: The *Report* 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. Contributors are kept on our mailing list. Suggested Donation: \$30 per year will cover only printing and mailing costs (\$35 Canada, \$45 foreign — U.S. funds only). Tax-deductible contributions may 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: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com).

### Chalcedon Staff:

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.

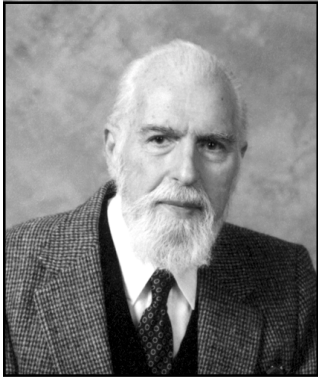
Rev. Mark R. Rushdoony is president of Chalcedon and Ross House Books.

Rev. P. Andrew Sandlin is executive vice president of Chalcedon and editor of the *Chalcedon Report* and Chalcedon's other publications. He has written hundreds of scholarly and popular articles and several monographs.

Ronald Kirk is engaged in research and development promoting Chalcedon's work to the Christian education market.

Susan Burns is Chalcedon's executive assistant and managing editor of the *Chalcedon Report* and Chalcedon's other publications.

**Rebecca Rouse is Chalcedon's Circulation and Data Manager.  
Contact her at (209) 736-4365 ext. 10 or [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com)**



# On Knowing God

By Rev. R. J. Rushdoony

*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name: what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus, shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. (Ex. 3:13-15)*

**M**oses as a Hebrew was very familiar with his people's history, and the fact that God had chosen them to be His means of bringing redemption to the whole human race. In defense of his people, he had killed an Egyptian and was a fugitive in Midian. There, as a shepherd, he had led the flock onto the backside of the desert, and God had spoken to him from the midst of the burning bush. Now Moses knew God as the living God Who had revealed Himself to the patriarchs, to Abraham, Isaac, and Jacob. However, when God spoke to him, identified Himself, and commissioned Moses, Moses responded by asking God, "Who are You, What is Your name, Whom shall I say has sent me to Israel's fathers?" Now Moses did not doubt that it was God Who spoke to him. The meaning of his question rests on the definition of *name*. Names in the Bible are descriptions of the person bearing them. We do not know Abraham's original name in Ur, but we do know that God first renamed him Abram, father of a multitude, and later expanded it to Abraham. Only Abraham's wealth and power, and his command of 318 fighting men (*Gen. 14:14*), enabled him to use that name when he was a childless man.

Moses asked God to define Himself. Now names describe to us limits, boundaries, and localizing factors. How can an infinite, omnipotent, and omniscient God be named? He can, within limits, be described, but to name or define Him is impossible.

## Man's Problem

God's answer thus had in mind fully Moses' problem, and that of Israel. They were God's chosen people, and yet for generations they seem to have been forgotten by God. Now, suddenly, He remembers them. Who can understand such a God?

Moses' problem is ours also. What does one say to those unjustly persecuted and killed? Or what can we say to a very promising, godly, and remarkable young man, full of great potentiality for Christ's work, who is dying before his work is begun? How can we comfort the afflicted? Our heart often cries out, "Lord, what is Thy Name?" How can we understand or comprehend these things? We know this fallen world is in bondage to sin and death, but why these shattering events? Moses had no doubt seen many Hebrews beaten even unto death by their Egyptian taskmasters, with no justice done to their killers. Why was he a fugitive for this one murder?

God's reply to Moses was that an answer such as Moses wanted was impossible. "I AM THAT I AM," — I am He Who is, the eternal, self-existent God, *beyond all definition*. You and I can be described and identified; we have a beginning and an end in our lives here, we have our features, aptitudes, characteristics, and more whereby we can be described. By describing ourselves, a stranger can meet us at an airport and identify us. But God tells Moses that He is beyond definition.

The *Chalcedon Report*, published 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: [chalcedon@netscope.net](mailto:chalcedon@netscope.net). 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. ©2002 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President; Rev. P. Andrew Sandlin, Executive Vice President and Editor; C.L. "Smoky" Stover, Sec/Treas; Walter Lindsay, Assistant Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251. Telephone Circulation (8 a.m. - 4 p.m., Pacific) (209)736-4365 or Fax (209)736-0536; email: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com); [www.chalcedon.edu](http://www.chalcedon.edu); Circulation: Rebecca Rouse.

Cover design by Chris Ortiz / The Creation Group. Call (919)570-8142.

Inside design by Tamma Evans / The Typesetter. Call (972)270-8107 or email: [thetypesetter@earthlink.net](mailto:thetypesetter@earthlink.net)

---

God then tells Moses to gather together the elders of Israel to say to them, "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob," (*v. 16*) has sent me to you and commissioned me to lead you out of Egypt. God refused to give a rationalistic definition of Himself. He could not be comprehended by reason, experience, or anything else. He is to be known by His self-revelation.

This is basic to all the Bible. God is known by His revelation, not exhaustively, but still truly known. He is totally self-consistent in all His being so that what we do know of Him is without contradiction. There are dark corners and unused potentialities in our being, but none in God. He changes not but is the same, yesterday, today, and forever (*Mal. 3:6; Heb. 13:8*). In this sense, we can know God better than ourselves. There are no surprises in all His Being, mysteries, yes, but no surprise. He is the changeless One.

## Knowing God

How then do we know God? By His Word, His Revelation.

Rationalists, in their arrogance, seek to define God for us, but they fail. We know God through His infallible Word, His self-revelation.

We have inherited the bias of our world from Greco-Roman culture with its insistence on the centrality of man and his thinking. Aristotle, in his *Politics*, defines man as a political animal, whereas according to the Bible, man is a religious creature. The difference between these two definitions is vast. Either a man is a creation, a creature of God, or he is the creature of the state. If the state is man's maker, then the state molds man and gives man statist law to live by. If God is man's Maker, then God alone has the prerogative of molding and directing him, and only God's law-word can legitimately govern man. What the Bible tells us is that God is our Maker and also our Lawgiver and Definer.

God's revelation, His enscripturated Word, thus, defines us and our world. Reality is what God says it is, and we are to develop our knowledge of ourselves and of His creation under Him and in faithfulness to His Word. David says of God in Psalm 36:9, "For with thee is the fountain of life: in thy light shall we see light." Our basic presupposition must be that God in His Word establishes the premises of our knowledge. Initiative and origination are thus in God, not in man, nor the state, nor anything else.

## The Defining Word

The Bible is God's defining Word. It does not give us the data of biology, but we are to take its

perspective of biology; nor does it tell us of the factuality of the universe, but of its origin in God's fiat creation. It tells us also what man is, his nature and his destiny, and it tells us plainly how we are to live. We are creatures of God, not of nature nor of the state. Without God's Word, we can only found our lives on false premises, on our hopes of evolving rather than regeneration. Because man is a fallen creature, in rebellion against God and His law-word, his history is one of perpetual crisis. Man-made cures are necessarily wrong by their nature. The focus of the twentieth century has well been summed up as "perpetual war for perpetual peace." We are told in Isaiah 57:20, 21: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." If we believe this, then we have a different philosophy of history and politics than do the humanists in and out of the church. Apart from God and His infallible Word, our thinking will rest on faulty and evil premises. History then lurches from crisis to crisis, from one evil answer to another. The defining God alone provides the defining word. Definitions provide us with valid limits. A geneticist, after changing his views from evolution to six-day creation, won eleven prizes in genetics because his field of experimentation was now within limits rather than limitless. Dr. Walter Lammerts thus held an advantage over others in his experiments.

The sociologist Emile Durkheim, an evolutionist, saw the criminal as an evolutionary pioneer, as possibly representing the next step in man's development, rather than as a transgressor of God's law. Durkheim's view was logical, given his premises. An incarcerated criminal, a university student of marked abilities, once made the same statement to me. He saw himself not as a criminal but as a liberated mind.

God as the Creator and the Definer is also necessarily the Lawgiver. He who made men and all creation is also the Lawgiver: "All things were made by him; and without him was not anything made that was made" (*Jn. 1:5*). The Creator provides the only defining and saving word for His Creation.

It thus *warps* the gospel to reduce it to the salvation of our souls alone. It is the salvation of history, science, and all things else because it is the defining word. In the church today, man wants God to save his soul and then allow man to save everything else on his own terms. This is not only a fallacy, but also evil. It is God's world and it must be ruled by God's law-word, His defining Word. Anything short of this is false and dangerous.



# On Reading Books

*By Rev. P. Andrew Sandlin*

**N**any who subscribe to the *Chalcedon Report* are avid readers. I thought it might be advantageous to delineate how I myself read books. I don't presume to be a reader or bibliophile superior to all of our readers (I am certain that a number are quite superior to me!), but I believe it will be helpful to some who are perhaps looking for some instruction or direction in how better to read and to retain what they have read.

## Odor

First, to me, the odor of a new book and sometimes even an old book is important. I exult in the smell of the paper when I remove the shrink-wrapping; and once or twice in my lifetime, I have read books entirely because of their pleasant odor. No true bibliophile will snicker at this characteristic!

## Inspection

Second, when I first encounter a book I intend to read, I do what Mortimer Adler calls "inspectional reading." His book, *How to Read a Book*, is an outstanding work; and it is probably *the* definitive work in this field. By inspectional reading, I mean what some people call "skimming." I will read the table of contents, any chapter subheadings, the blurb on the back cover, the book jacket's inside and outside flaps (although I am careful here, since these promotional blurbs are not always an accurate description of the contents!), and even glance over the index. The problem with people who skip the inspectional phase of reading, as Adler notes, is that they are forced to learn the book's general content while they are reading it. This is silly, unnecessary, and counterproductive. If you have a general ideal of the author's thesis, you are much more likely to understand his detailed, sustained argument. In short, you should know the writer's viewpoint and thesis before you start reading his book.

## Marking and Indexing

Next, I get a pen and straight edge (and sometimes highlighter) and start reading. When I encounter

especially memorable statements, or those I intend to cite or refer to later, I underline them and put words and other notations (like stars) in the margin. I have never encountered a reader who marks up the text of his books as much as I do — there probably is somebody out there; it's just that I haven't met him. Not only do I underscore; I use brackets, carets, and braces; I annotate all four margins and I copiously turn down the edges (both top and bottom) of certain especially memorable pages. As a writer myself, I don't have time to spend thirty or forty minutes trying to locate a single passage or statement; careful underscoring, highlighting, and indexing solves most of that problem. I index by writing above (and sometimes below) the chapter heading within the text the most memorable and significant pages within that chapter, and a brief explanatory note. For instance, chapter 3 on a book relating to the Middle Ages may be titled, "The Problem of Nature and Grace in Thomas Aquinas." Below it I may write, "p. 74 — Aquinas and the 'nature of nature.'" This would indicate that on page 74 is what I consider a memorable statement (or quotation) on Aquinas' definition or view of nature or creation. Whenever I am writing on this topic, I can always go back to this book, look at each of the chapter headings, and find this exact quote, generally within two or three minutes.

My wife Sharon once chided me when she saw how my marking had massacred a page, "Why do you do that? Now, nobody else will be able to read it!"

"Precisely," I responded. "This is *my* book. It is not meant for other people to read. Let them get their own copy."

This is also why I rarely read library or any other borrowed books — *if I can't mark a book, I simply don't read it.*

## Footnotes

Footnotes are (presumably) written to be read and I do read almost all of them. I should say that I highly prefer footnotes to endnotes, unless the chapter or book is very short. Footnotes should be footed on the

foot of the page they foot and not punted into the last few pages of the book. Some of the most important statements made in a book are found in footnotes, which is odd, since we would ordinarily think that the most significant statements should be right up there in the text. It doesn't always go this way, however, and he who skips the footnotes is potentially missing significant information. I should mention, too, that footnotes are also a great source of other books. Many of the books on my shelves are there because I saw the title first cited in some other author's footnote.

Many books I do not read straight through. If the course of a book begins to bore me, or if the writer needlessly digresses, I will suspend reading and go back to what I consider a more significant book. In fact, I am sometimes reading between ten and fifteen books simultaneously. Since I mark and index books so carefully and copiously, I have no problem quickly recovering the author's basic argument when I return to a book after having laid it aside. One unintended advantage of reading several books simultaneously is what Adler calls "syntopical reading." You can often relate something that you are reading in one book to another book. In a number of my books, I place in the margin the name of a particular author. When I go back to reread that page, it will alert me to a similar (or contrasting) statement or argument by another author.

Because I so copiously mark and index a book, I usually have no need of a bookmark — I simply flip through to find where the marking and indexing stop! This does not apply, of course, to fiction, though (perhaps to my detriment) I have very little time for fiction. (I can always wait for the movie.)

