

UNITED STATES OF AMERICA

CHALCEDON

Report

No. 424, NOVEMBER 2000

www.chalcedon.edu

WEALTH & DOMINION

R. J. RUSHDOONY ON COVENANT WEALTH

P. ANDREW SANDLIN ON FAMILY, COVENANT, PROPERTY, AND DOMINION

C. L. STOVER ON FAMILY WEALTH WORDS: CREATION, PRESERVATION, TRANSFER

GERALD TRITLE ON SYSTEMATIC DIVERSITY: A KEY TO PRESERVING COVENANTAL WEALTH

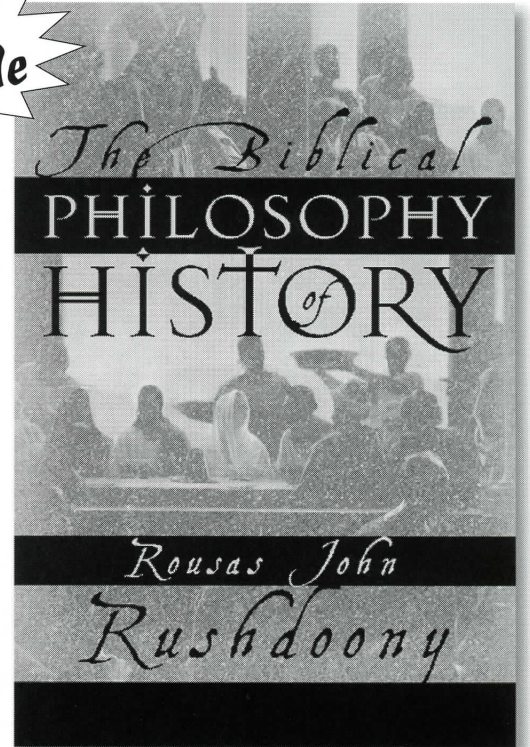
... PLUS MORE

The Biblical Philosophy of History

Again Available

by Rousas John Rushdoony

For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose; he submits to God's meaning and finds his life therein. This is an excellent introduction to Rushdoony. Once the reader sees Rushdoony's emphasis on God's sovereignty over all of time and creation, he will understand his application of this presupposition in various spheres of life and thought. Paperback, 136 pages, ~~\$16.00~~



ON SALE until 12-31-00 for \$10.67

Order Form

Name	E-mail	
Address		
City	State	Zip
Daytime Phone	Amount Enclosed	
<input type="checkbox"/> Check <input type="checkbox"/> Visa <input type="checkbox"/> M/C Account Number:		
Signature	Card Exp. Date	

Please send me:

The Biblical Philosophy of History	Qty. ____ at \$10.67 equals	\$
Sales Tax (7.25% for CA residents only)		
Shipping		\$
Total Enclosed		\$

Payment must accompany all orders. We do not bill.
 Foreign orders: Pay by check payable in U.S. funds drawn on a U.S. bank, MasterCard, Visa, or money order in U.S. dollars.
 Payable to **Ross House Books** and send to:
 PO Box 67 • Vallecito, CA 95251, USA
 Phone: (209) 736-4365 • Fax: (209) 736-0536
 e-mail: rhbooks@goldrush.com

U.S. orders: add 15% (orders under \$40 add \$6.00)
 Orders shipped outside U.S.: Add \$8.00 surcharge to above rate.

Order Online at www.rosshousebooks.org



Chalcedon Report

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

Wealth and Dominion

PUBLISHER'S FOREWORD

Covenant Wealth	2
By Rev. R. J. Rushdoony	

EDITORIALS

Family, Covenant, Property, and Dominion	3
By Rev. P. Andrew Sandlin	
Books and Things	8
By Rev. P. Andrew Sandlin	
Systematic Diversity: A Key to Preserving Covenantal Wealth	10
By Gerald Tritle	
Family Wealth Words	12
By Rev. C. L. "Smoky" Stover	
Humanism Hiding Under The Doctrine Of Grace	14
By Craig R. Dumont	
The Versified Church	18
by Steve M. Schlissel	
Classifieds	21
Letters to the Editor	22
Itinerary	25

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.

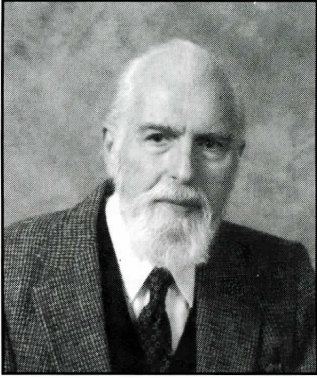
Chalcedon Staff:

Rev. R. J. Rushdoony is chairman of the board 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.

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



Covenant Wealth

By Rev. R. J. Rushdoony

The usual economic classifications are wealthy, middle class, and poor. The definitions of each are vague, but the meanings are clear. In each case, the definitions vary with time. Early in the 1929 depression, in a film, showgirls described the hero as "very rich" because his income was \$5,000 a year. In those days, a good house sold for \$2,500.

Intellectuals have problems with all three classes. They treat the rich as malefactors, the middle class as hopelessly stupid, and the poor are idealized as victims, but they are avoided.

From a covenantal and Biblical perspective, all three classes can be good or evil, depending on their relationship to the Triune God and His law-word.

In the beginning, man was told to subdue the garden and develop it by caring for it. The Garden of Eden was, in a limited space, the place where man was to develop his kingdom work and gain in the wealth thereof. Now we define wealth in terms of money and possessions. God's purpose is that we define it in terms of His kingdom, not in terms of human social status.

Covenant wealth is, first and last, kingdom gain. Thus, I am, in my estimation, a rich man, although, for example, I have never owned a new car and my present one dates from 1980. (In the year 2000, it still does well because it is well cared for.)

Covenant wealth will prosper us usually; but it always prospers God's kingdom.

But some churchmen share the world's views. I have seen well-to-do congregations build monumentally poor and ugly churches as though it was a virtue to do so!

The purpose of covenant wealth is to make this world into God's kingdom. It means developing also the arts and sciences to further His kingdom. This means we apply the Faith to every area of life and thought.

What are we building? What is around us, the kingdom of God, or the kingdom of man?

All of history, and all our lives, can be termed the key form of wealth building, but for whom?

We believe that our work in developing Chalcedon's work is a form of covenant wealth building, but so too is any labor that serves to enhance man's progress under God. Christians need to be encouraged in covenant wealth building which serves not only themselves but all God's kingdom.

Sad to say, who speaks now of covenant wealth? Have we forgotten that God's kingdom requires it of His people?

It is time for us to recognize *the need* for godly wealth. It will bless both us and His kingdom.

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, 14531 Lolly Ln. Apt. 49, Sonora, CA 95370. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: sburns@goldrush.com. 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. ©2000 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Dr. R.J. Rushdoony, Chairman of the Board and Publisher; 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; www.chalcedon.edu; Circulation: Rebecca Rouse.

Cover design by Chris Ortiz / The Creation Group. Call (919)844-3688.

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

Family, Covenant, Property, and Dominion

By Rev. P. Andrew Sandlin

Editor's note: the following is adapted from the author's *The Reign of the Righteous*, available from Chalcedon



The first family was placed in a garden. The husband, and subsequent father, was required to cultivate that garden (*Gen. 2:15*). But this was just his initial task. His wife was to assist him in his *prime calling*:¹ to be fruitful, multiply, and replenish the earth, exercising dominion under God's immediate authority (*Gen. 1:26-28*). God could grant to man this extensive authority because God was the Creator and Sustainer of the earth. He told man that he could eat of every tree of the garden except one; God was letting the man and woman know in no uncertain terms that *He* dictates His own terms; man does not dictate his terms to God. He was informing the man of something else: *God has ultimate property rights* (*1 Cor. 10:26, 28*). Property is not an inalienable human right — it does not belong to individuals or to the state; it belongs to God. He can grant it to whomever He wishes. He has chosen to grant it to man, and ultimately to the godly. In fact, He has chosen to place man in the earth chiefly for this purpose — to steward the earth for His glory. This is the dominion commission, the foundation for the so-called Great Commission, the gospel commission (*Mt. 28:18-20*).

The gospel commission is necessary because man violated God's law. When man violated God's law he invited God's predicted judgment (*Gen. 3:16, 17; Rom. 6:23*). But God was indescribably gracious. He swiftly set into motion a plan by which man could be restored to his rightful place as God's heir (*Rom. 8:17*). We call this the covenant of grace.² This plan culminated in the substitutionary death and bodily resurrection of the Lord Jesus Christ. He was the new Adam; He succeeded in His probation where the first Adam had failed (*Rom. 5:12f*). Our Lord's reward, among other things, was the earth as His inheritance (*Psa. 2:8*). Christ is not only God of very God; He is the new Dominion Man (*Eph. 1:20-22*).

God's main objective, then, is to bring all things under the dominion of His Son, Jesus Christ (*Phil. 2:9-11*). The dominion commission is a principal means of meeting that objective. Whereas the first

Adam failed by his disobedience to fulfill the dominion commission, the second Adam, Jesus Christ, did not fail; the success of the dominion commission is secured by Christ.³ Godly man, therefore, has not been relieved of his task to exert dominion in the earth. The only difference now is that, because of sin, he must exert dominion by means of the redemptive medium of the Lord Jesus Christ (*Ac. 2:29-35*). The covenant of grace is the medium through which man is restored to his role as God's vicegerent and steward of the earth. The chief *end* of man is to glorify God and enjoy Him forever. But the chief *objective* of man is to exert dominion in the earth, under divine authority.

The Family

God has explicitly established three human institutions by which man is to honor God by exercising godly dominion. They are the family, the church, and the state. The family is central and most vital; the church is second to the family in divine purposes, but no less vital; the state, least important of the three, is nonetheless indispensable. The church and the state are necessary because of sin; they are inherently *redemptive* institutions. The family is a *pre-redemptive* institution. Had sin never entered the world, there would have been families, but no church or state — at least not as they are arranged in God's post-Fall order. This is another reason we know the family is the central institution in God's plan — it is not an inherently redemptive institution, though it does have a crucial role in the covenant of grace. To assert that the state or church takes precedence over the Christian family is to assert that grace trumps obedience; few conclusions could be more misguided (*1 Sam. 15:22; Rom. 6:1, 2*).

Each of these institutions — family, church, and state — maintains its own divinely established jurisdiction. Each has obligations and privileges denied the other. The family, for instance, amasses and transmits wealth and property from generation to generation (*2 Cor. 12:14*). The church administers

the sacraments, the visible keys of the kingdom of heaven (*1 Cor. 11:20f.*). The state wields the sword against civil law-breakers (*Rom. 13:4*). Ideally these three are independent, but cooperative, institutions. Strong families guarantee healthy churches and states. Strong churches undergird strong families and make the state's job easier. Healthy states protect family property and keep society free for the church's tasks. All three play a critical role in godly dominion, though the state is much less important than the family and church.

The Dominion Conflict

After the first family sinned, God promised, in effect, a New Dominion Adam (*Gen. 3:15*). He would exert dominion in the earth, but first He had to exert dominion definitively over sin. How? He would thus crush the head of the seed of the serpent. He would destroy sin before He exerted dominion. Why? Because it is not God's will for the ungodly to exercise dominion; it is God's will for the *godly* to exercise dominion. Why were Adam and Eve driven from the garden? The Bible tells us why. Because had they stayed, they could have eaten of the Tree of Life and lived forever (*Gen. 3:22, 23*). What is so objectionable about that? It is not God's intent for the ungodly to gain eternal life. It is not God's intent for the ungodly to execute the dominion commission while enjoying eternal life. The dominion impulse resides in every man — in the wicked no less than the righteous. The wicked exercise dominion in terms of their own perverse nature. The righteous exercise dominion in terms of their own *redeemed* nature. The righteous, not the wicked, will inherit the earth (*Ps. 37:9-11*). *God expelled Adam and Eve because it is not His design for covenant-breakers to gain eternal life and exercise permanent earthly dominion.* The course of history is a story of two warring factions of humanity — covenant-keepers, who exercise dominion in the name of our sovereign Lord, and covenant-breakers, who exercise dominion in their own name, or the name of some rival to God. The battle is always between dominionists — godly dominionists and ungodly dominionists. This is where the heat of the battle is. And godly families, in conjunction with godly churches, clash right in that heat of battle.