## Binding

I try to purchase hardback books, but if I have a choice between a hardback and a paperback in a title of whose significance I am unsure, I will generally buy the paperback. If, after reading it, I find it to be of vital value, I send it to Crawford Book Binding in Akron, Ohio, to rebind it. At the time of this writing, the cost for high-quality rebinding is \$8.00 per book plus shipping. This is often *less* than the difference between the hardback and paperback retail price of new books.

I have read thousands — perhaps many thousands — of books in my lifetime; and if I were to read a book a day for the rest of my life, that would still be approximately 40,000 volumes, fewer books than presently sit in R. J. Rushdoony's personal library! Like all bibliophiles, however, my books are old friends; and I would as soon part with heirlooms, automobiles, and houses as I would to part with my books. While I thoroughly enjoy, and benefit from, and believe we Christians must exploit the Internet and websites and cyberspace technology, I do not believe electronic books (e-books) will ever replace actual, bound books. Their portability itself is irreplaceable — your battery never goes dead, and you never need to plug into an AC adapter!

Chalcedon's main emphasis is educational — and education without reading is an impossibility. Therefore, as R. J. Rushdoony, Mark, and I were discussing in late 2000, Chalcedon must inspire *readers*. Because of this, we will continue to stress reading and to produce words — books, monographs, booklets, pamphlets, website articles, and so on.

# ATTENTION CHALCEDON READERS

WE RECEIVE MANY MORE ARTICLE SUBMISSIONS THAN WE CAN PUBLISH IN THE CHALCEDON REPORT. WE POST A NUMBER OF THESE ARTICLES ON OUR WEB SITE, AT CHALCEDON.EDU. WE COVER A WIDE ARRAY OF TOPICS, FROM THEOLOGY TO PASTORAL AND CHURCH CONCERNS TO WOMEN'S AND YOUTH ISSUES TO SOCIAL AND POLITICAL MATTERS AND RELEVANT LETTERS TO THE EDITOR. YOU CAN ALSO DONATE TO CHALCEDON ON OUR WEB SITE, AND ORDER OUR PUBLICATIONS. WE THINK YOU'LL REALLY ENJOY OUR SITE. WHY NOT MAKE IT YOUR HOME PAGE? RECENT ARTICLES POSTED INCLUDE:

### IN THE WORLD

WHO'S THE AMERICAN TALIBAN?

BY LLEWELLYN H. ROCKWELL JR., LEWROCKWELL.COM

### FOR WOMEN ONLY


DEAREST REBEKAH

BY INA MANLY PAINTER NEW

---

# Authors Who Have Most Influenced Me

By Rev. P. Andrew Sandlin

even particular authors have had a profound influence on my thought and life: three theologians, two historians, an apologist, and a sociologist. I thought that sharing them with our readers might be somewhat helpful. I distinguish this brief treatment from *books* that have most influenced me – that list would be somewhat different and would include such delights as Harold O. J. Brown’s *Heresies*, Gerhard Ebeling’s *The Problem of Historicity*, Daniel Fuller’s *Gospel and Law*, Thomas Kuhn’s *The Structure of Scientific Revolutions*, Francis Schaeffer’s *The God Who Is There*, Philip Schaff’s *The Principle of Protestantism*, Thomas Sowell’s *A Conflict of Visions*, and A. W. Tozer’s *Born After Midnight*. Here, I am concerned with authors as such.

## Cornelius Van Til

The apologist, Cornelius Van Til, had an early and massive influence on me. I read his book, *The Defense of the Faith*, when I was twenty or twenty-one years old; and it dramatically reoriented my approach to the Bible and the Faith in three main ways.

First, I learned from Van Til that Christianity is a *system*, not a collection of doctrines and practices, but a system of truth set forth in the Bible, comprised of necessarily interrelated doctrines and practices. You can’t really believe or defend the doctrine of the resurrection of Christ, for example, without believing and defending the inspiration of the Bible, Christ’s substitutionary atonement, God’s all-controlling providence in human history, and so on. You can’t isolate certain beliefs or practices and expect them to stand on their own. Christianity is a system of truth, and, while not a “logically penetrable system,” as though man could read the mind of God, it is a truthful system nonetheless, adapted to our creaturely limitations (he believed that theology was a human construction and not a reproduction of the Bible or, more incorrect yet, of the mind of God). For Van Til, this system of truth was best expressed in the Reformed Faith, without implying that other inferior systems (like evangelical, Roman Catholic, and Arminian) are anti-Christian. They are Christian, though *compromising*, perspectives, he asserted. They are not the most accurate expressions of the *system* of Christianity. Calvinistic Christianity is not something you accept bit by bit, or build up to. You affirm the whole thing together; it is a seamless garment, and to excise one part is eventually to unravel the entire cloth.

Second, I learned from Van Til the crucial lesson that the great divide among men is between covenant-keepers

and covenant-breakers. These religious premises, to use Abraham Kuyper’s language, split mankind in two. Some worship and serve the Creator, and all others worship and serve the creature. While there may be different gradients of believers and unbelievers, all are *either* believers *or* unbelievers.

This difference leads to what is perhaps the most significant lesson I learned from Van Til — *that there can be no neutral epistemological ground between covenant-keepers and covenant-breakers*. In principle, covenant-breakers always think like covenant-breakers and covenant-keepers always think like covenant-keepers. Of course, because all covenant-breakers still bear the image of God, and because all covenant-keepers still bear the residue of the sin of Adam, there can be no *absolute* covenant-keepers and covenant-breakers in this life (that scenario is reserved for the eternal state). Nonetheless, the differences are strikingly real within time and history. When we observe the greatest conflicts of history and of our contemporary world, at the root of all is the war between covenant-keepers and covenant-keeping, on the one hand, and covenant-breaking and covenant-breakers on the other hand. In principle, the unbeliever will always attempt to interpret the God-given reality surrounding him and within him in terms of sinful, rebellious, covenant-breaking presuppositions. Conversely, the covenant-keeper will, in principle, attempt to interpret the God-given reality surrounding him and within him in terms of covenant-keeping (Biblical and Christian) presuppositions. *There is no aspect of created reality about which both the covenant-keeper and the covenant-breaker could both point and say in principle, “We agree as to the nature of this reality.”* When God saves man, He radically (though incrementally) changes how that man perceives created reality. While justification eternally alters sinful man’s standing before God, regeneration equally alters man’s sinful estimate of himself and the rest of created reality.

It is only fair to mention that Van Til’s robust defense of both natural revelation and, in particular, common grace tends *in practice* to mollify his relentless emphasis *in principle* on the antithesis. This I consider a real asset. God has called us to live in the world He has created, not one that we would prefer.

All of Van Til’s works (some of them still in class syllabi) are worth reading, but I will mention only two besides *The Defense of the Faith — A Christian Theory of Knowledge*, and *Christian Theistic Ethics*. All of his works are worth reading. Greg Bahnsen, John Frame, and R. J. Rushdoony have written excellent works introducing and explicating his thought.

---

## Rousas John Rushdoony

Speaking of Rushdoony, he too has greatly influenced my thinking. He reoriented my thinking, first, on the authority of the Old Testament, and specifically on Old Testament law. Rushdoony was anti-dispensational to the core, and his exegetical and theological arguments against dispensationalism and in favor of the abiding authority of the Old Testament are devastating. These arguments are presented most forcefully in his classic work, *Institutes of Biblical Law*.

I learned further from Rushdoony that world conditions will not increasingly worsen before Christ's Second Coming. Rather, we can expect a gradual, but glorious, world reformation before that great history-ending event. Rushdoony was the first *thoughtful* postmillennialist I had ever read, and he inspired me with spiritual *hope* where before had been only spiritual *gloom*. Postmillennialism pervades most of his works, but it comes out most clearly in his booklet, *God's Plan for Victory*.

I think, however, that the most important way in which Rushdoony influenced my thought was to convince me that the Bible and Christianity are designed for all of life. Some earlier Reformed writers had asserted this (Abraham Kuyper, for example), but no one said it as comprehensively and cogently (and frequently) as Rushdoony; and no one so emphasized the importance of the *Bible* in all of man's thought. In this regard, perhaps his most important work is also one of his less frequently read — *The One and the Many*. I believe this work is even more significant than his *Institutes of Biblical Law*, because it sets forth in a dramatic fashion that Biblical Christianity *alone* is the answer to mankind's sinful dilemma in every area of life — spirituality, psychology, history, science, civil government, and on and on.

## Leon Morris

The second theologian who has greatly influenced my thought is Leon Morris, the Australian evangelical. It is doubtful that in the twentieth century any man put more words on paper in English on the topic of Christ's death and atonement than Morris. At a small German restaurant in northeastern Ohio, as a young pastor I consumed his *The Apostolic Preaching of the Cross* as I consumed Rueben sandwiches and onion rings (my theological knowledge expanded right along with my waistline). I later encountered his books, *The Atonement*, *The Cross in the New Testament*, *The Cross of Jesus Christ*, and others; and my own book *The Full Gospel* would have been impossible without Morris's influence. Morris also has written some excellent commentaries on a number of New Testament books (John, Romans, and 1 and 2 Thessalonians, for example); but for me, his greatest contribution was his patient, careful, exegetical defense of the historic, Protestant view of Christ's death — a penal, judicial sacrifice for man's sin. He demonstrates convincingly that in Christ's death God does not set aside His own standards of justice but, rather, fulfills that justice in the highest order. I think it would be hard for any

conservative pastor or theologian or knowledgeable layman to read Morris' views of the atonement without being deeply moved to the core of his being. This man's writings are imbued with the monumental significance of Christ's death. If you can read only one of his books, read *The Apostolic Preaching of the Cross*. Humanly speaking, I hold a firmly Western (largely judicial) view of the atonement because of the work of Morris.

## Oscar Cullmann

A third theologian who has most influenced me is Oscar Cullmann, a Swiss Lutheran, who defined the New Testament message in terms of what he called "salvation history." His most popular work is *Christ and Time*, but his *magnum opus* is *Salvation in History*. Other (translated) works include *Early Christian Worship*, *The Earliest Christian Confessions*, *Prayer in the New Testament*, *Baptism in the New Testament* (contra Karl Barth's denial of infant baptism), and *The Early Church*. I should warn immediately that Cullmann is not orthodox on every point (notably his bibliography), but prominent liberals like David Tracy class him with the orthodox (in contradistinction to Barth, whom Tracy considers modernistic!).

While I learned from Van Til that Christianity is a system of truth, I learned from Cullmann that Christianity is not a *philosophical* or *intellectual* system. His classic, sweeping utterance is: "The basis of the New Testament message is the narration of interpreted events." *Christianity is basically a message relating to certain space-time, historical events occurring in Israel about two thousand years ago, namely, the birth, life, death, resurrection, and ascension of our Lord and Savior, Jesus Christ*. Cullmann was probably the greatest nemesis to Rudolf Bultmann's "demythologization" of the New Testament. Cullmann believed that the New Testament is God's inspired revelation, and that it relates genuine, historical, events, which Biblical revelation interprets. In fact, Cullmann notes that the Scripture *itself* is an historical, revelational event.

To many twentieth century neo-orthodox like Bultmann and Barth (and even many evangelicals), the message of the Bible is basically *existential* — it is about man's relationship to God and man's existence. To many twentieth-century liberals (and even a few Calvinists and many fundamentalists), on the other hand, the Biblical message is principally *ethical* — God is essentially setting forth a new "human behavioral pattern" for "misguided humanity." Cullmann, however, recognizes that the Biblical message is essentially about *history*. Like Rushdoony, he is a dogged opponent of Gnosticism and Marcionism, both ancient heresies which devalue and dismiss the Old Testament. The Old Testament is a profoundly historical book, and those interested in religious matters other than history will not find it attractive.

Today there is renewed emphasis on the literary dimension of the Bible, even among many conservatives, who generally (one would assume) might consider such

emphasis a threat to its divine, verbal inspiration. To the extent, however, that it recognizes the significance of different literary genre in the Bible (law, narrative, epistle, apocalyptic, and so on), this emphasis is helpful — the Bible is not a textbook of systematic theology! To the extent that it diverts attention *away from* the message about God's work in history that the text is overwhelmingly conveying, *to* the structure and nature of the text, it fundamentally misunderstands the nature of the Bible itself. While the Bible, like any writing, bears literary features, it is not fundamentally a "pretty book of divine literature." Rather, it is a book of powerful, infallible, and often concrete and brittle historical revelation. Its narratives are not "pleasant literary stories" designed for astute readers of literature; and it is not mostly an aesthetically palatable book. Rather, its narratives are accounts of God's concrete work in history with His covenant people. The Bible is a Book about what God has done and is doing in the interadvental era to advance Christ's Lordship in the earth — all springing from Christ's great redemptive work on the cross and in the empty tomb.

There are certain similarities between Cullmann's "salvation historical" approach, and the "redemptive-historical" perspective of Vos, Ridderbos, and Gaffin. The latter see soteriology (salvation) as eschatology. Cullmann also stresses history, but comes from the opposite direction: the eschatology is contained in the history itself, Christ's earthly redemptive work. Cullmann, like Rushdoony, influenced me deeply against all Gnostic approaches to the Faith and against "literary" Bible reading. Most importantly, Cullmann taught me that history generates doctrine, not vice versa.

## Christopher Dawson

The first of the two historians who have influenced my thought is Christopher Dawson, the timid Englishman. Dawson, initially an Anglican, converted to Rome; but I daresay you will never find a less sectarian Roman Catholic than Dawson. Dawson was much less interested in the theology and ecclesiology of Rome than he was in the nature, emergence, and impact of Christian culture — East and West, Protestant and Roman Catholic, ancient, medieval, and modern. I have told several people that in some ways Dawson is a Roman Catholic Rushdoony. He recognizes the inescapably religious basis of human life and culture, and with unnerving calmness lays bare the ferocious effects secularization has wreaked on the modern world. I especially recommend his *Religion and Progress*, *The Making of Europe*, *The Historic Reality of Christian Culture*, *The Formation of Christendom*, and *The Gods of Revolution* (this last is the best work on the French Revolution I have ever encountered). His prose is some of the most beautiful I have ever read, and he has an uncanny way of understating the most incendiary concepts and arguments. I also highly recommend his biography, drafted by his daughter, Christina Scott: *A Historian and His World*. It was Dawson who helped convince me that contributing a small measure to restoring Christian culture must be my life's main work. For this I will be eternally grateful to him.

## Jaroslav Pelikan

The second historian who has most significantly influenced my thought is Jaroslav Pelikan, for many years Lutheran and now Eastern Orthodox. Pelikan's historical work rivals that of the great nineteenth-century liberal, Adolf Harnack. In fact, he, Harnack, and a few others may rightly be classified with Eusebius as the greatest historians in the history of the church. His five-volume set, *The Christian Tradition*, exceeds, in my view, Harnack's *History of Dogma* in content, if not in scope, as it does Philip Schaff's fine work. Pelikan's knowledge of the patristic Greek and Latin (and other) original sources is massive, and he lays out in a scholarly and uncontroversial way the development of dogma over the last two thousand years in the history of the church. The abysmal ignorance of history on the part of modern society has deeply infected today's Christianity, and Pelikan's work is a saving antidote. I thought years ago, "If I am going to spend my life preaching and teaching and propagating and defending Christianity, I should at least know the course which Christianity has taken during its history." *If you are going to give your life to the tradition, at least learn the tradition!* In the history of the development of doctrine, Pelikan is the master, exceeding, in my view, even John Henry Newman. I also highly recommend Pelikan's *Development of Christian Doctrine*, *The Vindication of Tradition*, and *Obedient Rebels*. If today I cannot read the Bible without the specter of dogmatic development hovering nearby (a condition for which I offer no apology), it is chiefly because of the influence of Pelikan.

## Robert Nisbet

The sociologist who has been profoundly influential in my thought is Robert Nisbet, former professor at Columbia. He has written a number of books, but the best, I believe, are *The Quest for Community*, *The Social Philosophers*, and *The Present Age*. Nisbet was a libertarian-conservative, libertarian in that he was deeply distrustful of the modern state, and conservative in that he recognized the vital importance of human community — family, church, small businesses and associations, and so forth. An avid foe of Marxism, he nevertheless recognized its psychological appeal — the state (or what amounts to the same thing, the Party) became the new community for atomistic individuals passionately looking for human commitment and companionship. Nisbet was no friend of the radical individualism of eighteenth-century Enlightenment; for he recognized that such individualism, which liberates man from intermediate associations like family and church, is the precondition of totalitarianism, which values individuals as cogs by which to erect the Perfect Society. The family, church, guilds, businesses, and other "private" institutions and associations, however, compete for the individual's allegiance, and thus must be wiped out by a rapacious state. Nisbet made me a convinced communitarian (covenantalist!) sociologically.

It is hard to overstress the importance of this man's work.

# Books, My Father's Treasure

*By Rev. Mark R. Rushdoony*



Everyone who knew R. J. Rushdoony knows that he treasured books. He began his voracious reading very young. The only childhood naughtiness he ever related with proud pleasure was his attempts to read after bedtime by cracking his bedroom door to allow a sliver of light to fall on his book. My siblings and I soon learned that tearing or scribbling in a book, even our own children's books, would get a memorable rise out of Dad.

My father began collecting his treasure of books early in life. He began in earnest during his college and seminary days when he could pick up used books for five or ten cents. During those Depression and war years, he would eat as inexpensively as possible or skip meals entirely in order to have money for books. What he could not buy, he spent hours reading at the library. By the time he was in his forties, my early memories were of books filling his study, as well as a spare bedroom, half the dining room, and a storeroom. When we moved into a large older home and he began doing research for a private foundation, the books began to extend throughout the house and also fill a garage. The floors began to sag from the weight. Books arrived in the mail daily and did so for years to come. He frequently came home from used bookstores and library sales with boxes of books. When we moved to Los Angeles to start Chalcedon in 1965, Dad was forty-nine. We had to enclose a large screened-in patio to house the books. Still, they took up much of the rest of the house and the garage. A larger house, with yet another addition in 1972, provided yet more room for books, though not enough by any means. Again, the garage was full of boxes of books. When my father moved to Vallecito, California in 1975, he had a 1300 square-foot, nearly windowless library building constructed. A friend built shelves along the perimeter walls and bookshelves filled the rest. For a time, Mother had a normal household. It was not to last. When the library filled, the overflow came into the house. Shelves filled any empty floor space and the piles started accumulating in the living room. Dad was still accumulating books after his eyesight made reading nearly impossible. By his death last year, he had some 40,000 volumes.

## Reading

My father did not just collect books; he read them. When he pastored a church on the remote Duck Valley Indian Reservation in Nevada, the Indians would watch him open a package containing a new book at the mailbox and start to read it as he walked to his house, never looking up. As a child I recall his early habit, which he continued for many years, of carrying a book with him at all times. If he had to wait anywhere for even a few moments he would open the book and continue his reading where he had last stopped. He took a briefcase full of books on speaking trips and would come home with several read and indexed. Like many people, he read many good books. But part of his remarkable knowledge came from his reading many very bad books. This was an amazing thing, and required a discerning mind. He usually knew more about the ideas of other men than their advocates did. Without his extensive understanding of a wide range of individuals and subjects many conservative Christians would not even consider reading, much of his writing would not have been possible. Some books he skimmed very quickly to get the gist of their line of thought; some he read more carefully. Either way he was a very fast reader. Though he had developed his own technique which he couldn't really explain, he would definitely be considered a speed reader. He frequently read a book in a day; reading more did not tax him.

Dad's use of books changed somewhat over the years. Their value to him was as an asset to his work, not merely a financial asset. Though it decreases the value of the book, he never hesitated to neatly write in or mark his books. They were primarily utilitarian assets, tools, and not financial assets; besides, he never considered selling even one of them.

Because they were assets to his work, and he intended for them to last a long time, he preferred hardbacks to paperbacks. When it came to books, the cheap and disposable nature of a paperback was distasteful to him. It was difficult to get him to allow us to produce Chalcedon or Ross House Books in

paperback editions. And, though he liked hardbacks, dust jackets were irrelevant to him. Though most people do, in reality, “judge a book by its cover,” Dad never did. Books were treasures waiting to be opened to him. He would open and skim a book or read a portion of it and judge its value.

## Indexing

Most books are not worthy of being thoroughly studied and digested. Most are of value as sources of information; they are sources of references or tidbits of information or an occasionally perceptive insight. Accessing such information months or years later is thus important. My father used different methods early on. He used to write extensive notes on his reading. By the time I was in college in the 1970s, colored highlighters were very popular for noting important information. My father never liked them; they compromised the aesthetics of a book too much. By then he had long since developed his own method of, in effect, indexing his reading. When he read a book, he would use a six-inch ruler and a pencil. He would neatly underline, using the ruler (never freehand), an important piece of information. Sometimes he would double-underline something of particular importance. Longer passages he would mark with a single (or double) line in the margin parallel to the edge of the page. An exclamation mark, or an “x” in the margin would denote a particularly significant passage or statement. He then would write a reference to the marked passage in the back of the book. These would generally be very brief descriptions of what he wanted to have available for future reference. Entries would appear something like the following:

26ff, *John Adams on Thomas Paine*  
52, *Darwin and Freud*  
103-105, *inflation as a tool of revolution*

My father had a tremendous memory. He could usually find the book he needed and find the exact quote or reference based on his personal index very quickly.

Perhaps you have had the experience of highlighting a book and fallen into the trap of highlighting what would be a summary of the content. This would require a great deal of marking and assumes you will re-read all the highlighted portions in order to recall the content. My father’s notations at the end of the book (which could not be done with a highlighter) were not for the purpose of summarizing, but for locating specific content for future reference. For reference, he usually noted the date(s) he read the book and the location.

My father could remember books and authors he had read sixty years previously. His indexing method made it possible for him to easily find, quote, and document the references he needed. Occasionally he would pay us to find a book because he needed a quote from it (“It’s a green book about an inch thick with gold lettering. The title is *History and Fate of Sacrilege*.”) He was, as I recall, more generous with praise than with payment if we were successful.

My father had a tremendous mind and a phenomenal memory. But his mind was not photographic. His books were a necessary part of his ministry and work. Their acquisition and housing required financial commitment and sacrifice. It also required a longsuffering wife. Mother never liked the library’s sprawl, but she accepted its necessity. She only drew the line at the bedroom (other than his closet and nightstand, Dad complied — no bookshelves).

My father bemoaned intelligent ministers who stopped learning after college and seminary. He urged them to dedicate time every week to their own self-education. Books are necessary to such an education. My father’s great mind was a God-given blessing. Its development required books and discipline.

Though my father has now gone to his reward, the books remain in his library. I have, with much effort, re-shelved them to accommodate (barely) all the books from his house. My hope is that they will be in a first-rate Chalcedon library someday, available for many Christian scholars for years to come. They were, after all, my father’s earthly treasure.

## Chalcedon Tape Subscriptions Available

### CHALCEDON SERMONS

Four sermons a month  
on two audiocassettes  
featuring:

**Andrew Sandlin  
and  
Mark Rushdoony**

**\$9.00 U.S. per month**  
(\$13.00 outside U.S.)

### CHALCEDON TAPE CLUB

One or two tapes  
each month:

**"From the Easy Chair"  
Tapes**

**Lectures or interviews  
of special interest**

**\$4.50 U.S. per tape**  
(\$6.00 outside U.S.)

**To order, please  
send payment, credit card  
information, or call.**

### Chalcedon

**P.O. Box 158 • Vallecito, CA 95251 USA**  
**Phone: (209) 736-4365 ex. 11 • Fax: (209) 736-0536**  
**e-mail: [chorders@goldrush.com](mailto:chorders@goldrush.com)**

# Toward Magnanimity

*By Ronald W. Kirk*



**E**ducation constitutes far more than our generation generally allows. Educational goals ought to result from well-defined *life* goals. However, due to human nature, coupled with prevailing views of the Faith today, Christians have tended to settle self-indulgently for far less of the adventurous and abundant life than Christ intended. Christians must return to the Biblical standard for man's character and accomplishment. We must, in turn, make that standard the object of education in the Christian home and school.

## Education Reflects Life Aspirations

Sinful human nature is essentially lazy and self-centered. In the absence of want or external force, we tend to indulge the desires of the flesh (*Rom. 13:14*). God imposed the economy of difficulty at man's fall and ejected man from the Garden for just this reason (*Gen. 3*). Imagine infinite ease for sin-infested man. Infinite ease and leisure tend to produce infinitely sinful self-indulgence.

The Lord prospered the hardworking piety of early Americans such as the Pilgrims, the Puritans, the Scottish Presbyterians, and many others. However, as the Lord prophesied to Israel in Deuteronomy 28, prosperity brought decline as Americans increasingly turned to Europe's worldly fashions, thought, and culture. Many adopted Unitarianism. Secularization fathered the abject materialism of the Gilded Age and the Twentieth Century. Our great material wealth and socialistic removal of economic consequences have removed much of the external incentive to rise above the crowd.