The Covenantal Course of History

The first Adam failed, but God resumed His work with man and man's dominion work by calling out godly families. The line of Abel, Adam's godly seed, represents that line. Cain killed Abel. It was the first murder and martyrdom in history. It was the first

external hostility between covenant-keepers and covenant-breakers. The covenant-breakers won that round. But they did not win for long. The covenant-breaking seed overspread and polluted the earth. So God decided to destroy that entire generation. He spared a covenant-keeping family, Noah's. After the universal Flood, Noah was charged with the same commission that Adam had been charged with. Why? *Because God's plan for man is to exert godly dominion in the earth.* God subsequently formalized this plan in preparation for the Ultimate Man, the Lord Jesus Christ. He did this by calling another family head, Abraham, and pledged him a covenant bond. If Abraham would obey His voice, God would grant him a religion, a seed, a land, and honor: God would be a God to him and to his seed forever; God would give him the land of Canaan for a possession; and God would bless all the families of the earth in him (*Gen. 12:1-3; 15:5; 17:7, 8; 22:17, 18*). Note carefully that the land promises are no less vital or certain than the cultic or seed promises. *There is no dualism in God's covenant promises.* That God would give Abraham a land was no less certain than that He would be a God to him and his seed. God's promises are not merely "spiritual." They are comprehensive — affecting all areas of life. Abraham's seed, we note in Galatians 3, is comprehended in Christ. All united to Christ by faith are Abraham's seed and heirs of the promises to Abraham. This means that all united to Christ are entitled to the Abrahamic promises: God will be a God to us and to our seed (*Ac. 2:38, 39*); He will give a land for our possession (*Rom. 4:13*); and He will bless all the families of the earth in us (*Mt. 28:18-20*). As Murray observes,⁴ Romans 4:13 expands the land promises to include the entire earth, and grants them to the seed of Abraham — Christ, and all united to Him by faith. The family of God — including the physical seed of covenant parents⁵ — is the seed of Abraham.

Covenant

The family is a covenant (*Mal. 2:14-16*). The church is a covenant (*1 Cor. 11:1, 2, 19-27*). The state is a covenant (*Rom. 13:1-7*).⁶ The family is the chief human covenantal institution. Why? It is through it that man comes into the world and first confronts the claims of the sovereign God (*Ex. 12:24-27; Ez. 16:8, 21*). The church, the second most important covenantal institution, assists the family with its task (*Eph. 1:1; 6:1-3; 1 Pet. 5:1-3*). Parents take baptismal vows for their children before elders who administer baptism before the witnesses of the congregation. The church bolsters the father's

authority in leading his family in the Faith. The state protects family authority (and its own authority) by suppressing crimes that subvert the family.⁷ The family, church, and state are each legitimate covenant spheres with distinct obligations.

As we examine the Scripture we note that it equates obedience with covenant faithfulness. In the Old Testament, the Jews were reminded to obey their God's commandments, that is, to stay faithful to His covenant. In the New Testament, the Holy Spirit places the law of God in our hearts so we can effectively obey that law. This is a dimension of the *new* covenant (*Heb. 8, 10*), operative no less in the Old Testament period.⁸ In the Bible, ethical obligation is always tied to concrete revelational circumstances: the covenant. The covenant always requires stipulations — note in Deuteronomy the mutuality of the covenant (*Dt. 26:17-19*): God sovereignly and willingly binds Himself in covenant love to His people. They bind themselves in allegiance to Him. He promises to be their God and protect and bless them; they pledge to own Him as their God and obey His voice (the commandments of His word); this mutual covenant obligation is visibly reinforced at every Christian baptism and communion.⁹ If Christians are faithful to the covenant stipulations, they will amass wealth, that is, property. By wealth we do not mean money, which is simply a medium of exchange, but *property*, which money can purchase. The acquisition of property is a reward for covenant faithfulness.

Property

Faithful families therefore work to possess property. As Rushdoony notes of land ownership:

We are accustomed to thinking of land ownership as either "private," i.e., individually owned, or state owned, i.e., socialism. The Bible gives us a different standard. Land in the Bible was allotted to families. It was community property. The individual head of a family was thus regarded as a trustee whose duty it was to preserve what he had inherited from the past, improve it, and pass it on to the future.¹⁰

With rare exception, it is not the responsibility of the church to finance the family. For instance, the church should care for widows and orphans who have no family to provide for them (*1 Tim. 5:9-11*). But it is the family that is *first* responsible. Why? Because, for the most part, *the family monopolizes property*. The church should not monopolize property. It should use the tithes and offerings it collects to support its teachers (Levites) and advance the kingdom of God in the earth. The state may seize

only enough money from families to provide them the protection from external evil that the Bible requires of the state (*Rom. 13:1-6*). The state may not redistribute wealth to the needy. In any case, to take as much as a tithe from its citizens borders on tyranny (*1 Sam. 8:6-18*). Any state that seizes more than a tithe is a tyrannical state. It blatantly attacks families, who monopolize wealth.

Why does the state routinely overtax its citizens? Because it has no independent means of generating wealth. The modern state must cannibalize the wealth of its own citizens to marshal its messianic designs in programs like universal health care, Medicare, Social Security, Head Start, state welfare, ADC, the National Endowment of the Arts and the Humanities, state universities, national parks, and hundreds more. The state cannot generate wealth, so it must seize wealth.

Families should work to amass wealth, as much as legitimately feasible. Why? Not to consume it on their own lusts, but to secure intergenerational kingdom advancement. Knowledge is power — but so is wealth. You have heard of the Golden Rule — he who has the gold makes the rules. There is a lot of truth in that maxim. For Christians, wealth means more property, and more property means stronger families who use the property to advance the kingdom of God. This is easy to demonstrate. Just think of so-called property rights versus so-called free speech rights.

Liberals are constantly talking about free speech, but few people understand that free speech presupposes property.¹¹ If I speak on the sidewalk, I am only allowed to speak there because the state which seizes wealth to build sidewalks says I can speak there. Within reason, I can speak freely on the TV, and radio, and in newspapers, but only if property owners permit me. I can speak freely in the house or car I own. Because Chalcedon values my writing, they pay me every month to speak freely to at least 6,000 people. I don't own the *Chalcedon Report*; the foundation does. I have the liberty of free speech because somebody who owns property permits and pays me to speak freely.

You see, *speech really isn't free after all*. Somebody has to pay for the property whereby the speech can be disseminated. This is why so-called property rights are more important than so-called free speech rights.

What does this mean in the context of advancing the kingdom of God? It means that *if we want to advance the kingdom, we need to obtain more wealth*. Think of our brothers in China today. They are

suffering for their faith at the hands of a cruel, atheistic regime. But we must understand that if Christians in China one day amass great wealth, the state will find it increasingly hard to persecute them (although a decline in persecution would probably come first). Why? Because family wealth is always a competitor to civic tyranny. Wealth means property, and the state needs property to exist. If the state meets up with a large sector of its citizens that value godly family dominion more than a large state, it will find it difficult to remain large. Of course, it can seize their wealth by force; this is a favorite Communist ploy. But this scenario is vitally impossible if much of the community is Christian and *also* wealthy. A majority of Christians with great wealth who use it to advance the kingdom can purchase safeguards against a tyrannical state. Wealth cannot buy everything, but it can bankrupt a tyrannical state. The fundamental factor is not the wealth, but the prudent use of the wealth by the people of God.

Understand, therefore, that as Christians amass wealth, *they amass power, and thus greater means and platforms for speech.* And greater speech means greater freedom to preach the gospel. If dominionist Christians own many or most of the radio, TV, periodical, and electronic outlets, they can preach the gospel pervasively. Not only so, but if they own great segments of the economy, they can legally, peacefully, and morally inhibit the message of evil. Remember that speech depends on property. The more property Christians own, the more they disseminate that message and stifle the Devil's message. We become the head and not the tail — we lend to the unrighteous who are indebted to us and who become our servants. The wicked will fear us, and we will rule over them (*Dt. 28:7, 10, 12, 13; 30:7*). We will not persecute them, but treat them fairly under God's law (*Ex. 22:21*). Nonetheless, we will rule over them, economically, and in every other way.

Pietists gag on the scenario I have just described. They think it sounds "triumphalistic." But if you think about it, you will understand how holy, peaceful, and life-giving it is. As God's people obey Him from generation to generation, He blesses them materially. As He blesses them materially, they obtain more property which they use to advance Christ's kingdom. This leads to greater obedience and exponential blessings promised in Deuteronomy 28. As they gain property they gain additional wherewithal to preach the gospel and legitimately, peacefully subordinate God's enemies. They increasingly become the head, and not the tail. They rule the earth under God's authority just as God designed.

Secularists portray us as politically ambitious. They hint that we want political power so we can "take over" the country so we can persecute people who disagree with us. Nothing could be more slanderous and hypocritical. In the first place, secularists have *already* "taken over" the country and *already* persecute Christians. We don't want to return the favor. We don't want the civil government to make people better Christians; it is the secularists who need the civil government in order to make people better secularists — they do it in government schools every day. We have a sovereign God; they have a tyrannical civil government. We believe in dominion by obedience; they believe in dominion by tyranny. We exert dominion lawfully; they exert it unlawfully. When our godly heirs one day pervade the earth, they will have accomplished their dominion — or, I should say, God will have accomplished His dominion in them — by peaceful, lawful, Biblical means, not by extortion or revolution. One aspect of that means is the legitimate accumulation of wealth. We accumulate wealth by obedience to God's law and employ the wealth to advance Christ's kingdom.

The legitimate acquisition and proper use of wealth and property is a principal means of executing the dominion commission.

Today, why is the kingdom of God underfinanced? There are two main reasons. First, because God's people have been disobedient. They lack wealth often because they are antinomian (*Dt. 28:16f.*). For instance, they refuse to tithe, thus incurring God's judgment (*Mal. 3:7-10*). They hate God's law, so God impoverishes them. Second, they tend to look at poverty as somehow inherently virtuous; this is just as foolish as those who look at wealth as inherently evil. They are afraid of money, though they envy those who have it. This is just backwards, since wealth is not a sin, but covetousness *is*. Certainly, not all poor people are ungodly, nor all rich godly; but intergenerational obedience produces intergenerational wealth, just as intergenerational disobedience produces intergenerational poverty. According to Proverbs 11:31 and Galatians 6:7, 8, man is rewarded or judged not only in eternity but also in history. Wealth and poverty are two aspects that reward and judgment.

Conclusion

What does all this teach us? First, that Christians should abandon their false, pietistic view of wealth and property. They should examine carefully the

Biblical teaching on these issues, like the market, theft, debt, tithe, interest, and capitalization. These are not somehow “less spiritual” than the doctrines of justification, the church, and the Second Advent; they are worthy of examination in their own right, and they should be implemented by Christians no less than any other Biblical commandments should be. The Bible does contain numerous warnings to the wealthy (*Mk. 10:23-27; 1 Tim. 6:6-10*). Man is not to love wealth for its own sake (*Prov. 23:3, 4*). He is not to use wealth to oppress the poor (*Jas. 2:6*). He is not to boast of his wealth (*Rev. 3:17*). He is not to place faith in his wealth (*Lk. 12:15-21*). He is to use his wealth to help others (*1 Tim. 6:17, 18*). The sin is not wealth itself, however, but the misuse and abuse of wealth. Wealth is like power, sex, and fame — it is not evil in itself, but can be easily misused.

Second, families should strive to create and preserve wealth and property. Family businesses and investments are not just an excellent idea — they are essential for the long-term advancement of the kingdom of God. Families must perceive that *they are God’s central custodians of wealth in the earth*. Their obligation is not merely to provide for children and aged parents. It is to obey the Scriptures so as to acquire wealth.