Furthermore, no great Christian movement has yet effectively resolved America's materialism. Indeed, political liberalism is now mainstream, and even influences otherwise conservative evangelical Christians. Today rights are *entitlements*, not what is right under God's law, the standard of His benign rule. Working in Christian schools, I have often found a mentality for entitlement to be so deeply ingrained that psychological and socialistic principles practically displace the clear Biblical principles of

personal responsibility and covenantal free association. Rather than encouraging work by faith until Christ brings the success of achievement, parents would rather protect their child from the experience of that process which best teaches faith, while simultaneously demanding success for the child from the teacher — requiring in effect an outcome-based education. Such conduct defies the Biblical requirement to train obedience and the capacity for faith in children, and is a form of idolatry.

Christians now often refuse to live for great accomplishment because we see earthly life as solely a queue for eternity. Without greater purpose in *this* life, we tend to adopt worldly fashions and morals or exact arbitrary standards of external holiness. Passive entertainments consume our hours. It is far easier to live the adventure of life vicariously through movie characters, than actually to hazard our comfort and security for some higher purpose and greater accomplishment. Alternatively, we may strive merely to provide a living and make ourselves secure and comfortable. In any case, with the absence of a purpose born of Biblical conviction, Christians make little impact on the world for the gospel and inhibit our own actual growth in holiness.

Educational practices reflect our essential aspirations. Successful contemporary Christian education encourages personal devotion and perhaps a missionary or evangelical sensibility — laudable ends certainly. Many schools stress high intellectual accomplishment as an end in itself. However, without an articulate vision of how life ought to be, life remains essentially irrelevant or of essentially selfish purpose by default. We may thus either ooze into the complacent life of the masses or strive to become part of the accomplished elite, neither with much real capacity for compassionate service to Christ in all life's ordinary and extraordinary spheres.

## The Biblical Pattern

Awareness of our condition prepares us for the remedy. The Bible determines the appropriate goal

for education, which is Christ's goal for mankind: Christ-likeness in character and readiness to live. Rather than settle for normal education — the mere reproduction of current culture — the Biblical view aims for the way things ought to be according to God's power of redemption and sanctification.

From the time of Abraham and Lot (*Gen. 13*), we recognize godly men and women by their magnanimity in deed. From the outset of His ministry, Jesus made it clear that our lives belong to God and not ourselves. We are to lay down our lives for His sake (*Mt. 10:39*). The Beatitudes define selfless people who find their reward in successful relationships — in moral and eternal terms. We are to be merciful, pure in heart, and peacemakers (*Mt. 5*). "Seek first the Kingdom of God and all these things will be added" (*Mt. 6:33*). We are to be a living sacrifice — dead to self, alive to Christ (*Rom. 12:1*). Furthermore, Paul the Apostle says we are saved for works to walk in (*Eph. 2:10*).

The terms *magnanimity*, *nobility*, and *heroism* aptly embrace Biblical character and accomplishment. It is difficult to improve upon Noah Webster's definition of magnanimity from his 1828 dictionary:<sup>1</sup>

*Greatness of mind; that elevation or dignity of soul, which encounters danger and trouble with tranquility and firmness, which raises the possessor above revenge, and makes him delight in acts of benevolence, which makes him disdain injustice and meanness, and prompts him to sacrifice personal ease, interest and safety for the accomplishment of useful and noble objects.*

Webster's first and most basic definition for *nobility* declares: "Dignity of mind; greatness; grandeur; that elevation of soul which comprehends bravery, generosity, magnanimity, intrepidity, and contempt of every thing that dishonors character." In the Middle Ages, people originally submitted to feudal nobles because they recognized individual virtue in the nobleman sufficient to warrant such a trust of power. King Alfred the Great of England is an example of such a nobleman. Alfred, the only "Great" king of England, was a man of distinguished accomplishment and of impeccable character. Historian John Lord said of Alfred:

*It was a strong sense of duty, quickened by a Christian life, which gave the character of Alfred its peculiar radiance. He felt his responsibilities as a Christian ruler. He was affable, courteous, accessible. His body was frail and delicate, but his energies were never relaxed. Pride and haughtiness were unknown in his intercourse with bishops or*

*nobles. He had no striking defects. He was a model of a man and a king; and he left the impress of his genius on all the subsequent institutions of his country.*<sup>2</sup>

(This definition opposes the term applied to people of inherited rank apart from personal merit. However virtuous the nobility of later times may have been in the cause of chivalry, greed, conceit, arrogance, and bigotry marred Biblical nobility's ideal.)

The term *heroism*, though of Greek origin — a hero was a demigod — yet remains an apt term as the Christian heritage has redefined it. Webster says heroism is, "The qualities of a hero; bravery; courage; intrepidity; particularly in war." Early America defined the hero first in its history, and then in its literature. A hero is disinterested, modest, and self-restrained. He is meek — restrains personal power — except when needed to assist or protect the weak. The hero perseveres in difficulty and is never discouraged. He accepts danger and privation with cheerfulness. He is never peevish or sullen. Clearly, these attributes reflect the Scriptures' description of the *fruit of the spirit* and of *agapé* (*Eph. 6* and *1 Cor. 13*). James Fenimore Cooper's Natty Bumppo of the *Leather-Stocking Tales* is a typical example. Even Superman, though a reversion to the Greek view and reflecting a modern abject dependency on experts and other human saviors, retains many of the qualities of the Christian hero. The Biblical view aims to form heroes generally among the saints, by the power of the Holy Spirit. A community of such selfless and courageous saints will suffer little want and will eschew a disposition to consumption and dependency.

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty" (*2 Cor. 3:17*). One of the great fruits of historic magnanimity is America's capacity for self-government and institutional liberty. Liberty works when people practice self-restraint; that is, they need little external coercive force to do what is right. Such self-restraint upon the ground of a magnanimous character is manifestly the chief attribute required to support liberty. In addition, wisdom associated with nobility protects free institutions, as it stands vigilantly against corrupting ideas. The difficulty of maintaining liberty and free institutions reminds us of our great need of Christ as the source of our power to do good.

## Some Examples

One of my favorite American heroes is a man from history — Jedediah Smith. Smith, a young entrepreneurial businessman, set out to explore the unknown western territories of North America to find new sources to replenish the dwindling fur

industry. Smith was the first white man to discover a pass through the Sierra Nevada. Smith may very well have been the toughest man alive at the time. No privation or difficulty dissuaded him. Yet this “Bible-Toter” found himself equally comfortable in polite society. Contrast him with Smith’s infamous counterpart and sometime companion Mike Fink. Fink, who could “outrun, outjump, outshoot, outbrag, outdrink and outfight any man on the rivers, and in no way behindhand with the wimming either,” murdered his companion in a drunken shooting game, which was a ruse to end a conflict over a woman. A third companion, in revenge, murdered Fink, but soon faced his own demise, drowning in the Teton River during a swim. Christian businessman Jedediah Smith stands mountain peaks above such in courage, character, and accomplishment.<sup>3</sup>

The entire scriptural record defines the kind of character the man or woman of God ought to possess. A character for magnanimity, nobility, and heroism ought to be the norm. Now that God has shed His Holy Spirit abroad, like King David or any of the many Biblical heroes, Christians ought generally to live as “mighty men of valor.” For the Christian, this is not primarily in a military sense, but rather in the sense that a life of faith requires continuous courage and virtue against the difficulties we face. We ought to be ready to lay our lives down for His and our neighbors’ sake.

Furthermore, we have work to do and life to live. Real life does not begin when we have died and gone to our reward in eternity. Rather, the abundant life begins when we resign our lives to Christ’s purposes. While we continue to fight the good fight in difficulty, pressing into the kingdom of God by faith, we also experience tremendous reward as Christ presents us with temporal and eternal victories. The gospel requires that we take every thought (and therefore action) captive to Christ. We are to subdue every material area of life for Christ, not by revolution or fiat, but through diligent application and productivity. Note that diligence derives from a Latin word which means *to love*. We ought to undertake the art of life applied to the home, business, recreation, civil relationships (government), and any and every special avocation we pursue. For example, living well with one’s wife or husband is an art, and one which requires tremendous character, if the relationship is not to sink into selfishness and strife.

Consider the great relative liberty, goodness, prosperity, and generosity we now enjoy. Such greatness of freedom and accomplishment is otherwise unknown in history. Many insist on seeing only the negative, only the evil in our midst. It surely exists.

(We may well ask how much of the evil we observe in the world today is the result of Christians leaving a vacuum of moral leadership in the world.) Nonetheless, it must be a person quite blind to history not to see that we generally enjoy far more comfort and wield far greater personal resources than perhaps any other generation in history. When we live well by the Spirit of God, when the Christian art of life has grown to maturity, we both enjoy blessings and possess the resources to *be* blessings. This is life in Christ.

## Life-Long Education

In the last article, I argued that Christians ought to consider education a universal, life-long endeavor, quite beyond that which we ordinarily accept from our schools and ourselves. Rather we all — adults and children alike — ought to make education a continuously enterprising effort to push back the frontiers of our abilities and sensibilities, so that Christ may have the use of both for the building of His kingdom for His glory. In a word, we ought increasingly to prepare ourselves for extraordinary service to the King. This preparation includes growing in the ability to love our neighbors as ourselves in many particulars, as well as taking dominion over the material things of life, according to God’s gifts to us.

Our goal is Christian magnanimity, nobility, and heroism in character and deed — Christ-likeness. In order to handle this tall order — loving our enemies as well as our friends, and fighting the effects of a cursed world by faith — we require a particular kind of character, an elevated character illustrated by the lives of many Biblical saints and by the clear teachings of the Scriptures. The prototypical American hero of legend aptly illustrates the kind of character we seek, as the American hero was born of historic Christian heritage. We Bible-believing Christians ought universally to be heroes of the Faith. We accept this challenge to our character and culture because it is Christ’s challenge to us. We accept this challenge because He is the Author and Finisher of our faith. What He requires, He is just and able to accomplish in us.

We will next consider how practically a family may live and rear children to produce Christian magnanimity in our own homes and communities.

<sup>1</sup> Noah Webster, *American Dictionary of the English Language* (1828) (San Francisco: Foundation for American Christian Education, 1980).

<sup>2</sup> John Lord, *Beacon Lights of History, Volume 8* (New York: James Clark and Co., 1902), 58.

<sup>3</sup> Dale L. Morgan, *Jedediah Smith and the Opening of the West* (Lincoln: University of Nebraska Press, 1953), 47-49.



# The War of the Sacred

*By Rev. Steve M. Schlissel*

## The Sacred

**T**he word “sacred” is etymologically rich and revealing. It is associated with the Middle English for *consecrate*, the Old French for *holy*, the Indo-European for *covenant making*, the Old Norse for *reconciled*, and the Hittite for *law*. The idea of *the sacred* takes us to the very center around which a society is organized. It underlies the premises that govern not merely religious ritual, but cultural organization as well. We cannot hope to have a proper understanding of our own cultural crisis apart from an understanding of the idea and the function of *the sacred*. For that which is regarded as intrinsically and originally *sacred* determines: 1) what else may be regarded as constitutionally sacred; 2) who and what will be regarded as functionally holy or unholy; 3) what all covenants will be founded upon and before whom they’ll be witnessed; 4) the path and means to reconciliation; and 5) what is lawful or unlawful (in thought, word, and deed), top to bottom, in a culture.

I know this subject may seem a little thick or lofty, but it really will repay our attention. Successful interpretation of modern trends depends upon it. We can begin by understanding that sacredness admits of orders. First order sacredness — *The Sacred* — is the source of all other sacredness. It is that *in terms of which* set-apartness exists. (Set-apartness, after all, is a from/to matter: nothing in creation could be sacred without a from/to.) *The Sacred in a society is that to which its origin (life) and its salvation (health, wholeness, well-being) is attributed.* To whom or to what does a society owe its existence and/or hope? That person or thing is the source of all that can, in turn, be regarded as sacred. The Sacred is the untouchable — inviolable — foundation stone which, if moved, will topple the whole. Second and third order (and so on) sacredness will be defined, necessarily, by respective proximity to the person or thing seen at the center: that is most sacred which is most evidently and officially *consecrated* to The Sacred, reserved for *holy*

use by The Sacred, in *covenant* with The Sacred, *reconciled* to (and/or employed in bringing reconciliation with) The Sacred, and *lawful*, as defined by The Sacred.