Third, Christians should actually employ their wealth to advance Christ’s kingdom in the earth. This is the function of much of the tithe. It was given to Levites, who had no inheritance, but served the Lord in teaching ministries. There are no Levites as such today, but there are Levitical ministries. Chalcedon is one. Sound churches and Christian organizations are likewise Levitical ministries. We should use our wealth compassionately. We are commanded to be charitable. But if we lack wealth, it is hard to be charitable too extensively or too often. Acquiring wealth means greater opportunity to obey in caring for the poor and oppressed, and finance greater kingdom advancement. Those who lust for poverty are really lusting for a *greater opportunity to disobey*. Wealth should be employed to advance the kingdom; it is a dominion-extending mechanism.

We can now recognize the direct relation between wealth and gospel. The more wealth that godly families acquire, the more opportunity we will have to preach the gospel. And the greater opportunity to preach the gospel, the more widely God will advance His kingdom. Therefore, let us be in the business of *business* — of creating and acquiring wealth. Let us be diligent stewards, who do not hide our wealth in the earth, but capitalize it (*Mt. 25:14-20*).

In this manner, no less than in prayer, evangelism, and charity, we advance the kingdom of God.

¹Rousas John Rushdoony, “The Doctrine of Marriage,” in ed., Elizabeth Fellserson, *Toward a Christian Marriage* (Vallecito, CA, 1972), 10-17.

²Louis Berkhof, *Systematic Theology* (Grand Rapids, 1941 ed.), 262-264.

³Loraine Boettner, *The Millennium* (no loc., 1957).

⁴John Murray, *The Epistle to the Romans* (Grand Rapids, 1959, 1965), 1:142.

⁵Andrew Murray, *How To Raise Your Children for Christ* (Minneapolis, 1975).

⁶Charles S. McCoy and J. Wayne Baker, *Fountainhead of Federalism* (Louisville, 1991), 43f.

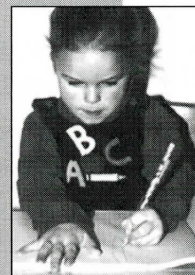
⁷Rousas John Rushdoony, *Institutes of Biblical Law* (no loc., 1973), 394-401.

⁸Robert S. Rayburn, “The Contrast Between the Old and New Covenants in the New Testament,” unpublished dissertation, University of Aberdeen, 1978.

⁹James Bannerman, *The Church of Christ* (Edmonton, Alberta, Canada [1869], 1991), 8-12.

¹⁰Rousas John Rushdoony, *Systematic Theology* (Vallecito, CA, 1994), 2:972

¹¹David Boaz, *Libertarianism: A Primer* (New York, 1997), 66.



Prepare your Child for college ... and beyond!

*With Covenant Home you
get far more than just
a stack of books!*

You benefit from:

- A Complete, K-12 Curriculum
- Individual Subject Modules
- Prepared Test Sets With Keys
- Day-by-Day Scheduling
- Grade Auditing Services

Your children benefit from:

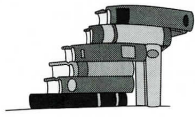
- A Worldview With a Proper Focus on the Sovereignty of God
- A Solid Academic Foundation
- Development of Biblical Thinking
- Lasting Study Habits Such as Note-taking and Outlining Skills

Covenant
Home
Curriculum
PO Box 257
Sussex, WI 53089

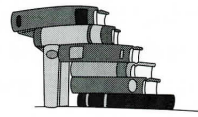
(800)
578-2421



Visit us on the Internet! www.covenanthome.com



Books and Things



By Rev. P. Andrew Sandlin

1 Virginia Postrel's *The Future and Its Enemies* (Touchstone Books: New York, 1998) redraws the socio-political boundaries by creating new categories of classification. Postrel, editor of the preeminent libertarian magazine *Reason*, furnishes a profound tool for socio-political analysis. She suggests that the categories of Right and Left are gradually becoming obsolete. They are being replaced by what she terms the visions of *stasis* and *dynamism*. Stasists, in simple terms, fear and oppose progress. They come in two forms. First, there are the *reactionaries*, who look longingly at the recent past and oppose any change that would threaten it. This would include the Russell Kirk-type conservatives as well as the Southern Agrarians, who want to stay close to the land and oppose effects of free-market progress that threaten an agrarian society. Then there are the *technocrats*, liberal statisticians who do not oppose progress as such, but want to harness it by means of the state.

Dynamists, by contrast, support the spontaneous progress of individuals, what Mises would have termed "human action." While they endorse great respect for the past, dynamists do not idealize it, knowing, among other things, that the past itself constituted a particular point of progress. Further, dynamists resist technocrats' commitment to statist centralization. Dynamists believe that individuals, by means of experiment and trial and error, discover the most effective ways of dealing with life and its problems.

What Postrel terms the dynamist division harmonizes remarkably with Christian postmillennialism. Christian postmillennialists believe in the gradual progress of the kingdom of God. Unlike pagan classicists, we do not support a static world. Our faith propels us to progress in every area of life: family, church, knowledge, technology, and so forth.

2 Robert Nisbet has arguably been the leading conservative sociologist of the past century. His principal concern was with the issue of community, how men create it and live in it. His seminal work is *The Social Philosophers: Community and Conflict in Western Thought* (Thomas Y. Crowell: New York, 1973). In this wide-ranging and deeply learned book, Nisbet describes the six main types of community that man has forged: the military community, the political community, the religious community, the revolutionary community, the ecological community, and the plural community. He documents how destructive the military community is to the life of most other communities — except, of course, the revolutionary and political communities. Revolutionary communities, in fact (and one thinks immediately of the

French and Russian Revolutions) unite the military and political communities — they incorporate into the state the leading characteristics of the military community, *i.e.*, the militarization of all of life. Nisbet rightly suggests that the religious community is the most fundamental and far-reaching of all human communities. He correctly recognizes that the Renaissance weakened the bonds of the religious (specifically Christian) community, which was later virtually destroyed — at least in its wide, social aspects — by the political community. A brief note such as this cannot do justice to this profound work. Please get it and read it.

3 Richard B. Gaffin's *Resurrection and Redemption: A Study in Paul's Soteriology* (Presbyterian and Reformed: Phillipsburg, NJ [1978], 1987) relies heavily on the "redemptive-historical" method popularized by Geerhardus Vos of Princeton Theological Seminary (1893-1932) and presents a carefully researched exegetical

case for rethinking the role of Christ's resurrection and Pauline soteriology. Gaffin is convinced that Reformed theology until Vos emphasized the role of the death of Christ in individual soteriology (one's salvation) to the relative neglect of the doctrine of Christ's resurrection. More funda-

mentally, Gaffin insists that the marked emphasis of the Reformed on the *ordo salutis* (order of the individual's salvation) greatly misses the mark of Paul's theology and teaching. Gaffin presents a tight exegetical case that Paul's overwhelming concern was to communicate to his hearers and readers the efficacy of Christ's great redemptive complex — particularly His death and resurrection. The whole notion of the *ordo salutis* — the precise sequence of and relationship between justification, regeneration, sanctification, adoption, and so forth — were not the forefront of Pauline theology. Gaffin rightly recognizes (as has Alister McGrath) that the doctrine of justification by faith, so critical to Reformation soteriology, was not at the center of Pauline preaching and soteriology. Rather, justification was one crucial soteriological facet resulting from union *with the resurrected Christ*. It is the latter, according to Gaffin, on which Pauline soteriology hinges:

Not justification by faith, but union with the resurrected Christ by faith (of which union, to be sure, the justifying aspect stands out perhaps most prominently) is the central motif of Paul's applied soteriology (132).

Nisbet rightly suggests that the religious community is the most fundamental and far-reaching of all human communities.

In Gaffin's thesis, Paul does not see the traditional facets of the *ordo salutis* (regeneration, justification, sanctification, and so on) as separate, sequential facts, but as different facets of a single resurrection-soteriology. It is union with Christ, not the *ordo salutis*, that is important to Paul.

The redemptive-historical method often sees the Old Testament and its application today in an exclusive matrix of Christ's redemptive complex. While, to be sure, all revelation is to be read in terms of the entire canon, the redemptive-historical method seems to transform the Old Testament into a Christological-typological prelude to New Testament revelation, not permitting the Old Testament to stand as a binding revelation in its own right. This is a grievous error.

Nonetheless, the redemptive-historical method can be credited with turning renewed attention to the great redemptive acts of history on which all existential salvation must be erected. After all, the fundamental issue of Biblical soteriological investigation today is how the great redemptive events two thousand years ago become efficacious in the modern world. Gaffin's thesis answers this question most persuasively. For a fuller evaluation, see http://www.chalcedon.eduredemptive_historical_interpretation.htm.

4 Ramsay MacMullen's *Christianizing the Roman Empire* (New Haven and London: Yale University Press, 1984) attempts to answer one basic question: "How did the church [of the patristic era] come to prevail over all rival cults, so as to become the dominant presence among religions of the [Roman] Empire?" (72). His main answer, which is as unsettling to many modern orthodox Christians as it is to anti-supernaturalistic liberals, is that evidence of clearly supernatural and miraculous acts by God persuaded large numbers of pagans to become Christians. Justin, Tertullian, and Cyprian all gave evidence of widely attested power of God in the performance of exorcisms (27). What is particularly fascinating about this is that each of them challenges skeptics to examine the witnesses, for all too many had observed these exorcisms for them to be simply the fabrication of Christians. MacMullen states: "[T]he unique force of Christian wonder-working that does indeed need emphasis lies in the fact that *it destroys belief as well as creating it* — that is, if you credited it, you had then to credit the view that went with it, denying the character of God to all other divine powers whatsoever" (108-109, emphasis in original). Throughout his work, MacMullen notes that one unique fact of Christianity was its *exclusivism*: It did not offer a new god to the ones pagans already embraced; it demanded the renunciation of all gods in favor of the One True God. The widely attested miracles of that God contributed mightily to the Christianization of the Roman Empire.

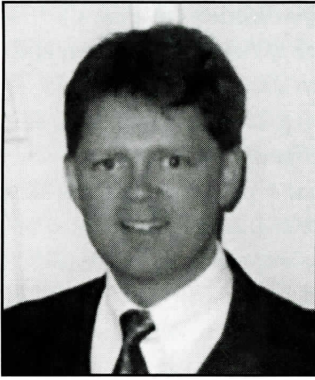
5 Covenant Media Press, 4425 Jefferson Avenue, Suite 108, Texarkana, AK 71854, (800) 553-3938, www.cmfnow.com has recently released two fine books on

eschatology: Greg L. Bahnsen's collections of essays, *Victory in Jesus: The Bright Hope of Postmillennialism*, and Kenneth L. Gentry, Jr.'s *Perilous Times: a Study on Eschatological Evil*. The late Greg L. Bahnsen, as well as Gentry, both employ the preterist approach to eschatology, that is, the idea that a great many of the New Testament prophecies were fulfilled in the destruction of Jerusalem in A. D. 70. Both works are uncompromisingly postmillennial and herald a new wave of victorious eschatology vanquishing the pessimistic eschatologies that dominated the twentieth century.

6 Jaroslav Pelikan's *Development of Christian Doctrine: A Historical Prolegomena* (New Haven and London: Yale University Press, 1969) is in many ways an introduction to his five-volume *magnum opus*, *The Christian Tradition: A History of the Development of Doctrine*. Pelikan is probably the leading church historian of the twentieth century. He first discusses "The Problem of Doctrinal Development." Many Christians simply do not recognize that while the Bible itself has not changed, the church's beliefs *about* the Bible have developed organically over time. Pelikan, interacting with John Henry Newman's *An Essay in the Development of Doctrine*, lays excellent groundwork in showing what doctrinal development is all about. In part 2, "Doctrinal Development of Patristic Theology," he addresses the development of doctrines such as Original Sin, Mariology, and the Filioque. Like all of Pelikan's works, it bears the marks of profound thought, impeccable documentation, and cogent argument.

7 Theodore Letis' *The Ecclesiastical Text: Text Criticism, Biblical Authority, and the Popular Mind* (Philadelphia and Edinburgh: The Institute for Renaissance and Reformation Biblical Studies, 1997, 6417 North Fairhill, Philadelphia, PA 12126) gathers the author's previously published scholarly essays arguing for the priority of the *Textus Receptus* of the Bible. Letis stands within the stream of nineteenth-century Anglican luminary John William Burgon and twentieth-century Van Tilian Reformed textual critic Edward F. Hills. Like his forebears, Letis holds that an ecclesiastical consensus should be given heavy (perhaps the heaviest) weight in assessing different manuscript traditions. Letis is the preeminent scholarly defender of the *Textus Receptus* today, and his work deserves careful examination.

An ecclesiastical consensus should be given heavy weight in assessing different manuscript traditions.



Systematic Diversity: A Key to Preserving Covenantal Wealth

By Gerald Tittle

Our gracious Heavenly Father has liberally distributed to all of His covenant children great wealth consisting of His law, the breath of life, His thorough redemption in Christ, and the bountiful resources of His earth. From these magnificent resources, we, as God's covenant people, receive true knowledge, true righteousness, true holiness, families, and, of course, our material estates, all of which compose our covenant wealth. Through these God-given, intangible, and tangible components of wealth, we can retain and increase that covenantal wealth which we possess.

Since wealth includes more than financial resources, covenant wealth retention requires a broader perspective than that of diversifying a mutual fund portfolio. Solomon the king — the wisest, wealthiest, and most glorious and influential king who has ever ruled on this earth — was a foremost expert in acquiring and preserving wealth. He was a multifaceted man, possessing a plethora of knowledge, wisdom, skills, and interests. His Ecclesiastes reveals that he knew how to retain wealth in all of its forms. Most striking, however, is Solomon's teaching in Ecclesiastes 11:1-6 regarding diversification. Among other things in this passage, Solomon taught the covenant community that diversification mitigates life's known and unknown variables (risks), enabling the elect to retain their covenant wealth.

In Ecclesiastes 11:1-6 (my translation from the *Biblia Hebraica Stuttgartensia* Hebrew text), Solomon presents his diversification principle as systematically encompassing every area of life. I, therefore, refer to it as "systematic diversification":

¹ Send your bread upon the face of the waters, for after many days you will find it. ² Give a portion to seven and also to eight, for you do not know what misery may come upon the land. ³ If the clouds are full, they release rain upon the land, and whether the tree falls to the south, or whether [it falls] to the north, in the place where the tree falls, there it will fall earthward. ⁴ One watching wind will not sow, and one looking at the clouds will not harvest. ⁵ Just as you do not know what

is the path of the wind, [or] as bones fill the womb, so you cannot know [the] work of God, who works the all. ⁶ In the morning, sow your seed, and at the evening do not let your hand rest, for you do not know which will succeed, whether this or that, or whether both of them will do equally well.

First, this robust passage in no way teaches about our giving to charity or about someone starting a church missionary program to which someone else must contribute. To the contrary, the ancient Hebrew reader would have understood "sending forth bread" in verse one as a *maritime* term denoting ocean-oriented commerce. On one hand, sea-going trade was very risky; but on the other hand, it was very, very profitable. Maritime trade bore the risks of ships being destroyed by storms, of sinking due to poor maintenance or fire, of being robbed by pirates and/or mutiny, and of delivering spoiled goods to their destinations due to their long journeys. Solomon exhorted men to send their goods on seven ships, or perhaps on eight, in order to diversify their labors and investments, to reduce their risks of loss, and to maximize their long-run returns. Solomon added in verse three that one was to diversify his labors and investments while managing both the known variables of life (rain clouds usually bring rain) and the unknown variables of life (a falling tree will fall somewhere, but where?). For us to apply his wisdom of diversification, we, as a covenant community of faith, must systematically diversify our knowledge, our vocational skills, and our estates.

Our knowledge and wisdom begin with the fear of God. From that foundation, we should diligently seek to learn as much about as many fields of study as opportunity and resources afford us, and we must refuse to be narrow, restricted, or confined in our learning. For example, we should add to our understanding the knowledge of rhetoric; resource management; bearing rule over families, churches, and civil governments; theology; and the trading of our skills, capabilities, and products for that which

increases our wealth (money or other tangible or intangible assets). Possessing a broadly diverse and true knowledge base affords us many options for obtaining and retaining covenantal wealth. A narrow or false knowledge base (e.g., debt is “always” bad, charging interest is “always” a sin, building an estate is “worldly”) can sabotage and eat away at covenantal wealth. Such a broad and true knowledge base is one of the notable characteristics of prominent Reformers, especially of Calvin. All of the Reformers were multifaceted men and not specialized theologians only. Furthermore, many early American, Reformed elders pastored churches while managing general stores, practicing medicine, and teaching in village schools.

This leads us to Solomon’s clear implication that we must possess a diversified, *vocational* skill base in order for us to reduce the risks of losing our covenantal wealth. I believe that Solomon encourages us to possess at least two marketable, moneymaking skills (*Ecc. 11:6*). The more narrow one’s skill base is, the more one risks the reduction of his wealth. Even today’s large information technology firms, such as Microsoft and Cisco Systems, buy many diversely skilled firms, thus expanding their portfolio of marketable services and products and increasing and preserving their shareholders’ wealth.

In addition to knowledge and vocational diversification, we must also diversify our financial estates, which requires us to understand and to invest in many markets (“seven ships, or eight”). More importantly, we must impart this concept of diversification to our children and our children’s children, or else future generations will lose that which we build now. Ensure that *their* knowledge, vocational skill sets, and estates are diverse. Furthermore, we should be fruitful, and, God willing, should bear many children, reducing our risk of dying without heirs to continue managing our covenantal wealth. If we have only one child, and if that child were to die, God forbid, we greatly risk our wealth being scattered to the wind. Abraham well

understood this concept of wealth preservation through heirs (*Gen. 15:1-5*).

Risks should not paralyze God’s people with fear. Ecclesiastes 5:4, 6 warns instead that we mitigate those risks through diversification. Are you fearful of losing your estate because of wealth-destroying risks? Welcome to life under the sun. We can never eliminate our risks of failure and/or loss. We can only identify those risks and lessen them as much as is possible through systematic diversification.

We can clearly deduce that Solomon sees systematic diversification as key to preserving covenantal wealth. Be multifaceted! Learn and master many skills, several disciplines, and various estate-building strategies. Systematic diversity will increase the probability of your increasing and retaining the covenantal wealth for which you and your fathers have labored and which your gracious Heavenly Father has bestowed upon you.



Gerald Tritle, his wife, Jennifer, and their three children reside in Springfield, Ohio where he pastors Springfield Reformed Presbyterian Church. He holds an MDiv. and an MBA and is a Senior Technology Analyst with an information technology firm in Dayton, Ohio. He can be contacted at Tritle2000AD@aol.com.

PASTOR SOUGHT

The Jupiter Presbyterian & Reformed Covenant Church is seeking a full-time pastor with the following qualities:

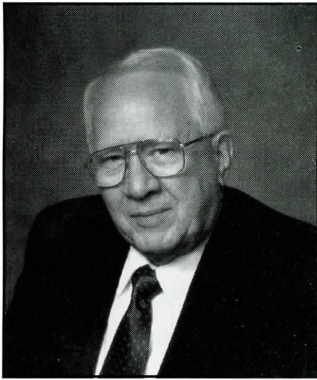
- In agreement with the Chalcedon principles of Christian Reconstruction
- Ability to make application of the Word to our culture - a Kingdom builder
- In-depth understanding of Scripture in general and Reformed doctrine in particular
- Ability to teach and preach - Seminary training not required
- Pastoring abilities and willing to counsel (limited)

We are a small Reformed congregation located in Jupiter, Florida (Palm Beach County) committed to the Christian Reconstruction movement and are looking for a pastor with a compatible background and teaching emphasis.

If you have an interest or know someone who does, please call Elder Ron Bull at (561) 745-2429 or Elder Lou Poumakis at (561) 625-6146.

We Are Now Accepting Classified Advertising!

Classified ads are priced at \$7.25 per line with a minimum charge of 4 lines. No special fonts or highlighting are available. All ads are subject to the approval of Chalcedon, but ads appearing do not necessarily imply the publisher's endorsement. Direct inquiries and submissions to Susan Burns, Chalcedon Report, P.O. Box 158, Vallejo, CA 95251; phone/fax (209) 532-7674, e-mail sburns@goldrush.com.



Family Wealth Words

By Rev. C. L. "Smoky" Stover

The city was Los Angeles. It was Al Gore's party. Two people, neither named Gore, openly rather than subtly, made it their party, too. A pre-party Reuters News report informed us that one of those individuals expected to raise as much as four million dollars for her cause. The other expected to raise additional multiple millions for his library. The two individuals, of course, were William Jefferson Clinton and Hillary Rodham Clinton.

Tell me: Do you think those two individuals have influenced culture? Do you think those multiple millions will be used to influence culture? You had better believe they will, sadly! The question of the moment is this, "How do they get such large amounts of money?" Answer: *They ask for it.*

The point is, the movers and shakers in God's kingdom must learn that they must ask for money. And the citizens of God's kingdom, each of us, must not only become accustomed to being asked, we must become accustomed to making significant investments in kingdom work.

The future work of Chalcedon and Christian Reconstruction mandates the development of Christian cultural leaders. The future will cost us dollars. Let's face it. It will cost us a lot of dollars because we have a lot of work to get done. Those are God's dollars, really, to do God's work.

Paraphrasing my mentor, "Money may not be everything in the cause but at least if you take care of the money first, you can do the rest of the business effectively."

So think with me for a moment about money.

My readers who are from an environment of the Reformed faith, and many of you are, have often heard this expression, "God saves His people in the line of generations." That is true. This is also true, note it well: "God makes His people wealthy in the line of generations." That has to do with you, in your generation, with God's blessing, within the bounds of God's law-word, consciously creating wealth.

Further, not only does it have to do with your creation of wealth, it has to do with the preservation of wealth within covenant families and the transferring of that wealth to the next generation to be used in the creation of increased wealth and its preservation and the transferring of that wealth to the next generation to be used in the creation of wealth to the next generation to be used in the creation of increased wealth, and the such like in a continuum.

Note carefully three words concerning family wealth. Ponder them. Remember them. They are *creation, preservation, and transfer*. God makes His people wealthy in the line of generations. Why emphasize that?

This is reason number one: Christian Reconstruction is neither dead nor dying. Christian Reconstruction is not just a movement. It is a movement on the move gaining momentum at an accelerating rate. This is not the last generation of Chalcedon. This is not the last generation of Christian Reconstruction. Chalcedon's agenda will not be consummated in our generation, nor in the generation of our children, or our children's children. In other words, ours is a multi-generational agenda, a multi-generational task of exercising godly dominion.

Multi-generational exercise of godly dominion is funded as God makes His people wealthy in the line of generations and as in the line of generations that wealth is preserved and transferred within covenant families.

Certainly, our work can use more dollars right now, today, this month. But I assure you, we do not ask you to give out of some desperate need to rescue the sinking ship of Chalcedon. No, just the opposite. We ask you out of our success. We ask you to participate in the perpetuation of our success. God has so blessed us with effectiveness and success that opportunities to expand our ministry are multiplying beyond our financial capacity. It is out of God's blessing of success that Chalcedon's needs are increasing. Beyond the dollars of today, there are the dollars of tomorrow. That is why we present the

three-word concept of family wealth creation, preservation, and transfer.

So few of us really understand the workings of money, the creation of wealth, the preservation of wealth, and the generational transfer of wealth. I remember the words of one of my trainers, "To create wealth you must either have people working for you or money working for you." I have learned since then that no one has too little money to start having some money working for him. Maybe not much, not at first, but at least some. I wish I had learned that when I was younger.