## Society and the Sacred

*Every* society holds something sacred. The variation occurs in *what* is held sacred, and in how evident or hidden that “sacred” is. Our society pretends to “secularization,” but it guards its sacred every bit as much as King Aetes of Colchis sought to guard the Golden Fleece. In contrast with our pretense of being beyond sacredness, the true and the living God was The Sacred in Israel of old, and He made that clear everywhere one turned! God suffused Israel with sacredness. He so organized their society around this idea that an Israelite could have no consciousness at all apart from consciousness of the sacred. God Himself was the ultimate “Set-apart One.” This very One, to Whom they owed their creation (*Ex. 20:8-11*) and their redemption (*Dt. 5:6,15*), came down to dwell in their midst (*Ex. 40*). From this sacredness, all other sacredness flowed; hence the repetition, “*Be holy, for I am holy.*”

From His manifestation in the Holy of Holies, sacredness radiated outward, encompassing the commonwealth. It reached in a special way to the High Priest, for he alone had access into the most sacred place once each year. It reached to the other priests, to the Levites, to the furniture and the appointments of the Tabernacle. And it reached to the rulers, to the prophets, and to all the covenanted people of Israel, encompassing as sacred even their bodies. “You are the children of the LORD your God. Do not cut yourselves or shave the front of your heads for the dead. You are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his treasured possession” (*Dt. 14:2*). Sacredness radiated from center to periphery. The self-consciousness of their sacredness was inescapable.

---

## Guarding the Sacred

And this sacredness was guarded at several levels. Blaspheming “The Name” (Lev. 24:11-16) was punishable by death: such insolence was a lashing out at the core of the culture, The Sacred. Striking a parent, the first administrator of God’s sacred covenant — and the immediate source of the child’s life and health — was also a transgression calling for death. It overturned the order. Trampling the sacred day, entering into the presence of The Sacred without warrant (Lev. 10; Nu. 3:10; 38; 2 Sam. 6:6), seeing The Sacred (Ex. 33:20), were all acts of revolution. Using the formula of sacred incense, or burning such incense in non-sacred use (Ex. 30:32f.; Num. 16:40) required that violators lose their place in the sacred community. As we said, God suffused Israel with the consciousness of sacredness. That sacredness was to be regarded as inviolable, for violable sacredness is a contradiction in terms, an utter oxymoron.

## Desecration

Move ahead 1700 years for our lesson. Antiochus IV ruled (175-164 B.C.) over that quarter of Alexander’s empire which fell to the Seleucids. It included Judea, land of our Fathers. Antiochus called himself Epiphanes (“illustrious”), but was nicknamed Epimanes (“madman”). We learn much about him and his efforts to eradicate the covenant from the apocryphal books, 1 and 2 Maccabees. We also learn that the covenant was not dormant between the time of Malachi and the time of John the Baptist: it was alive and well, backed up by Almighty God. Reformed people would do well to accept the invitation to the apocrypha extended by the Belgic Confession, which counsels that we may “read and take instruction from” intertestamental books, 1 and 2 Maccabees being among those specifically named. Yet we do not. Though events described in the Maccabees were prophesied by Daniel (11:21-35), honored by our Lord (Jn. 10:22), and memorialized in the Book of Hebrews (11:32-38), relatively few Christians are aware of the covenantally significant history recorded in these important — albeit non-inspired — books. More’s the pity, for they have a screaming relevance in our day. They describe the strategy of cultural revolutions: *honor the new sacred and desecrate the old*. Both are necessary if a cultural revolution is to occur.

Desirous of Hellenic uniformity, and irked by the religious non-conformity of the Jews in Judea, Antiochus conducted a war aimed at their distinguishing marks. He sent troops to Jerusalem in 167 B.C. and slaughtered many: the initial assault was on

a Sabbath. He forbade the administration of the initiatory mark of the sacred covenant: circumcision. He compelled all, under threat of death, “to depart from the laws of their fathers and to cease living by the laws of God.” Before Israel could be expected to honor the new sacred, the old had to be de-sacreded, *i.e.*, desecrated. Here is a summary of the desecration, from 1 Maccabees 1 and 2 Maccabees 6; it climaxed in the “sacrifice” of a pig upon the sacred altar in the Temple:

*<sup>41</sup>Then the king wrote to his whole kingdom that all should be one people, <sup>42</sup>and that all should give up their particular customs. <sup>43</sup>All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath. <sup>44</sup>And the king sent letters by messengers to Jerusalem and the towns of Judah; he directed them to follow customs strange to the land, <sup>45</sup>to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and festivals, <sup>46</sup>to defile the sanctuary and the priests, <sup>47</sup>to build altars and sacred precincts and shrines for idols, to sacrifice swine and other unclean animals, <sup>48</sup>and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, <sup>49</sup>so that they would forget the law and change all the ordinances. <sup>50</sup>He added, “And whoever does not obey the command of the king shall die....”*

*<sup>54</sup>Now on the fifteenth day of Chislev, in the one hundred forty-fifth year [i.e., 167 B.C.], they erected a desolating sacrilege on the altar of burnt offering. They also built altars in the surrounding towns of Judah, <sup>55</sup>and offered incense at the doors of the houses and in the streets. <sup>56</sup>The books of the law that they found they tore to pieces and burned with fire. <sup>57</sup>Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king. <sup>58</sup>They kept using violence against Israel, against those who were found month after month in the towns. <sup>59</sup>On the twenty-fifth day of the month they offered [a pig] on the altar that was on top of the altar of burnt offering. <sup>60</sup>According to the decree, they put to death the women who had their children circumcised, <sup>61</sup>and their families and those who circumcised them; and they hung the infants from their mothers’ necks.*

*<sup>3</sup>Harsh and utterly grievous was the onslaught of evil. <sup>4</sup>For the temple was filled with debauchery*

*and reveling by the Gentiles, who dallied with prostitutes and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit. <sup>5</sup>The altar was covered with abominable offerings that were forbidden by the laws. <sup>6</sup>People could neither keep the sabbath, nor observe the festivals of their ancestors, nor so much as confess themselves to be Jews.*

Careful consideration of the war waged by Antiochus will shed light on our current struggles: we are engaged in *religious* warfare. The God of the Bible has been officially and unceremoniously removed as The Sacred and all are being required to re-order their lives around the new center. Our history, our laws, our logos has been reworked to omit references to God. *Our children are taught that they owe their existence to Evolution (a "what," not a "Who"), and their health to Egalitarianism: meet Castor and Pollux, the twin gods, the new, inviolable Sacred of the New Order.* Those who will not structure their lives around the new Sacred are punished by being pushed to the periphery, soon to be placed outside the camp altogether.

The Sacred in any culture cannot abide competitors. Antiochus knew that, and so do humanists. This is why we are witnessing an incessant assault upon the old Sacred, and upon all that was once called sacred for being in harmony with it. Children are taught to desecrate their bodies, to pierce and dye them. They are taught to desecrate sex, to desecrate marriage, to desecrate family, to desecrate authority, to desecrate language, to desecrate music, to desecrate painting, film, sculpture, and books. Everything is being brought into the service of the new Sacred. Any remnant of the old Sacred that peeks through must be stamped out — or defiled to be made fit for the New Order. This is accomplished, in part, through a very public and unrelenting attack on symbols of the Old Order. *The Last Supper* must be repainted in the service of debauchery. The Virgin Miriam must be put on public display adorned by elephant dung and pornographic images. Clergymen must be publicly ridiculed, but homosexuals may not be (one may not even *discuss* whether homosexuality is a choice). The Federal government will subsidize "art" which immerses a crucifix in urine, but it will forbid sex-ed which insists on abstinence. These are *religious* decisions made in terms of the Sacred. Lichtenberg observed correctly, "With most people disbelief in a thing is founded on a blind belief in some other thing." The only use for the old Sacred in the New Order is as a source of amusement. The major media are the new arena for entertaining the masses by defiling those who cling to the Old Order. Even the

Boy Scouts(!) must be whipped into conformity or die. Make no mistake: they are a target because they are a symbol. Symbols are condensed summaries of beliefs or convictions. Desecrating one potent symbol is more valuable than slaughtering ten thousand followers. That's why "the king of Aram had ordered his thirty-two chariot commanders, 'Do not fight with anyone, small or great, except the king of Israel.'" Go for the symbol: All that is included in it will falter. The strategy of Antiochus.

*Steve Schlissel has been pastor of Messiah's Congregation in Brooklyn, NY since 1979. He serves as the Overseer of Urban Nations (a mission to the world in a single city) and is the Director of Meantime Ministries (an outreach to women who were sexually abused as children). Steve lives with his wife of 27 years, Jeanne, and their five children. He can be reached at [steve@schlissel.com](mailto:steve@schlissel.com).*



## For Reformed Singles

# Schlissel Family Service

**2662 East 24th Street  
Brooklyn, NY 11235-2610  
(718) 332-4444**

**[Reformed.Matchmaker@usa.net](mailto:Reformed.Matchmaker@usa.net)**

# Reformed Fortune-Tellers: Judgment, America, and the Prophets of Doom

*By Rod D. Martin*

Copyright: Rod D. Martin, December 31, 2001



## God's Judgment?

**G**o was September 11th God's judgment on America or not?

It's a good question. In the immediate aftermath of the horrors of that day, Christian commentators fell all over themselves to join Bill Clinton in pronouncing just that. And in the shock of the moment, it certainly seemed right: America's sins are many, and repentance is surely the greatest need of the day.

But then the impossible happened. In just a month and a half, America (supposedly in the hands of an angry God) romped and stomped and did what no one had ever done in all of history: completely defeated and overran Afghanistan, with no casualties to speak of and hardly any ground troops at all.

"Now who did you say was getting judged?" the outside observer might ask. And the prophets of America's doom seem to have no reply, especially the obvious one, which is: "Oops, wrong country."

Now don't misunderstand: America's sins are many; the pastors who called us to repentance are absolutely correct in so preaching; and we certainly live only by grace. Given the holocaust of abortion alone, it is amazing that we continue to live at all: the number killed on September 11, 2001 was less than the number murdered in America every day by abortionists. CENuff said, right?)

Except that it isn't enough said. Not quite.

First of all, a rather large part of the church's mission is to disciple the nations, a task which notably includes those weaker brothers around us who couldn't tell exegesis from an X-Box. If only for their sakes, shouldn't we try to avoid looking really, really dumb? None of us are prophets: why, then, insist on playing Hal Lindsey, breathlessly pronouncing God's Certain Judgment Right Now? So we can seem "smarter," or more "spiritual"? Many pay an eternal price for such indulgences of false humility.

And sure, the doomsayers may prove correct: our enemies' next move may be an atomic bomb in New York, and after that no one's going to think Afghanistan a great victory. But why assume this, instead of

preaching a more balanced message of repentance and righteousness, without the parochial hysteria? Must Reformed folk always shoot from the lip?

Second, there is a deep presuppositional issue here. There has arisen in Reformed life a kind of odd mirror of the most radical dispensationalists, a sort of "Judge America First" crowd, certain that the world will go on but that America is, and ought to be, immediately doomed.

## This Position's Problem

There are some serious problems with this position, the most obvious being (for people who believe in God's sovereign election) that, whereas the rest of the Western world has apostatized in the past two centuries, America continues to have vast numbers of Christians, both in absolute numbers and as a percentage of total population. Moreover, everyone in Reformed circles who isn't hiding behind his computer screen knows that in the past two decades, there has been a tremendous upsurge both in numbers and in interest in our position.

And anyway, if God wants us ruined, what's He waiting for? Just in the years since *Roe*, He could have annihilated or enslaved us by the hand of the Soviets, could have wiped out our modern technological society in an instant through Y2K, could have killed us all with AIDS, could have destroyed us in any number of ways. He didn't. In fact, He preserved us while destroying others. Whole nations in Africa are being wiped out by AIDS, but not us. The Soviets collapsed, but not us. The empire of every apostate Western country is stripped away, but we remain.

And within America, who actually benefits from our major national sins? We return to abortion: does abortion require national judgment, or is abortion itself the national judgment, targeted very precisely at the darkened minds and hearts of the people most in rebellion, maiming and killing their own flesh and blood (which is to say, their posterity). If the wicked continue to murder their own for another generation or two, and the righteous continue to have huge home-schooled

— Continued on page 20 —



# Practicing Postmillennialism

## Part I

By Jeffery J. Ventrella

### Preface

**T**his series of articles addresses a vital, yet often overlooked topic: the ethics of eschatology. Stated simply, the pertinent question posed is this: If theonomic postmillennialism is true — and it certainly is true<sup>1</sup> — then what differences — here and now — should this conviction make in the lives of Christians and their churches. What should be the *character*, and what should be the *conduct* of a professing postmillennialist?