Further, no person is too young to begin a plan of family wealth creation, preservation, and transfer. Because ours is a multi-generation task, we ask our Chalcedon friends to begin now to participate in a plan of multi-generation family wealth creation, preservation, and transfer. Because such a plan "requires family wealth counseling," and as a service to you and to Chalcedon's present and future opportunities, Chalcedon is prepared to help you with your personalized family wealth plan. We solicit your participation with us.

Chalcedon is engaging the services of a splendid, Christian, father-son team, a team specializing in family wealth creation, preservation, and generational transfer. Their knowledge of money and its workings, their research, their knowledge of financial instruments, their circle of financial influence is impressive as is the history of their work with their clients.

Their expertise in applying their knowledge and experience to individual situations is equally impressive: applying it to your situation whether you are young or a senior citizen, single or married, have sizeable assets or not so sizeable. And yes, they are accustomed to working with sizeable assets like multi-million dollar holdings, high-income, high net-worth clients, as well as those still moving toward that level. They work with self-employed, with professionals, with industrialists, with CEOs, with wage earners, with people just like you.

I use the expression, "Their expertise in applying their knowledge and experience to individual situations is equally impressive." I assure you not all people in their profession do that. Too many would-be family wealth counselors offer a one-size-fits-all type of counsel. Beware of them.

For example, I went into the men's clothing store the other day to buy a belt. The sales person asked, "What size?" Suppose I had answered, "Oh, Vince, you know, like just give me the one-size-fits-all belt." Or suppose one of you ladies goes into a Nordstrom's to buy a blouse. To the sales clerk you

say, "Oh, just give me any one-size-fits-all blouse." No, no. We don't do it that way, do we?

Beware you do not commit either your future financial well-being or that of your future generations to that kind of counselor. That is why Chalcedon chooses to connect you with family wealth counselors possessing expertise in applying extensive knowledge and years of experience to individual situations, why we choose to connect you with counselors who can show you legitimately creative ways to plan, to give more than you would ever expect to charities like Chalcedon, yet still transfer as much or more wealth to your heirs. For your benefit and for the benefit of the kingdom, you will be learning more about this as you read forthcoming issues of the *Chalcedon Report*. We do desire to engage in mutual helpfulness for the financial health of your future, your children, your Chalcedon.

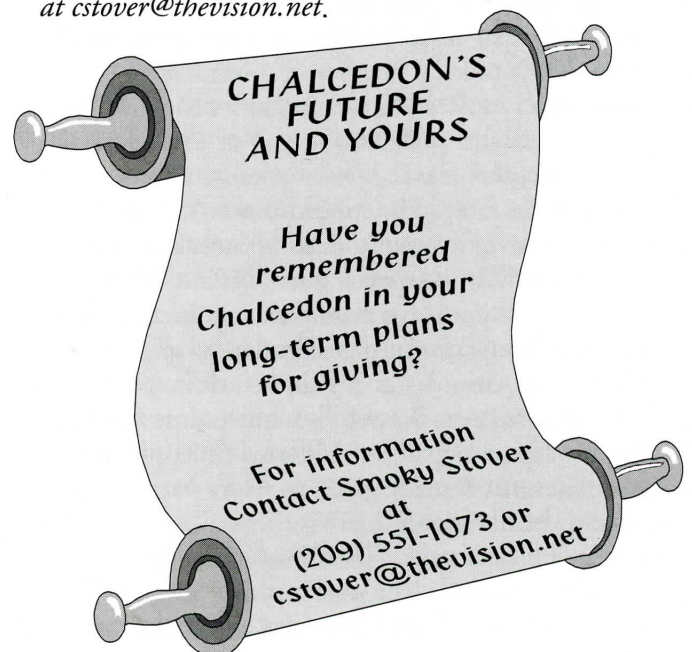
God creates wealth in the line of generations that the multi-generation task of Christian Reconstruction and cultural leadership may continue in the prosperity of effectiveness with which God has already blessed us.

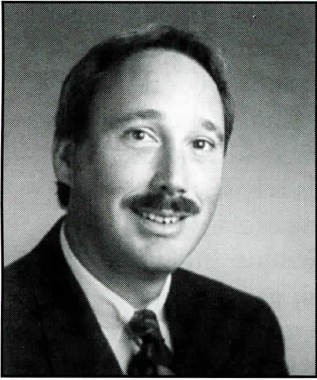
FAMILY WEALTH CREATION
FAMILY WEALTH PRESERVATION
FAMILY WEALTH TRANSFER

And, oh yes, include Chalcedon in your plans!!



C. L. "Smoky" Stover, long-term pastor of Reformed Heritage Church, Modesto, CA, now interim pastor, also interim pastor of Reformed Heritage Church, San Jose, CA is a Trustee of the Chalcedon Foundation and the Foundation's Secretary-Treasurer. He can be reached at cstover@thevision.net.





Humanism Hiding Under The Doctrine Of Grace

A Biblical response to Philip Yancey's
What's So Amazing About Grace?

By Craig R. Dumont

The greater American Christian church is a mess. When dealing with the problems and challenges of the day, for the most part, the church is irrelevant and tends to prefer obscurity. Although the church claims to have a monopoly on “life-changing” truth, the sad fact is that no one really believes it anymore.

This condition was driven home the other day when my sister asked me about a chapter in a book I had bought my mother for Mother's Day. It was a book by Philip Yancey titled *What's So Amazing About Grace?* I had purchased it at the recommendation of a preacher whom I regard highly (the last time I give a book “blind”).

The chapter my sister inquired about dealt with the Christian response to homosexuals. In it, Yancey tells the story of how a good friend of his, Mel White, left his wife and children to become “whole” (his description, not mine) in a relationship with his homosexual lover. Yancey, trying to prove some bizarre point concerning “grace,” tells his friend he doesn't agree with his choice but that he'll continue to be his friend *unconditionally* — despite the fact that the Bible unequivocally demands “you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (*1 Cor. 5:11*); *in other words, God commands us to act conditionally!* In fact, so unconditional is Yancey's friendship, he even attends a mass homosexual rally in Washington as White's special guest. When White asks Yancey to support his ministerial ordination into the Metropolitan Community Church (a “gay” church denomination), Yancey finds it difficult to say no (although he does, thankfully), but points out that this teaches him much about “different” people, for surely it takes much more grace on Mel's part to continue to be his friend than vice versa.

Further, Yancey attacks Christians for being so tough on homosexuals (the new in-thing among Christian celebrities: bash Christians and make them the source of all the worlds evils and show how we're

always to blame for people rejecting Christ and the truth), claiming he has “met celibate, non-practicing homosexuals who wish desperately that another church would welcome them, but have found none.” Now, it may be true that the church is, and has good Biblical reason to be, tough on homosexuals, but I've rarely encountered churches that haven't done all they possibly could for those who truly are seeking God's deliverance. But with Yancey, if the church continues to preach that homosexuality is a sin, but need not continue in that sin, we are part of the problem. He “learned” from “Tony Campolo, a high-profile Christian speaker . . . that homosexual orientation is ingrained and almost impossible to change.” Why a Christian would base their beliefs on humanistic thought (and Campolo is the leading “humanist” Christian in the spotlight today) rather than God's Word is difficult to imagine. Paul, in 1 Corinthians 6:9-10 lists quite a few sins — not just homosexuality — that lead to hell, but in verse 11 he assures them of the power of Christ in securing their salvation: “And such were some of you [homosexuals and sodomites, among other things]. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”

While the best a humanistic Campolo (and Yancey, as he's now “learned” by imbibing from the humanistic fount) can hope for is that “homosexual Christians” will remain celibate (“He holds up an ideal of sexual celibacy”), the truly Christian teaching and belief is that they will be set free by being “washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God” — the Biblical concept of “new creation” comes to mind. Interestingly, Yancey seems to relish viewing his friend as a tortured genius sage who deserves to have people sitting as his feet fascinated by his pseudo-wisdom: “Mel had wild swings between promiscuity and fidelity. Sometimes he would act like a hormone-flooded teenager, and sometimes like a sage. ‘I have learned the distinction between virtuous grief and guilty grief,’ he once told me. ‘Both are real, both are

excruciating, but the latter is far worse. Virtuous grief, such as celibate people feel, knows what it lacks but does not know what it has lost. Guilty grief never stops knowing.” Compare that “wisdom” of sorrow and grief with God’s in 2 Corinthians 7:9-11:

Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.

The ungodly may feel guilt, but it is only a guilt that comes from not being able to get away with sin, rather than a guilt which produces repentance because they see themselves as sinners before a holy God. White’s grief has no redeeming aspect; the person remains in his guilt, “the sorrow of the world produces death.” The righteous, however, produce a sorrow that culminates in salvation, not to be regretted.

Finally, Yancey just cannot tolerate the fact that there are those who continue to call homosexuality an abomination and even call for sanctions on those who flaunt their “differentness.” After White wrote a book condoning his homosexuality and persisting in the notion that he could be a devoted Christian serving God and man (indeed, Mel is now a “Minister of Justice for the MCC denomination . . . speaking to small church groups of gay men and women,” says Yancey in an approving way) many Christians were outraged and sent in scathing letters as protest. Yancey, after reading some “hate mail” (there’s no doubt some Christians overreact, but Yancey never considers how they feel about having their faith and Lord dragged through the mud by one who claims to speak as a leader), he responds by protesting, “Wait, Mel is my friend. You don’t know him.” He raises Mel White, the man who left his wife and kids for thousands of male lovers, to the level of moral titan and even compares him with Jesus Christ: “Knowing Mel, I understand better *the dangers Jesus discussed so incisively in the Sermon on the Mount*: how quickly we accuse others of murder and neglect our own anger, or of adultery and neglect our own lust. Grace dies when it becomes us verses them.”

Here is the crux of the matter: Yancey has forsaken God’s law as the absolute standard and has replaced it with how he *feels* about any particular situation. Before he discovered his friend was a practicing homosexual he *felt* strongly opposed to

this sin. However, after he found out his friend was homosexual, he *felt* differently. “He’s my friend.” He knows he’s on shaky ground when he admits that “On the surface [this] may seem a shorthand expression for the fuzzy tolerance of liberalism: can’t we all just get along?” so he adds, weakly, “Grace is different, though. Traced back to its theological roots, it includes an element of self-sacrifice, a cost.” There may indeed be a cost to grace, but neither Yancey nor White appear ready to pay it. Both are going to indulge their personal desires to the hilt. Their version of grace is identical to the “fuzzy tolerance of liberalism” they claim to reject.

But while this *feeling*-oriented humanistic faith is blatantly obvious with Yancey (he’s the editor of *Christianity Today*, so I should have known better!), it is less obvious, but equally rampant, throughout today’s church. Churchmen despise God’s law and do all they can to avoid living their lives on His terms. It is difficult to call homosexuality a sin worthy of punishment when we reject the same law that calls adultery a sin worthy of death. Today’s Christians have bought into an evolutionary theory of God: In the Old Testament He was mean and cruel, calling for the death penalty for crimes such as homosexuality, adultery, bestiality, assaulting parents and being a perpetual criminal. However, He changed (evolved) into someone nicer (much more like us) in the New Testament. God no longer cares if men engage in homosexuality — as long as they do it with just one partner at a time. God no longer wants us to purge the evil from our land by executing the murderer and rapist; instead He wants us to love them by providing a warm prison cell equipped with color televisions, stereos, law libraries, and state-of-the-art gymnasiums, and with the finest foods. Oh, and don’t forget to throw in the Internet for good measure. God no longer cares if we commit adultery as long as we make a therapeutic confession (as a badge of honor?), and we need not even feel all that grieved about it, for no one should judge anyone. Of course, the one thing that’s unforgivable is if a spouse were to leave an adulterous mate. How horrendous that is in our current “Christian” culture! A Biblical action like that is a far more serious “sin” in the church today than any number of perverted acts which are quickly forgiven — even before the wrong is confessed and, many times, in spite of a blatant refusal to repent.

Yancey and a majority of Christians today are products of what Ann Douglas (no friend of orthodox Christianity, but a keen observer of historical trends) has dubbed, “the feminization of the American culture.” Douglas, a self-professing feminist, has

noted that American culture began to change dramatically in the mid to late 1800s as Christian pastors shifted their emphasis from “what their members *knew* and *why they knew* it, to how their members *felt* and *why they felt* that way.” Douglas pointed out that the church moved from being a masculine institution to a feminine one; from facts to feeling; from promoting a robust Christian intellect to exalting an emotional prototype from being a faith of objective truth to seeing all things as subjective. Douglas, rightly, called this “feminization,” but the theological term for it is *antinomian*, or “lawless.” Indeed, when there is no law, or when there is no concrete right and wrong, then every man and woman is their own god, making decisions based upon what feels right. Yancey *et al* have forsaken God’s law, so their emotions rule. Today they are emotionally disgusted by homosexuality. Tomorrow they discover a friend is a homosexual and, gosh-all-mighty, “more than anyone [they] knew, [he] made [them] feel fully alive.” On top of that, he was gifted and had an extraordinary “ministry.” Now their emotions have swung in the opposite direction. They feel different, so everything changes.

This propensity for humanistic emotionalism isn’t limited to the evangelical Protestant churches (though we could wish it were!), but spills over into Catholic Mass and then of course, civil government. In an insightful article entitled “*Why Go To Mass?*”, Amy Welborn writes that “over the past thirty years the central purpose of Catholic worship has been all but lost in a sea of concerns about community building, lay ministry, liturgical language, battles over music and yet more community building.” She says that her students (she teaches at a Catholic school) “don’t want to go to Mass because they don’t indeed, get ‘anything out of it’ in the way they’ve been taught to expect. They have been taught — by words, and more importantly by silence — *that religion is basically an emotional response*, either to good music, effective preaching or a feeling of belonging to a community.” Deciding to expose her students to something more substantive, she took them to visit a monastery and they participate in

...noontime Mass in the monastery chapel. It is by far the most memorable part of the day for them. This is not any high liturgy we’re talking about here. It’s in a beautiful little stone church, the monks straggle in as the bells ring and there’s not a lot of chant, but when they do sing, their voices are clear and strong and unwavering.

After lunch, we gather before we leave to talk about the liturgy. Almost all of them say they like what they experienced much more than Sunday Mass at their parish . . . And, unbelievably, an eighth grader came out with this: “In church on Sunday, it’s like it’s all about us or something. This was about God.”

For Welborn the greatest attraction of monastery worship is “because, even though the monks are friendly, they really don’t care whether you’re there or not. There’s no need to welcome you and make you feel at home and involve you because that’s not what they’re there for, and they’re assuming you’re not either, so they treat you as a mature adult who doesn’t need to be manipulated and cajoled into a religious experience.” It’s interesting to note that what Welborn, a woman, yearns for is exactly what Yancey, a man, has rejected. Yancey craves emotion and a religion that “is all about us or something” and tries to legitimize it by calling the “something” grace. Welborn recognizes that the church is self-destructing precisely because we have been building on the wrong foundation Yancey is striving to maintain: we’re man-centered rather than God-centered.

This surge to operate in the purely emotional realm has been identified even by contributors to the *Wall Street Journal*. In a recent editorial, “Britain’s Mourning Sickness,” Frank Furedi, lamenting the “vulgar emotionalism” on display ever since Princess Diana’s death, writes:

The Diana cult reflects a profound moral malaise in British society. The loss of authority by the main churches has led to a major decline in collective worship. If present trends continue, by the turn of the century the Anglican and Catholic Churches will have lost more than a quarter of their membership just since 1980 . . . At a time of popular disengagement from British political, social and cultural institutions, mourning has become an opportunity to display public solidarity.

Almost any funeral will do. Recently, crowds of people lit candles as they gathered in Trafalgar Square during Linda McCartney’s memorial service. Some held placards that read “Viva Saint Linda” and declared that, although they had never met Linda, she had “changed their lives forever.” These post-Diana gestures have become the defining rituals of British public life. Despite some misgivings, the British establishment has sought to cash in on Diana’s popularity and has thereby helped legitimize this cult of emotionalism.

. . . George Carey, archbishop of Canterbury, spoke of how the response to Diana’s death pointed the way toward a more “caring society” . . . and just last month

the Anglican bishop of Salisbury informed the public that mourners will now be encouraged to place teddy bears or favorite books on coffins and talk about their feelings.

. . . [P]oliticians have been sensitive to any suggestion that they might be uncaring or unemotional. Party leaders say little about policy and even less about principles, instead using their platform to display feelings.

Furedi sums up this incredible phenomena by labeling this the “institutionalization of emotionalism.” As he documents, the church is the leading institution that others take their cue from.

One last, albeit, different point that should be made is that Yancey’s humanistic worldview actually comes through early in his book. For instance, to set up the premise for his book he quotes Gordon MacDonald: “The world can do almost anything as well as or better than the church. You need not be a Christian to build houses, feed the hungry, or heal the sick. There is only one thing the world cannot do. It cannot offer grace.”

Now, conceding the point that the world cannot offer grace, though it does offer an imitation — complete tolerance of any deviant behavior under the sun, the first part of that quote is patently ridiculous! The world does almost nothing as well as the church (assuming the church is functioning as Christ intended it to). It cannot build houses as well as the church — take a look at H.U.D. It cannot feed the hungry — as shown by our current welfare state. It cannot heal the sick — Jack Kervorkian and the push for euthanasia come to mind. The fact is MacDonald and Yancey are viewing a culture and society deeply conditioned by and through Christianity. Non-Christians do, or attempt to do, all the things listed above precisely because it is “the Christian thing to do.” The non-Christian influenced world never housed the poor; they killed them or enslaved them. They never fed the hungry; they used hunger as a tool to manipulate the masses and allowed hundreds of millions to starve (Stalin starved up to 20 million of his own people to death and today hunger is used as a weapon in Ethiopia, Sudan, Haiti, and numerous other non-Christian countries). The Christian church is the one who built the hospitals and labored among the destitute, who rescued the dying and comforted the afflicted. Non-Christians promote abortion, infanticide, euthanasia, and assisted suicide. Christians create a culture of life — abundant life, while the natural course of fallen man is death and destruction, of unchecked power plays and unspeakable atrocities. Christians built the school systems and the great universities of the world, educational institutions that raised the quality of

life for all. Non-Christians are in the process of destroying those very pillars of our culture.

There is no excuse for a man, a Christian no less, to make a statement like MacDonald’s. It is an absolute slander on Christ and His church and should not be passed on in an approving way by Yancey, a man who edits the largest circulation Christian magazine in the country and is a best-selling author. It not only exposes the depth of their ignorance of the power of the gospel and the power of Christ’s visible kingdom here on earth, but it deceives many Christians and allows heresy to thrive within the church. Yancey not only fails in his bid to provide a meaningful book about grace (a very worthy topic of great importance), but fails to present even a basic Christian understanding on anything. Our prayers should be that no one reads this book and that Yancey repents before further damage is done to the body of Christ. That, my friend, would be a great manifestation of and testimony to the true grace of God that’s so badly misrepresented in this book.

Craig R. Dumont, Sr. is the pastor of both Okemos Christian Center and Grand Ledge Christian Center near Lansing, Michigan. He can be reached at lwvog@tcimet.net and www.biblicallyspeaking.com.

You'll HATE Our Church

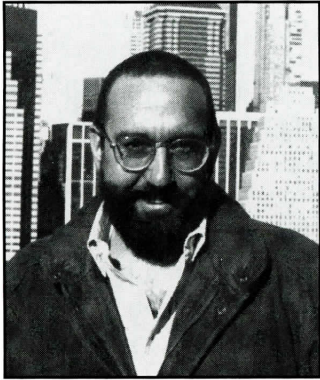
- **The building is old and ugly.**
- **The pews are hard and terribly uncomfortable.**
- **In the winter, it's freezing.**
- **In the summer, it's so hot people sometimes pass out.**

Wait! It gets worse!

We follow a traditional, Continental Reformed liturgy. We don't care if you like it. We're about as “incorrect” as you can get in a church-growth age.

Join us for worship.

Messiah's Congregation
2635 East 23rd Street
Brooklyn, NY 11235
(718) 769-9272
MessiahNYC@usa.net



The Versified Church

by Steve M. Schlissel

You have probably read *Amusing Ourselves to Death* by Neil Postman of NYU. If you haven't, you really ought to. I just finished

another book by Postman: *Technopoly*. My thinking was greatly stimulated by Postman's insights into how personal and social patterns of thought are influenced, even shaped, by technologies (though his bag is empty when it comes to suggesting a cure for the ailments he so accurately diagnoses).

On a basic level, Christians can easily grasp (once they apply themselves to do so) the profound differences between an image-oriented culture and a word-oriented culture. Each produces a different kind of man. But Postman helps us see how, on more subtle levels, "hidden technologies" can profoundly touch or alter our very thought structures and our perception of reality.

Mr. Postman provides many examples (he alludes "time" and again to Lewis Mumford's great example, the clock), but one he did not mention is of particular concern to us: chapters and verses in the Bible. These most definitely qualify as helpful technologies. But they should never have been blithely accepted. Our acceptance ought to have been accompanied by a healthy awareness of what chapters and verses demand of readers. We should have employed them only with warnings that readers must ever have a permanent, transcendent distrust of chapters and verses, for they can and do impact our very hearing of God's Word. Unqualified acceptance of the technology of chapters and verses has had a seismic impact on the church of Jesus Christ.

When we look at the Word of God as a collection of verses, we have already made a determination about its power and its place in our lives and thought. Chapter and verse divisions have facilitated a particular approach to Scripture wherein its message is manipulated to conform to our structural expectations. One theologian, though drawing no connection between the technology of verses and the consciousness of readers, nevertheless came close to articulating the problem I am concerned with here. Speaking of differences between Jewish and Christian conceptions of the Word of God, he noted that pious Jews in the Biblical era heard the Word of God

in a covenantal context: they heard it as a Word coming with active power from the God Who had entered into a *sui generis* (unique) relationship with His people. For many modern Christians, however, "The Word of God seems to interest them only to the extent that it reveals certain truths. These 'truths' themselves are conceived as separate doctrinal statements, and the Word of God finally is reduced to a collection of formulas. Whether we realize it or not, the result is that the Word of God appears as a sort of nondescript hodgepodge from which the professional theologian extracts, like a mineral out of its matrix, small but precious bits of knowledge which it is his job to clarify and systematize."

So pervasive is this approach to Scripture among us that when it is pointed out, a standard response is, "So? What's wrong with that? Isn't that the way it's supposed to be?" But entertain in your mind for a moment a picture of Christians in A.D. 60 hearing a letter from St. Paul read to them in sacred assembly. Does anyone imagine that the letter was "handled" as it later came to be, or is now, handled? Was it not read in its entirety? I do not mean to suggest that we must publicly read Paul's letters only in their entirety today. Not at all. I understand the task and obligation of connecting, as John Stott put it, two worlds. But it is frustrating to discover that most earnest Christians have a hard time grasping the fact that Paul never wrote a verse. He wrote letters. To churches. For reasons.

But we, with the help of chapters and verses, have turned the whole Word of God into the Book of Proverbs — a collection of sayings. The end of this line is bumper-sticker theology, sound-bite doctrine, the triumph of the platitude, and a church that can't see the forest for the trees. I mention all this only to begin to approach the subject of how a human technology, designed to help, by being taken uncritically and for granted, has taken advantage of our trust and altered our understanding of the very character of God's Word.

We've noted how the technology of chapter and verse divisions in the Bible has impacted the way we read, hear, and employ the Word of God. Reformed people are tempted to think of this as a fundamentalist's foible, the sort of thing you see only in a "Four-things-God-wants-you-to-know tract." The fact is, however, that the Reformed are not foreigners to this phenomenon.