The answer to this question is multi-faceted. At least five ethical implications flow from postmillennial convictions. Theonomic postmillennialism — rightly conceived and practiced — demands that one:

- Promote the primacy of the gospel
- Demonstrate evangelistic and missiological zeal
- Cultivate Christendemic consciousness
- Practice courageous, strategic, and principled cultural engagement; and
- Habituate humility

### Promoting the Primacy of the Gospel

Paul addressed the church at Corinth with a focused singularity of purpose: “For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Cor. 2:2<sup>2</sup>). The foundation for Paul’s instruction, exhortation, and admonition to these believers was the Cross, the gospel of Christ. It is in this context that Paul could then present a victorious eschatology to these Christians: “For He must reign till He has put all enemies under His feet” (1 Cor. 15:25). Does a connection exist between these pronouncements, that is, the Cross, and eschatological victory? Most certainly.

Paul expressed confidence eschatologically precisely because he held the gospel as primary. This is because he rightly acknowledged that the gospel is *transformational* in the nature of the case: Indeed, the gospel of Christ “is the power of God to salvation...” (Rom. 1:16). Therefore, according to Scripture, societal transformation *must*, by definition, be a *consequence* — not a cause. The cause of transformation is the gospel — not political or familial reconstruction.

While it is certainly true that theonomic postmillennialism has been maligned and even slandered as being some form of the social gospel or humanistic “Jewish dreams,” it is also quite true that the expositors and defenders of optimistic eschatology have ardently underscored the gospel’s predominance in advancing God’s postmillennial victory. Indeed, the gospel’s predominance in postmillennial eschatology has been set forth with utter and unmistakable clarity<sup>3</sup>:

- Dr. Gentry: “That theonomists speak of God’s kingdom as a civilization does not mean that they do not see this civilization as grounded in spiritual regeneration.”<sup>4</sup>
- Dr. Gentry: “This era of dominion will produce the worldwide transformation of society through the preaching of the gospel and individuals’ widespread positive response to the message of redemption — a continuity of dominion.”<sup>5</sup>
- Dr. Gentry: “This is not accomplished by political imposition, but spiritual transformation.”<sup>6</sup>
- Dr. Gentry: “Postmillennialists believe that evangelism is the absolute precondition to worldwide, postmillennial, theocratic success.... Thus, postmillennialism seeks the Christianization of the world by the spread of the gospel of Jesus Christ. Evangelism has priority in Christianization.”<sup>7</sup>
- Dr. Bahnsen: “Postmillennialism maintains that the victorious advance of Christ’s kingdom in this world will take place in terms of the present peaceful and spiritual power of the gospel ....”<sup>8</sup>
- Dr. Bahnsen: “Postmillennialism believes in the gradual growth and success of the kingdom of

---

*God by the power of the Holy Spirit working through the Church's preaching of the gospel.”*<sup>9</sup>

As these excerpts make plain, to hold postmillennial convictions necessitates that the gospel occupy preeminence. And, just as plainly, these excerpts make plain that those who would malign postmillennialism either are uninformed, or willfully refuse to accurately characterize the position.

Nevertheless: It is one thing to accurately *profess* postmillennialism; it is quite another to *practice* it, that is, to function in terms of its implications. To rightly practice postmillennialism requires that one promote the primacy of the gospel. The gospel is not to be treated as a “spare tire.” That is, the gospel is not to be simply annexed to the SUV’s of our lives and then hastily grasped only during dire emergencies.<sup>10</sup>

Changing the metaphor, the gospel is not simply the “door” to a new home, something quickly forgotten as one proceeds to the living room or the bedroom. Rather, the gospel is life itself and it is something that needs to be preached to oneself, even (especially) after one “gets saved.”<sup>11</sup>

Far too often, those holding theonomic and postmillennial convictions have expended time and effort on society’s transformation, but have neglected the cause and foundation for that transformation: the gospel. They have focused on the desired *effect*, rather than cultivating the necessary *cause*.<sup>12</sup>

It is no coincidence that John Owen, the craftsman of the explicitly postmillennial *Savoy Declaration*, rightly warned: “*He who has small thoughts of sin never has had great thoughts of God.*” The gospel matters. Only a great God can transform a fallen society, a society overrun with sinful men. Yet, the Lord has chosen to do just that — by the gospel. The gospel *must* therefore be primary.

The Lord, in this day, has graciously rekindled the vision and hope of optimistic eschatology. This generation’s postmillennialists must therefore grasp the heart of that eschatology, the transformational gospel of Christ. It is the power of God, and accordingly, by God’s grace, to be serious about theonomic postmillennialism, one must *promote the primacy of the gospel*. Absent that emphasis, priority, and passion, one is not a true postmillennialist in any sense; rather, he is simply a vain moralistic pretender.

---

<sup>1</sup> The articles comprising this series are not designed to demonstrate the truth of theonomic postmillennialism; rather, the truth of those convictions forms the context for discussing the ethical implications that flow from those convictions.

<sup>2</sup> Unless otherwise noted, all cited Scripture is taken from the NKJV translation.

<sup>3</sup> Aside from the theological “drive by shootings” of certain dispensational writers such as Hal Lindsay, similar less than scholarly efforts have been directed by Reformed writers as well. One of the most egregiously confused analysis of Christian social theory appears in the short booklet by Hanko, *The Christian’s Social Calling and the Second Coming of Christ*. Professor Hanko’s colleague, Professor David J. Engelsma, writing editorially in *The Standard Bearer*, periodically presents an equally inept, though equally misleading, treatment of optimistic eschatology. Professor Engelsma, of the Protestant Reformed Churches, has characterized postmillennialism as “doctrinal error” bent on promoting “Jewish dreams” and “false teachings.” See, e.g., *The Standard Bearer*, Vol. 77, No. 20, p. 461 (September 1, 2001). Despite regularly displaying this rhetorical bravado, Professor Engelsma has, perhaps prudently, refused to publicly debate this author regarding theonomic ethics and/or eschatology despite having received numerous invitations to do so over the years.

<sup>4</sup> *He Shall Have Dominion*, 224, n. 30 (emphasis added).

<sup>5</sup> *Ibid*, p. 232 (emphasis added)

<sup>6</sup> *Ibid*, p. 245 (emphasis added)

<sup>7</sup> *Ibid*, pp. 259, 60 (emphasis added)

<sup>8</sup> *Victory in Jesus*, p. 42 (emphasis added)

<sup>9</sup> *Ibid*, p. 43 (emphasis added)

<sup>10</sup> This metaphor derives from comments made by Dr. Roger Wagner, Dean of Bahnsen Theological Seminary, during a worldview conference conducted in August 2000 with the author.

<sup>11</sup> Nineteenth century revivalistic philosophy continues to influence American Christianity; this is especially noticeable in two areas: the disregard or even absence of ecclesiastical authority; and, more pertinent here, the reduction and limitation of “salvation” to personal conversion or “fire insurance,” rather than conceiving of salvation Biblically: a comprehensive way of life lived under Christ’s redeeming Kingship. For helpful insight concerning the notion of “preaching the Gospel to yourself,” see, Bridges, *The Discipline of Grace* (1994).

<sup>12</sup> Query whether the Reformed have simply aped evangelicalism’s “how to” mentality by issuing paperback after paperback trumpeting the family, family government, courtship, child rearing, particular educational paradigms, “traditional” or “medieval” liturgical preferences, etc. Certainly these issues comprise important topics, but when

does one's infatuation and "band-wagoning" with them transmogrify Christianity into nothing more than a form of idolatrous monotheistic Mormonism? In short, where's the gospel in the Christian life?! (cf., *Gal. 3:3*). The gospel *must* be primary.

*Jeffery J. Ventrella, General Counsel for the Alliance Defense Fund and Director of The Blackstone Legal Institute, teaches ethics and apologetics for Bahnsen Theological Seminary. He can be reached at [jventrella@alliancedefensefund.org](mailto:jventrella@alliancedefensefund.org).*



— Continued from page 17 —

families and propagate their faith as they go, where exactly is the need for any additional wrath? And what will the demographics be, righteous *vs.* reprobate, at the end of that time (a time, by the way, when an overwhelming majority will certainly vote an end to abortion)?

The "Judge America First" crowd sees none of this. And maybe they're right. Maybe God wants not merely to chasten America, or reform America, but to destroy America. Maybe that is His plan, and even the only righteous course He could possibly take.

But if Afghanistan has shown us anything, it's this: men who don't want to look foolish don't call the game in the first quarter.

*Rod D. Martin is Founder and Chairman of Vanguard PAC ([www.theVanguard.org](http://www.theVanguard.org)). A former policy director to Arkansas Governor Mike Huckabee, he is Director of Development for The Independent Institute, a Fellow of the Kuyper Institute for Political Studies, a writer and attorney from Little Rock, Arkansas, and a once-and-future candidate for U.S. House of Representatives. He can be reached at [Rod.Martin@theVanguard.org](mailto:Rod.Martin@theVanguard.org).*

## Chalcedon itinerary

- March 9 P. Andrew Sandlin at Cal State University, Fullerton. Other speakers include Rev. Roger Wagner, Jeffrey Ventrella, and Commander Thomas McManus. For more information, call (714) 572-8358 or go to [www.scccs.org](http://www.scccs.org).
- March 17 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- April 21 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- May 19 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- June 16 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.

---

# The True Legacy of Bill Clinton

*By David L. Bahnsen*



If you were alive and awake this last January, you probably saw and/or read repeated “year in review” news features. Obviously, the tragic events of September 11, 2001, have taken the lead story, as newspapers, networks, cable shows, etc. have flooded us with various recaps of what most certainly was *the* news story of the year. Since perhaps the first “news-worthy” event of 2001 was the inauguration of President George W. Bush, and the events of September 11 have caused all of us to think about a number of pressing issues, an interesting revelation came to my mind.

## History Remembers Slick Willie

Our former president, William Jefferson Clinton, has always been somewhat obsessed with the way in which history remembers him. Recently, in fact, he called a number of his aides to his Harlem office, in order to generate a “PR campaign” that will better state some of the highlights of his presidency. As a conservative Christian, I am not a fan of Bill Clinton. I doubt that is a surprise. However, with all of the talk about Bill Clinton’s legacy, I definitely am curious. I have come to the conclusion that I do know how history should, and will, remember Bill Clinton.

There are a number of Clinton supporters who claim that he will be remembered for the tremendous economic growth of the 1990s. Unfortunately, there are too many people with IQs over 50 for that to be Clinton’s legacy. His gigantic tax raises, disgusting use of the Justice Department to *stunt* honest business growth (*i.e.*, Microsoft), and his consistent love affair with environmentalism, all point to the fact that Clinton was no fan of business growth, and no real asset to economic expansion. Growth in the economy took place in the 90s *in spite of* Bill Clinton, not because of Bill Clinton. Furthermore, the fact that as he left office, the nation entered into a recession for the first time in over ten years, will further serve to take away the chance that Clinton’s legacy will be his work with the economy.

Despite my clear and perhaps overly stated views on Bill Clinton’s personal life, I do not believe that history will remember him only for Monica Lewinsky. Sadly, there are too many people with moral IQs under 50, who will forever preach the line, “Everybody’s done it,” or “It is just his personal life.” Let’s not forget my favorite one: “Kenneth Starr was on a witch hunt” (as if Kenneth Starr ever delivered a box of cigars to the White House). No, unfortunately, lying under oath, making a mockery of women, breaking the law, sexually harassing young girls, and performing sexual acts with someone nearly the same age as one’s daughter are just not that big a deal any more. Americans do not condemn adultery that much. Feminism, the biggest cause of unhappiness in the female gender in history, is a colossal failure and hypocrisy. Bill Clinton illegally propositioned Paula Jones, was sexually involved with an intern, cheated on his wife repeatedly, and was prepared to sell Monica down the river. Yet, not one single women’s rights group had the courage or principle to condemn the man. If the women who claim to be advocates for people like Paula and Monica don’t have the guts to condemn Clinton (I could have said something else there), I doubt history will either.

## Bill and September 11

No, it is not the economy, and it is not Monica. Bill Clinton’s legacy, I am convinced, will be eternally tied to September 11, 2001.

More and more facts continue to surface regarding the incompetence of the Clinton administration (and President Clinton himself) in dealing with the threat of terrorism. Over 3,000 people died on that fateful day, and I am firmly convinced that the events that took place September 11 represent the biggest failure of national security in our nation’s history. One confusing irony to me was the creation by President Bush, of a “Homeland Security” department. What in the world is the job of the pre-established Pentagon, State Department, and De-

fense Department, if it is not the security of our homeland? In the eight years of Bill Clinton's presidency, the military departments under his command were not used to protect our homeland. They were used as a Wag-the-Dog whenever his sexual exploits made the front page, and they were used excessively in a war in Kosovo and Bosnia that did not have a thing to do with us. Osama bin Laden took credit for the murder of American civilians and servicemen, and publicly waged Jihad against our nation. Bill Clinton did nothing. His actions (and lack thereof) allowed a wealthy and competent terrorist to grow cells of other terrorism all over the world. We shot up Yugoslavians who had no beef with us whatsoever, while Osama planned the largest act of destruction on American soil in the last 140 years. I will never understand what President Clinton and his people were doing; but while Janet Reno was obsessed with breaking up the enterprise of Microsoft, and killing 88 people including children in Waco, TX, and putting a machine gun next to the head of a five-year old boy who had escaped Communism, there were Arab terrorists entering America illegally and taking flying lessons. While Madeline Albright and Bill Clinton

took credit for the "greatest peace treaty in Arab history" (boy, that Israel/Palestine thing sure has turned out great, huh Bill?), European Al-Queda cells surfaced all over the continent, with direct financing links from Afghanistan and Osama Bin Laden. The former President's foreign policy record amounts to one disaster after another. The one legitimate task that he had — protecting our borders from foreign invasion — resulted in four airplanes being used like missiles, and 3,000 people dying.

History should remember Bill Clinton as the president who failed to pursue a terrorist who declared war on the states. It is historically accurate. It is backed up by facts. It is true.

*David currently owns and operates the Davdon Artist Agency and DLB Management, music representation companies serving the Christian music industry with offices in Newport Beach, CA, Nashville, TN, and Belfast, Ireland. David serves on the board of the Southern California Center for Christian Studies and the Covenant Media Foundation. He is the middle son of the late Dr. Greg Bahnsen, a renowned Reformed author and pastor. He can be contacted at DavidBahnsen@msn.com.*

# The Proper Response to September 11

Saturday, March 9 — 9:30 am to 4:30 pm  
Cal State University, Fullerton • Admission is free

**P. Andrew Sandlin, Rev. Roger Wagner,  
Mr. Jeffrey Ventrella and Commander Thomas McManus**

Will focus on:

**Our Individual Response, The Church's Response**

as well as,

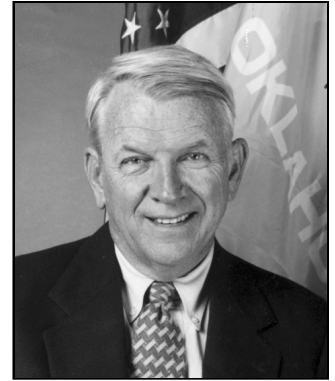
**The Civil Magistrate's Response**


More info can be obtained at [www.sccs.org](http://www.sccs.org) or by calling (714) 572-8358.

---

# Cal Thomas, Religion, and Politics

*By Bill Graves*



al Thomas, commenting on Pat Robertson's resignation from the Christian Coalition (Dec. 11, 2001, "Second death of religious politics," *Oklahoman*), seems to take strange delight in what he believes is the demise of that organization. He characterizes that group's efforts as another failed "marriage between church and state." "There is no biblical mandate," Thomas claims, "...for reforming the world through government." Both assertions are distortions of what some thoughtful Christians are trying to do.

## What Is the Christian Coalition?

The Christian Coalition is not an attempt to unite church and state or to reform the world through civil government, but an effort to elect more Christians to office and to influence law-making in a moral way. If civil government is a ministry of God, as stated in Romans 13, why shouldn't Christians be trying to influence government? It is strange that Thomas, a Christian, would oppose this in view of the many left-wing pressure groups who exert enormous liberal, non-Christian influence on government. His argument is unbiblical.

Scripture tells us that Jesus Christ "is Lord of Lords and King of kings" (*Rev. 17:14*) and is "the ruler of the kings of the earth" (*Rev. 1:5*) who are instructed to submit to Him (*Ps. 2:10-12*). He is to be "pre-eminent in *all things*" (*Col. 1:13-18*) which includes the cultural, political, and legal spheres. Christians are to be "salt and light" to the culture (*Mt. 5:13, 14*) and exercise dominion over the earth (*Gen. 1:26-28*). Jesus' Great Commission (*Mt. 28:18-20*) is an extension of this cultural mandate. There, Jesus said, "All power is given ... me in Heaven and *in earth*." He said not just to disciple all nations, but also to teach them to *observe* His commands. Does Thomas want to limit Christ's rule?

In His parable of the pounds (*Lk. 19:12-27*), Jesus describes the nobleman, Who is actually the Lord, telling His servants, before leaving for a far country: "Occupy till I come." "Occupy" means to take

possession. Jesus is saying that His people should occupy, or take possession, here until He returns. They are to pull down ungodly strongholds, of which there are many (*2 Cor. 10:4, 5*).

## Thomas-Type Thinking

Thomas-type thinking has spawned a disobedient church which has become so culturally irrelevant that one writer said, "The Church surrenders the world to the enemy and retreats into defeat as though it were victory." Instead of studying his Bible, Thomas appears to be heeding the many clergymen who preach as if man is only a soul to be saved and treat the Bible as solely a roadmap to Heaven. They incessantly stress that one is saved not by works, but by redeeming grace (which I believe), while neglecting to preach that Christians are to show their faith by and glorify God through good works (*Mt. 5:16; 2 Tim. 3:16, 17; Jas. 2:18*). Do they fear the brethren might somehow work too hard for the Lord?

Such preachers are too spineless to "reprove, rebuke, and exhort" (*2 Tim. 4:2*), to preach against sin and about the great moral issues of the day, but instead provide a weekly serving of pap and warm fuzzies calculated to make the brethren feel good about themselves. They lack the courage and/or knowledge to tell why abortion, homosexuality, pornography, feminism, big government, etc. are Biblically wrong. It was, in fact, just such neglectful and unfaithful preaching that first created the need for the Christian Coalition.

## The Solution

Christendom must return to the courageous, righteous, and faithful preaching of the colonial period that did so much to establish the foundations of American liberty. Alice Baldwin, in *The New England Clergy and the American Revolution*, states that the clergy preached resistance to England's tyranny and taught, as did Founder Noah Webster, that Christianity is the basis of civil liberty. For

eighty-five years prior to the War for Independence, they preached that God's and Christ's laws did not concern spiritual matters alone, but affected politics as well and were "a part of every constitution and no ruler is permitted by God to violate them." Baldwin concludes that the 1787 Constitutional Convention and the Constitution itself "were the children of the pulpit."

Had the colonial preachers been as timid as some of today's clergy, America would still be subservient to the Crown. The brave and righteous colonial preachers obviously subscribed to (and so should modern clergy) this bold teaching of Martin Luther:

*If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at the moment attacking, I am not confessing Christ, however, boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proven, and to be steady on all the battlefield besides, is merely flight and disgrace if he flinches at that point.*

It was in part because of such preaching that George Washington said that, "Religion and Morality" were indispensable supports to "political

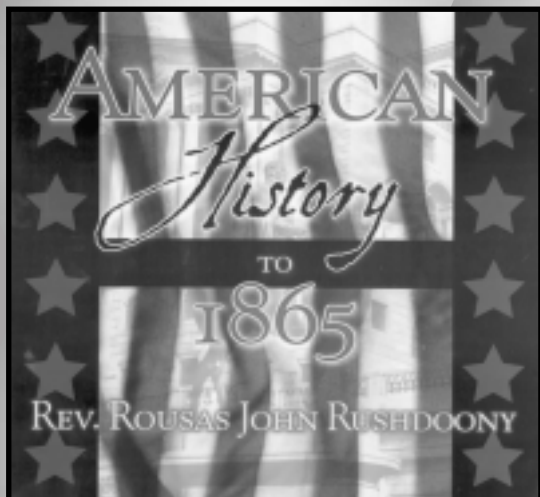
prosperity"; that America's first Chief Justice John Jay said it was the duty "of our Christian nation to select and prefer Christians for their rulers"; and that Justice Joseph Story wrote that Christianity was the great basis of our Republic and that Christianity "ought to receive encouragement from the State."

As the church began surrendering the culture and government to the Left, government started on the road to tyranny through unconstitutional orders, adjudications, and legislation. As a result, liberal lawyer Leo Pfeffer gleefully proclaimed that the godless religion of secular humanism now permeates every institution, both private and public, in America.

Thomas' theology is the politics of total surrender of the culture and government to the ungodly. This can be avoided only by preachers not shunning to preach "the whole counsel of God" (Ac. 20:27) and His laws, by the faithful efforts of righteous and courageous parents, teachers, elected officials, and judges. Thomas is right on one point: the Religious Right can't save America. However, God can, and Christians are His soldiers.

*Bill Graves is a lawyer and a member of the Oklahoma Legislature. He can be contacted at [gravesbi@lsb.state.ok.us](mailto:gravesbi@lsb.state.ok.us).*

# *American History to 1865*



*By R. J. Rushdoony*

These tapes are the most theologically complete assessment of early American history available, yet retain a clarity and vividness of expression that make them ideal for students. Rev. Rushdoony reveals a foundation of American History of philosophical and theological substance. He describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. There can be no understanding of American History without an understanding of the ideas which undergirded its founding and growth. 35 lectures on 18 cassettes in album, \$88.00 plus \$13.00 shipping and handling (\$15.00 outside U.S.).

Order from: Chalcedon, P.O. Box 158, Vallecito, CA 95251

Phone: (209) 736-4365

e-mail: [chorders@goldrush.com](mailto:chorders@goldrush.com)

---

# Biblical Reasoning against Human Cloning

*By Eugene Newman*



**Y**ou should know that the ethical issues regarding human cloning have been addressed in print by an advisory board to Advanced Cell Technology (Worcester, MA). The gist of their moral reasoning is (not surprisingly) a cost/benefit trade-off analysis, a pragmatic theory which assumes that human beings have no intrinsic moral value; which permits them, ethically, to measure the worth of a human being by the benefit he can be to others. If they can measure that benefit in some tangible or empirical way, then they have an objective justification to assert that their actions are morally desirable or sound. That benefit can take the form of creating, buying, or selling human biological parts used to treat disease.

Our argument can't be grounded in pragmatic theory; it must be founded on Biblical absolutes. We must further say that when Biblical morality governs human action (ethics), those decisions will be the ones that truly work, and will be the "greatest good for the greatest number." It may not appear so, because, from our limited perspective, God's judgment may be operative more than His providential blessing. Nonetheless, our obligation is to understand and affirm the Biblical ethics which lie behind this problem, in order for us to know that this battle, along with so many others in the wars of unbelief, must be sustained for the long haul. Morality is always a life-and-death issue, whether individually or for a nation.

What exactly would a Bible-believing Christian say about human life which would, by definition, exclude it from cloning or any other procedure which renders human beings as so many "biological objects," on the same level as animals?

Cloning is "playing God" in the sense that man has devised a way to imitate what God has done to create or reproduce human life. By "imitation" we mean that man starts with life and then attempts to replicate it; man doesn't start with "nothing," as God did.

What distinguishes man from sub-human life is that only man bears the image of God in knowledge,

righteousness, and holiness with dominion; and man is accountable for exercising these faculties (or attributes) to the glory of God and to the benefit of his fellow man, all according to God's law-word so that all of creation is respected and subdued in order to further the kingdom of God. The classical references for the first three images of God in man are from the New Testament; the last one is from Genesis 1.

We contend that knowledge, righteousness, holiness, and dominion were all operative before the entrance of evil and sin into man's world, called the Fall (*Gen. 3*). In summary, we can think of these images this way:

Knowledge (*Col. 3:10*) was given by God to Adam so that he could tend and protect the Garden, name the creatures, and be aware of his wife and potential family. The Tree of Life, it is assumed, contained within it all kinds of knowledge, scientific, social, and ethical, to sustain man's eternal service to God in creation, in the temporal realm. There was no separate tree called "The Tree of Knowledge." The only tree which was forbidden to man was the tree of the knowledge of good and evil. Moral knowledge was not forbidden as a class of knowledge, since God had already mandated and distinguished certain callings and conditions which were the evidence of God's sovereign moral choices to man. (For example, while God created Adam capable of being an omnivore, he was commanded not to eat [or kill] animals or fish for food, but to be vegetarian. Thus this dietary regimen had both physiological-scientific and moral justifications.) What was forbidden was not moral knowledge, but "autonomous moral agency."

## Righteousness

Righteousness (*Eph. 4:24*) was given by God to Adam, the evidence of which is the gift of eternal life. It was a gift in that Adam received the condition of eternal life by design and, in fact, it was *not* due to any obedience on Adam's part to earn it. He could *lose* his eternal life by disobedience, but he could not

---

and did not *gain* eternal life by obedience. Adam was originally created to be “right with God.” He was not created (morally or ethically) “neutral.”