Reformed Versifiers

Of the many instances of this forcing of Scripture in our own history, I will select but one: Romans 3:9-19. (Please read the passage now!) Before I demonstrate how we Reformed have fallen prey to what we think is not our problem, I must issue a disclaimer: I am not here contending that the Reformed doctrine of man's depravity is anything but correct. What I will contend — indeed, what appears beyond contention — is that our tradition, too, has sometimes lifted “verses” from their contexts without honest regard for the place of these verses in the original, inspired author's polemic. That is, we have tended to treat portions of Scripture as if they are, on-demand, separable from the body of Scripture. We've often “selected out” those dainties which seem so conveniently to state what we wish to have God say, whether or not that is where He might actually have said it.

Now there is no great harm to this method if all are fully aware that we are practicing a sort of Scripture-based shorthand when we do it. Unfortunately, the opposite seems to be the case. By citing contextless verses, we often think we are stating God's entire mind on a subject. We then return to the Bible and read the verses there as if the meaning we assigned them when we “selected them out” really exhausts, or at least firmly establishes, their proper interpretation and application. We Reformed have not been immune to that technology which has created what might be called “Versified Christianity.”

First let us see how the section from Romans 3 has typically been employed in Reformed Symbols, then let us see if that “fast food” use is fully justified. The French Confession (IV) says that man, meaning each and every man, is “wholly inclined to all evil” and then cites Romans 3:10-12. At XI, the same Confession says that our evil nature is truly sin, “sufficient for the condemnation of the whole human race, even of little children in the mother's womb,” and God Himself considers it as such. Romans 3:9-13 is cited as “proof.” The Westminster Larger Catechism (A.149) uses Romans 3:9-19 as support for its teaching that every man daily breaks God's commandments “in thought, word, and deed.” The Shorter Catechism (A.25) refers to Romans 3:10-19 when it speaks of every man as “utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually.” And the Westminster Confession (VI:ii) tells us that the same Romans passage backs

up the truth that every man is “wholly defiled in all parts and faculties of soul and body.”

The problem I am treating is not the teachings of these Symbols concerning man in his sin; the problem is the casualness with which a section of Holy Scripture is (mis)employed. The divines were clearly of the mind that the mere assertions found in these verses constituted a denouncement of the sinfulness of each and every individual on the planet. But when the section is taken in context, the passage does not support such a use.

Am I being clear? I am not arguing that the Scriptures, taken as a whole, teach anything different concerning man in his sin than what is taught here in our Confessions. It is here asserted only that the enlistment of these “verses” from Romans is atomistic, reductionistic, and untrue to their setting. It is really just fundamentalism with a sterner face. The problem becomes compounded, worsened, when devotees of our faith return to the Scripture portions cited and don't even bother to ask contextual questions; they think Paul himself must have had in mind what the authors of the Standards seem clearly to claim he had in mind, or else, why would Paul have written it? Well, that's the \$64,000 question. So let's attempt an answer.

Paul, by the Spirit, had argued in Chapter 1 that Gentiles are, *as a group*, hopelessly plunged into sinful patterns and behaviors. In Chapter 2 he turns his sights upon the Jews. Paul is now laboring to prove something particular, *viz.*, that mere possession of the law, mere possession of covenant status and privilege, ought never to be an occasion for presumptuousness, yet it frequently had become just that (he warns the Gentiles against this in *Rom. 11:20-22*). The opponents, against whom he very clearly is arguing, thought the mere fact that a man was a Jew was adequate to justify him before God. It is against *this mindset* that Paul brings that splendid arsenal in Chapters 2 and 3. He is demonstrating that it is impossible to read the Jewish Scriptures and then claim that being Jewish, *ipso facto*, makes you right with God. “How,” he wants to know, “can merely being Jewish make you right with God when there have been times in our Jewish history when unbelief reigned to such an extent that saying you were Jewish was very nearly tantamount to saying you were a wicked unbeliever?” How, then, could being Jewish equal being right with God? *That* is what Romans 3:9-19 proves.

Paul begins his wrap-up of the subject by reminding us that he has “charged” (NIV), or “proved” (KJV), that both Jews, as a group, and Gentiles, as a

group, are alike under sin. He is not, in these passages, asserting the absolute universality of the reign of sin in regard to *every individual*. He is simply proving that the Jewish Scriptures bear abundant witness to the fact of wicked Jews, thus proving that merely being numbered among the covenant people, with all its external privileges, never meant automatic justification. As incontrovertible proof that Jews, as a group, had their fair share of wicked sinners, he lets loose a plethora of Old Testament Scripture citations.

What we are asserting is that Paul's argument in Romans 3 is not intended to be understood as referring to all individuals without exception. A very good analogy can be found in Titus 1. There Paul says plainly that "Cretans are always liars, evil beasts, lazy gluttons," agreeing with what "one of their own writers" had said. Does Paul mean for us to apply this judgment to each and every individual Cretan? Obviously not, for he had just said in verses 5 and 6 that Titus was to select as elders Cretans who were blameless men. It is quite evident that he was simply referring to a characteristic known to be found among Cretans. So also in Romans 3, this is precisely the case. And it would be as injudicious and illegitimate to use Titus 1:12,13 as support for an assertion that each and every individual Cretan is a liar, as it is for anyone to *use* Romans 3:9-19 to affirm that every individual is unrighteous. True or not, it is not what that passage teaches. Rather, Paul in Romans 3 wants the Jews to know that their Book provided abundant testimony to Jewish waywardness. It's very nearly as if he had written, "Several of your own writers have said..." referring this time to Jews, not Cretans. See Romans 3:19.

As proof that this understanding is correct, let us look at the texts Paul cites: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." How is it possible for any Bible student, let alone scholar, to make Paul here set forth a universal, invariant rule? For in the very Psalm (14) in which these sweeping assertions are made, it says of evildoers, "There they are, overwhelmed with dread, for God is present *in the company of the righteous*." If there is, absolutely, no one righteous, not even one, then where did "the company of the righteous" come from?!

Similarly, when Paul quotes a portion of Psalm 5, he wants to remind his readers of those whose "throats are open graves," whose "tongues practice

deceit." Is this his summary judgment upon all human beings? Hardly; at least, not here. For just a couple of verses later the Psalmist speaks of those who — in bold contrast to the wicked just mentioned — "take refuge in" God, those over whom the LORD has spread His protection, the ones who, in fact, *love* God's name.

In Psalm 140, quoted at Romans 3:13, we have the same case. David asks to be delivered from wicked men: "the poison of vipers is on their lips." Yet these are very clearly contrasted with "*the righteous* (who) will praise Your name, and *the upright* (who) will live before Thee."

Surely no one believes that Paul was unaware of these Psalms in their entirety, right? Yet they would have him making a selective use of these Psalms' teaching, a use strangely like unto their own in arbitrariness. The simple truth is that Paul does not *here* suggest that evil was a universal, invariant condition, impacting each of us in such a way so that each of us manifests the characteristics cited. The verses appealed to by Paul did not, do not, describe *righteous*, believing, obedient Jews. They describe the *wicked among the Jews*. And if there were wicked among them, how can you claim that being a Jew makes you righteous? (In Chapter 4 he will prove that being a Gentile doesn't mean you are necessarily *unrighteous*!)

Consider Paul's concluding citation at Romans 3:18. Using the words of Psalm 36:1, he describes the evil men of whom he speaks: "There is no fear of God before their eyes." Yet in verse 10 of the same Psalm there is a plea to God: "O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart." If verse 1 was a universal condition, where did the *upright* of verse 10 come from?

I trust you can see that Paul, being neither ignorant nor crazy, is selecting these portions, not to teach that there are no righteous people on earth, but rather to teach this point: that the wicked herein mentioned were Jewish. That is why we read in verse 19, at his conclusion, "Now we know that whatever the law says, it says to those who are under the law," *i.e.*, Jews. "If Jews are made right with God merely by being Jews, merely by possessing the Law, merely by seeking to establish their own righteousness apart from the obedience of faith, if that is the case," Paul says, "how do you account for all these wicked Jews mentioned throughout the Jewish Book?"

The message for Paul's readers, and for us, is very clear: presumptuousness is the most deadly covenant sin (see *Dt. 29:18-21*). The Bible is not to be inter-

preted by abstracted “verses,” much less is it to be interpreted racially. It is to be interpreted *covenantally*, and that means in terms of righteousness and wickedness, in terms of faith and unbelief. The Jewish attempt to make these equal to racial categories — the Jews being encompassed in the former, Gentiles in the latter — is utterly shattered by Paul in Romans 2-3.

If the above is the proper understanding of Paul’s argument in Romans 3:9-19 (and the presence of “the righteous” who, in the sources he cites, praise and trust the true God, certainly suggests that it is), then to use these verses as both fundamentalists and even some Reformed tend to do is illegitimate, except, as we said, as a sort of shorthand. “I’m not saying that the truth I’m affirming is actually taught in these locations I’m listing, but the truth is so well stated there that I’m listing them for that reason.” That would be perfectly legitimate, and, in fact, is one of the ways in which the New Testament writers sometimes quote the Old! That is not, however, the way the Confessions above appeal to Romans 3:9-19. They follow — indeed, in some ways, they helped to establish! — Versified Christianity. That’s something we need to be aware of. If we would handle God’s Word honorably and correctly, we must handle it covenantally.



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 26 years, Jeanne, and their five children. He can be reached at schlissel@aol.com.

Chalcedon Classifieds

REFORMED HERITAGE CHURCH of Modesto, CA seeks a full-time pastor to work with us in spreading the whole Gospel to our community. He must be in agreement with, and apply, the Biblical Faith as explained in the Reformed confessions, catechisms, and creeds. Will be dedicated to:

- 1) making that faith real and relevant to this modern generation
- 2) training of men to lead covenant-keeping households
- 3) encouragement and support of homeschooling
- 4) having an impact on, and evangelizing, the community.

Will the one whom God hath called please reply to:

REFORMED HERITAGE CHURCH

PO Box 578357
Modesto, CA 95357

EMAIL:

RHCpastorsearch@aol.com
Fax: 209-551-7154

UNLIMITED FLAT Rate Long Distance Pre-pay 3 mos get 3 mos FREE \$144.85. Call Ron Helms for more info 910-323-5888 eaglesup@earthlink.net. Sign up online <http://www.mcicentral.com>. Use Referral # 0144344

ROSS HOUSE BOOKS can be ordered from online now at www.rosshousebooks.org to order your favorite selections including titles such as: *The Institutes of Biblical Law* (in 3 volumes) by R. J. Rushdoony; *A Christian Survey of World History*, by R. J. Rushdoony; *The Biblical Philosophy of history*, by R.J. Rushdoony; *The Church is Israel Now*, by Charles D. Provan; *Making Sense of Your Dollars*, by Ian Hodge; plus many more titles

NEW TITLES AVAILABLE FROM CHALCEDON

include Keeping Our Sacred Trust, by P. Andrew Sandlin, paperback, \$19.00. Also, Domestic Tranquility, by F. Carolyn Graglia. Reviewed by Andrew Sandlin in the May, 1999 Chalcedon Report. Published at \$18.95, our price \$15.00. Call (209) 736-4365.

CHALCEDON

P.O. Box 158
Vallecito, CA 95251

EMAIL:

chaloffi@goldrush.com
Fax: (209) 736-0536

by your favorite authors. Visit online or call (209) 736-4365.

ROSS HOUSE BOOKS

P.O. Box 67
Vallecito, CA 95251

EMAIL:

rhbooks@goldrush.com
Fax: (209) 736-0536

Chalcedon Deserves Your Support

- If you are dedicated to the Bible and to historic Christianity
- If you care for your children’s and grandchildren’s future
- If you love your country
- If you pray and long and work for a worldwide Christian reformation
- If you believe in long-term victory for the saints ...

Support Chalcedon

Tax-deductible contributions may be made out to Chalcedon and mailed to:
P.O. Box 158, Vallecito, CA 95251 USA.