## Holiness

Holiness (*Eph. 4:24*) was given by God to Adam, in that man was separated from (holy) all other creatures both physiologically, and especially ethically (*i.e.*, spiritually or “soulishly”). Animals and rocks are not holy in this sense. Animals and rocks do not have moral obligations and they do not sin. Later, after the Fall, man’s holiness would take on the necessary characteristic or condition which we call “separation from sin.”

## Dominion

God commanded Adam to have dominion (*Gen. 1:26*). Two aspects are pertinent. First, only man was commanded to subdue the earth and only he was equipped for this task. Whales, eagles, and locusts, while all superior to man in various physical capacities, will never take dominion. Second, man’s life is purposeful in a specific way, that purpose owing its definition to the eternal will and counsel of God. Man cannot call just any lifestyle morally acceptable or a substitute for that which God has purposed for him. For example, man is not morally permitted to destroy creation in the name of taking dominion over it. Man is not permitted to be a miscreant with respect to God’s decree and law.

## Man’s Value

These images or attributes are original with man *before* the entrance of sin and death into the world. This is very important: Research to relieve pain and suffering assumes a sin-ridden, fallen world. The value of man, however, preceded sin and death. Mankind’s value as intended and created by God transcends the medical exigencies or imperatives of a fallen world. This means that man, in the name of medical science, cannot be made legitimately a victim in the war against the affects of sin (*e.g.*, disease, birth defects, and the like). It is God’s will that man, in faithful obedience to his Creator and His Word, take dominion over the earth including, we can safely say, human diseases. (Whether this will ever be accomplished 100% is beside our point.) The images of God in man permit regenerate man to make godly use of all the means which God has appointed in the war against human pain and suffering. The definition of *all* is the crux of our ethical concern.

Ethics (morality, spirituality) is basic to man, not physiology or materialism. What caused man to die, to lose eternal life, according to the Bible? That the

fruit of the tree of the knowledge of good and evil was physically poisonous? No. If this were true, then matter (physicalness), not faith, would be basic, and would explain why some physical law caused physical death. But the Bible teaches the opposite as to the origin of human death (mortality). An ethical violation — the willful disobedience to God’s Word, which is a violation of some non-material, non-physical property, caused physical or earthly death. Moral law is at least as “efficacious” over the physical realm, as physical law is over the physical realm. While we can and do manipulate the causality inherent in creation (*e.g.*, scientific laws) we cannot manipulate the ethics inherent in creation (*e.g.*, God’s special revelation). That man tries to do so is one aspect of his original sin, what Rushdoony called “the effort to determine for himself what is right and wrong, apart from God’s law.”

This being the case, the Bible is consistent when it insists that man is “fearfully and wonderfully made” (*Psa. 139:14*). Job acknowledged God’s sovereignty and handiwork in the creation of man (*Job 10:8-13*) as well as his destiny. However, and this is critical to our argument, man is more than his biochemistry, even if it is God Who ordained the biochemical laws and mixed a unique concoction, as it were.

What God declared to the prophet Jeremiah, He really declares to all men, at all times: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (*Jer. 1:5*). This means that man is ordained of God, in election, that is, “before I formed thee in the belly,” with meaning and significance in and for this life. What gives life meaning is not how man tries or fails to rearrange the circumstances and conditions he finds around him, but whether and how he responds to God’s individual calling, and whether God and His inscripturated Word is alone the authority he uses to evaluate his life. (In philosophical terms, the direction of meaning in human life is from the transcendental to the immanent.)

We believe this is what Scripture teaches concerning the nature of the human condition. The so-called cloning of human beings, the use of human beings as animalistic objects in scientific experimentation or as commercial property is an assault (enmity) on God and what He has created as His image bearer. No gray area exists in the Scripture, nor in real life. Moreover, God has predestinated every aspect of the ethical realm. One resulting axiom is that the ends never justify the means, nor do the means ever justify the ends. Both the means and the ends must be godly (conforming to or

consistent with, God's law-word). Neither can there be a cost/benefit trade off when human life (God's image bearer) is made to be sub-human.

If all the foregoing is true, this must be our position: There can be no redeeming (beneficial) value in any part of this work. It must be opposed and banned for moral and ethical reasons.

*Gene Newman, married for 30 years to his first wife Robin, a beautiful Armenian, a father of six boys and four*

*girls, is an executive in the wholesale pharmaceutical industry. He was a founder and president of Christian Home Educators of Michigan, a state-wide association. The Newmans have been homeschooling for 17 years. Gene has been published by Chalcedon and other journals in the area of education. He is the author of a medically peer-reviewed article on the fraudulent use and sale of "emergency contraception." He is completing a book on Christian ethics specifically on the problem of good and evil. He can be contacted at [ecnewman@wwnet.net](mailto:ecnewman@wwnet.net).*

## Eighth Annual **CHRISTIAN WORLDVIEW STUDENT CONFERENCE** July 8-13, 2002 for High School and College Students • Newport News, Virginia Christopher Newport University Campus

### **WHY A WORLDVIEW CONFERENCE?**

CHRISTIAN STUDENTS KNOW LIFE IS MORE THAN FUN AND GAMES. They need and welcome access to answers to life's issues through God's wisdom. Increasingly the favorite sport of many college professors and those speaking loudest in society is to ridicule the Christian faith and its application to all of life. Through the Christian Worldview Student Conference (CWSC), Christian young people are being better trained to be discerning and thinking youth, ready and able to handle the intellectual warfare of a culture increasingly hostile to Christianity. God's Spirit has been working to help prepare part of the next generation to use God's Word toward building God-honoring change in the world.

Each year outstanding instructors with the gift of communication have challenged students. Their desire is to equip and encourage youth, not only with answers of truth, but a life walk abiding in the Truth, the Lord Jesus Christ.

Students have also profited through personal interaction with instructors and fellowship with those their own age from all across the United States. Quality friendships have been formed that will last a lifetime.

### **INSTRUCTORS FOR 2002**

**George Grant** has authored over 25 books. His work on behalf of the homeless, for international relief and development, and the sanctity of life has been profiled nationally through television and the print media. This year he will speak on the Middle East history and Islam.

**Gene Veith** is a professor of English at Concordia University in Mequon, Wisconsin. He is also the cultural editor of *World* magazine. He has written a number of books including *Postmodern Times* and most recently, *Painters of Faith: The Spiritual Landscape in Nineteenth Century America*. He will be speaking on art, vocation, and culture.

**Steve Wilkins** pastors Auburn Avenue Presbyterian Church in Monroe, Louisiana. He is the author of the popular tape series, *America: The First 350 Years* and most recently *All Things Well: The Steadfast Fidelity of Stonewall Jackson*. He will be preaching each evening on selected texts from Genesis and teaching daily on history.

**David Longacre / Rich Yates** are on the staff at Harvest USA. Their work involves counseling, writing, and speaking in churches, seminars and on college campuses on the subject of sexual sin. They will be speaking on biblical teaching regarding sexual sins including pornography and how Christians can be salt and light in today's permissive culture.

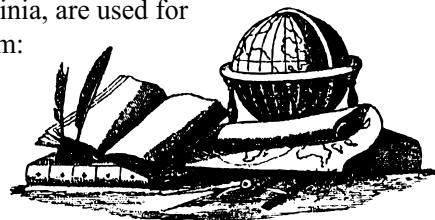
**Ken Gentry** is Associate Pastor at Christ Presbyterian Church, Elkton, MD. He is also Dean of Faculty at Westminster Classical College in Elkton. He has spoken at numerous conferences. Books he has authored include *The Wine and the Many* and *The Beast of Revelation*. He will be speaking on biblical answers to variant views of six-day creation and also on the topic of evangelism and culture.

Conference registration \$325. (\$275 if paid in full by June 1st)  
The cost for chaperones is \$225. (\$175 if paid in full by June 1st)

***"A week's instruction to last a lifetime!"***

The Christian Worldview Student Conference is conducted by Calvary Reformed Presbyterian Church, Hampton, Virginia. Facilities of Christopher Newport University, Newport News, Virginia, are used for meetings. A descriptive brochure and pre-registration form are available from:

**Calvary Reformed Presbyterian Church**  
403 Whealton Road Y Hampton, VA 23666  
(757) 826-5942 Fax (757) 825-5843 E-mail: [crpc@visi.net](mailto:crpc@visi.net)  
[www.clearlight.com/~crpc](http://www.clearlight.com/~crpc)



# Wanted!

**Chalcedon-friendly Churches, Home Churches, Bible Studies. Chalcedon wants to develop a list of churches, home churches, and Bible studies sympathetic to our position and objectives so that we can share this information with those of you who call asking for groups in your area. If you would like for your group to be included on our list send the name of the contact person, their email, phone number, the town and state of the group to Susan Burns at [chalcedon@netscope.net](mailto:chalcedon@netscope.net).**

**& remember**

## ***She's Moved***

Please note that our Executive Assistant/Managing Editor has moved! Below is new contact information:

**Susan Burns**  
P.O. Box 569  
Cedar Bluff, VA 24609-0569  
(540) 963-3696  
[chalcedon@netscope.net](mailto:chalcedon@netscope.net)

## **Chalcedon classifieds**

### **WESTERN WISCONSIN/ EASTERN MINNESOTA**

Reformed, covenantal church located in beautiful LaCrosse, Wisconsin. A new church plant, Highland Meadows Church, encourages the reconstruction of all creation for God's glory.

### **BIBLICAL JOURNALISM.**

The World Journalism Institute is a division of God's World Publications and offers a number of journalism credit courses throughout the year in New York City, Washington, DC, Asheville, NC. Check us out at [www.worldji.com](http://www.worldji.com). We may be right for you.

### **REFORMATION CHURCH -**

OPC Reformed preaching, All of the Word for all of life S. Denver, CO 303-520-8814

### **REFORMED REALTORS**

Husband & Wife team ready to help you take dominion in Knoxville, TN or surrounding areas. Specializing in Buyer/Seller representation for 20 yrs. Harrison & Ina Painter, ABR, GRI, CRS, RECS Re/Max Preferred Properties <http://www.harrisonpainter.com> <http://www.inapainter.com> We're painting it SOLD together! Office: 865-694-8100 Direct: 865-909-9421 Cell: 865-924-962

**LOGOS SCHOOL** - Classical, Christian education for over 20 years. Logic for 8th grade and Latin for 3rd through 5th grade on video, and much more! Call for a free catalog - (208) 883-3199, or visit our web site: [www.logosschool.com](http://www.logosschool.com). Read about us in Doug Wilson's book, *Recovering the Lost Tools of Learning*.

**AUDIO TAPE:** Ashcroft's speeches to Bob Jones University and Senate Committee hearings (619) 232-8926.

**A GOLD MINE...**and it is free! Engaging audio lectures in Bible, theology, and church history. [www.brucewgoe.com](http://www.brucewgoe.com)

### **SINGLE MEN AND WOMEN**

and young families wanted for 3 yr. apprenticeship program. Learn how to start, own, and operate your own Christian

school. Salary, housing, and medical benefits while learning. Free tuition toward undergraduate or graduate degree. Contact Dr. Ellsworth McIntyre, Grace Community Schools, 4405 Outer Dr. Naples, FL 34112. Phone: (941)455-9900 or email: [revmac@mindspring.com](mailto:revmac@mindspring.com).

### **DOMINION INC 500 CO**

Solving environmental problems Seeks home-based reps & mgrs. Pt/Ft \$1,000-7,000 per mo. Extra \$ or new career.

Products sell themselves.

Overview: [www.Deu818.com](http://www.Deu818.com)  
24/7 FREE info.

888-277-7120

Help yourself & help missions.

Contact Missionary

Geoff Donnan

Toll free direct:

877-598-2577

**REFORMED CHRISTIAN** High-Tech Company needs full/part-time managers. Positions are home-based. Up to \$1500 pt/\$6000 ft per month. Company is centered on high technology products. Contact: Scott Mathieu, U.S. Environmental Solutions 888-627-9463 or 815-235-9295 [www.successcycle.com/scottm](http://www.successcycle.com/scottm)

### **SOUTHERN WISCONSIN & NORTHERN ILLINOIS**

Covenant Community Reformed Church Reformed, Confessional, Theonomic. Home School Support Serving God by equipping the saints for ministry. Meetings near Janesville, Wisconsin and Freeport, Illinois. Contact Pastor Dan Gibson: (608) 756-8159, or [RFORM2@aol.com](mailto:RFORM2@aol.com)

### **TITLES AVAILABLE FROM CHALCEDON INCLUDE**

*Keeping Our Sacred Trust,*

by P. Andrew Sandlin,

paperback, \$19.00. Also,

*Domestic Tranquility*, by F.

Carolyn Graglia. Published at

\$18.95, our price \$15.00. Call

(209) 736-4365 or visit

online: [www.chalcedon.edu](http://www.chalcedon.edu)