Letters to the Editor

on Reformed Charismaticism

Dear Editor,

Craig Dumont's article, "Experiencing the Supernatural Fullness of Spirit-Filled Living," appeared in the June 2000 issue of the *Chalcedon Report*. Craig has written for *Chalcedon* in the past and I suspected then that he was a "Reformed charismatic," which he confirmed in an email to me almost a year ago. In this article he comes out boldly and admits he is Pentecostal/charismatic. I greatly appreciate and applaud Craig's efforts to gently bring an entire Pentecostal church into the Reformed camp, which may be part of the reason for his admission. However, Craig's article is reminiscent of Joseph McAuliffe's article "Reformed Charismatics," that appeared in *Chalcedon Report*, July 1995. Both discuss issues which non-charismatics would not take issue with, but completely avoid the real substance and divisiveness of charismaticism. To the uninformed, these articles could leave the impression that charismaticism is not so bad after all.

The reason I find this so interesting is that it is identical to the approach I practiced when I was a charismatic for 27 years and a "Reformed charismatic" for the last 16 of those years. Not only did I avoid the divisive issues of charismaticism when talking with non-charismatic brethren, I even avoided letting them know I was charismatic in the first place (kind of a closet charismatic). After finally abandoning charismaticism (for a multitude of reasons) and getting into a solid Bible-preaching PCA church, I began to realize that "Reformed charismatic" is indeed an oxymoron. Simply being a 5-point Calvinist and a postmillennialist (which I was for those 16 years and still am) is a start, but it isn't all there is to Reformed theology. A charismatic who holds to those positions is certainly an oddity in charismaticism and he's definitely not going to be challenged any further than that in being "Reformed and continually reforming." Instead, his fellow charismatic brethren will continually challenge him on the validity of holding to those basic views of soteriology and eschatology. Men, forgive me for being blunt, but I can't pussyfoot around on the

dangerous philosophies that are trying to infiltrate our churches. Notwithstanding Craig's and Joseph's *Chalcedon* articles, charismaticism goes with Reformed theology like a skunk goes with a rose! Even setting aside all the unbiblical practices and heretical doctrines of charismatics that reek of the stench of revived Gnosticism, the charismatic view on tongues and prophecy is unbiblical and completely at odds with Reformed theology and with the historic creeds and confessions. When one points out to a charismatic that their view of tongues and prophecy is inconsistent with the scriptural view of tongues and prophecy, their response is always the same, "Yes, but I feel in my spirit the experience is true." The Reformed response to this should be, "Show me chapter and verse that gives you permission to judge an unbiblical experience as being true based on your own subjective feelings!"

After 27 years of practice, I am more fluent in "tongues" than most charismatics, able to turn it on or off at will even in mid-conversation in normal English. But that charismatic "prayer language" has absolutely nothing to do with the Biblical tongues. Charismatic tongues are nothing more than a random assemblage of vowel and consonant sounds into meaningless words and phrases, identical to what every young child does when first learning how to speak. It's the same gibberish, only a little more adult sounding. Indeed, the common method of leading a person to speak in tongues is to exhort them with, "Speak whatever syllables come to your mind, but don't say anything in normal English." Then, when the person speaks one or two random syllables, the leader and those around laying hands on the person excitedly shout, "You've got it brother (or sister), you've got the baptism in the Holy Spirit. Now keep practicing speaking in tongues and you'll become more fluent with time." The subjective feelings resulting from believing this deception perpetrated by church leaders confirm in the individual's heart that the experience is real. And it must be from God because so

many "godly" people do it. The truth is, anyone skilled in this art of deception can teach any person, Christian or non-Christian, how to speak in tongues just like every charismatic in only 5 or 10 minutes.

John MacArthur's book, *The Charismatics*, points out that even Mormons and other cults speak in tongues. Whether one holds to the traditional miraculous view of Acts 2:4 or the non-miraculous view espoused by ex-charismatic Robert Zerhusen (his articles are on the Reformation Ink web site) one thing is certain: Acts 2:4 has little to nothing in common with modern charismatic tongues. With regard to "prophecies," I did not see even one single true prophecy in 27 years as a charismatic. Instead, charismaticism is notorious for either outright false predictions or nauseatingly meaningless sentimentalities that get passed off as "God speaking."

The Scriptures command false prophets to be stoned to death (*Dt. 13:1-10; Dt. 18:20-22; Zech. 13:3; Lev. 20:27*), but charismatic churches don't even confront their "prophets" with gracious church discipline! Apparently, charismatics love their false prophets (*Jer. 5:30-31*).

Wayne Grudem, the primary theology resource for Reformed charismatics, argues that valid New Testament prophecy can be fallible. However, Ken Gentry does a marvelous job of refuting Grudem in his book, *The Charismatic Gift of Prophecy, A Reformed Response to Wayne Grudem*. As Douglas Jones (himself an ex-charismatic) points out in his article "Unquenching the Spirit," in *Credenda Agenda* (vol. 7, no. 6), a belief in fallible prophecy has serious repercussions for the orthodox Reformed Christian. Not taking God's "spoken" word with death-penalty seriousness, which is the only realistic position that can be taken in charismatic circles, ultimately leads into not taking His written Word seriously. The necessary cavalier attitude of the typical charismatic toward prophecy, due to all the obvious false prophecies, ultimately leads to the hyper-Arminian theology of a fallible, non-omnipotent, non-omniscient God embraced by

Gregory Boyd, professor at Bethel College, a view which is becoming increasingly popular among modern evangelicals, particularly charismatics and Pentecostals. As one ex-Baptist charismatic pastor used to teach us in New Covenant Churches back in the early 80s when we lived in Maryland, "God has a Plan A, and a Plan B." Such nonsense leads to a view that prophecy is ultimately dependent on man's unpredictable response, thus no prophecy is sure, not even God's written prophecy!

When Paul Cain, the world-famous charismatic "prophet" was questioned about his November 1992 prophecy about Bill Clinton that God "intends to put His Spirit upon him and make him into a new man," and "give him the power of the Holy Spirit to lead this country," Cain's only response was that it was a true prophecy but the church didn't pray hard enough for Bill Clinton. So much for the sovereignty of God! Interestingly, this prophecy remained on the Internet for public view on Morning Star's web site up until recently when it was quietly swept under the rug.

Another book that reveals the heretical teachings and immorality of charismaticism is David Cloud's well researched and well documented, *The Laughing Revival, From Azusa to Pensacola*. Every charismatic and ex-charismatic should read this book. Interestingly, David Cloud, who is himself a dispensationalist, points out in the beginning of his book that a belief in the imminent return of Christ (*i.e.*, dispensationalism) was the primary (and possibly sole) justification for the revival of the charismatic gifts among every single early Pentecostal and charismatic group. Take away this eschatological belief and they ain't got much of a leg to stand on!

Unfortunately, most Baptists have never read Dave MacPherson's excellent book, *The Incredible Cover-up*, which shows the roots of dispensationalism to converge onto tongues-speaking women prophetesses in Edward Irving's church in London around 1830. Irving was disciplined by the London Presbytery and ultimately defrocked and excommunicated from the Church of Scotland for allowing "unauthorized utterances" (tongues and prophecies) to interrupt his worship services and for preaching heresy on Christ's nature.

Other key personalities in this early charismatic revival included the

MacDonald clan of two elder brothers and three younger sisters, who lived in Glasgow, Scotland in 1830. The youngest, 15-year-old Margaret MacDonald, was probably the first to "prophecy" the pre-trib rapture and imminent return of Christ. Similar to what happens today with Brownsville Assembly of God, Irving sent a delegation to Glasgow to bring the charismatic experience back to his church. However, rarely does anyone point out that the otherwise godly and humble lives of the MacDonald family was not due to their charismatic experience, but in spite of it. For prior to 1830, the twin brothers, James and George, served as heads of the household (their parents had died) by leading their family in twice-daily family worship, a practice that is almost completely nonexistent among charismatics today. Fortunately, Reformed folk are a little more faithful in daily family worship because of our Scottish Presbyterian heritage and the 1647 Directory for Family Worship which threatens excommunication for failure to practice it.

Gary DeMar points out in *Last Days Madness* that even the big dogs of dispensationalism can't find any church fathers writing about the pre-trib rapture prior to about 1830. As dispensationalist Dr. H. A. Ironside writes in *Mysteries of God*, "In fact, until brought to the fore through the writings and preaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of 1600 years! If any doubt this statement, let them search, as the writer has in a measure done, the remarks of the so-called fathers, both pre- and post-Nicene, the theological treatises of the scholastic divines, Roman Catholic writers of all shades of thought; the literature of the Reformation; the sermons and expositions of the Puritans, and the general theological works of the day. He will find the 'mystery' conspicuous by its absence."

Ironically, our Baptist brethren fight charismatics tooth and nail, yet they themselves blindly hang onto the very charismatic eschatological heresy that is foundational to the entire belief system of charismaticism!

Peter Jones' *The Gnostic Empire Strikes Back*, as well as recent *Chalcedon* articles on Gnosticism, causes one to wonder about the striking similarities between Gnosticism and charismaticism. Is

charismaticism a gateway drug into full-fledged New Age Gnosticism? Charismatics look more and more like Gnostic Christians because of their emphasis on personal experience and a personal "word from God." They definitely hold to some common Gnostic beliefs, and thus can easily be called "Gnostic Christians," but perhaps not full-fledged "Christian Gnostics." Robin Arnaud moderates an Internet discussion group for recovering ex-charismatics, called X-charisma. The horror stories that ex-charismatics tell in this discussion group make charismaticism look more like an outright cult. Indeed, every ex-charismatic I've met confesses the incredible dearth of sound Biblical teaching in their old charismatic/Pentecostal churches. Many confess even losing interest in personal Bible study. But this is simply the fruit of the charismatic teaching on tongues and prophecy. Tolerate false prophecy and other deceptive practices and you will soon find the Word of God no longer being taught or sought (*Rom. 1:18-32; 2 Th. 2:9-12*). These are the real issues which separate the Reformed from the charismatic and the Christian from the Gnostic.

I am ashamed to admit my 27-year charismatic deception and the deception I helped perpetrate on others. I certainly deserve to be stoned to death and receive the wrath of God for my crimes (*Jer. 23:25-32*), but am eternally grateful for God's grace in delivering my entire family from charismaticism and for His forgiveness and mercy in not pouring out on me His wrath that I deserve. Instead, His wrath was poured out on Christ. The length of my self-deception can probably be attributed, at least in part, to a lack of meaningful fellowship with solidly Reformed folk. Like other Reformed charismatics, I had isolated myself from the challenges of my non-charismatic brethren by: 1) remaining in unbiblical charismatic churches, and 2) avoiding the controversial issues in conversation with non-charismatic brothers. Since this seems to be a common *modus operandi* among Reformed charismatics, it remains for the rest of us Reformed folk to reach out to our Reformed charismatic brethren and lovingly challenge them to think hard about the inconsistencies of their theology and worldview.

Dan Brown

**A Response by Rev.
Monte Wilson:
To Stone or Not to Stone**

(Do We Allow Tongue-Talking Calvinists in Our Churches or Must They Go to the Back of the Bus... Where They Await Their Stoning?)

While reading Dan Brown's letter condemning charismatics, I was reminded of many of the people whom I know who have given up smoking cigarettes or drinking adult beverages. It is as if they believe that they can get time off from purgatory if they stone enough sinners. Moreover, while it took them 27 years to "see the light," it's the Shoot-out at the O.K. Corral if these sinful hombres don't come to the truth by high noon.

Everyone who reads the *Chalcedon Report* knows that I have not shied away from rebuking the behavior of those charismatics that have fallen into out-and-out Gnosticism, as well as those who have given themselves over to foolishness. Where Mr. Brown and I would differ is that he believes such behavior is an inevitable fruit of charismatic theology, I do not. Well, no more than being Reformed inevitably leads to being mean-spirited or a schismatic, anyway.

Mr. Brown believes that God mercifully refrained from having him, his wife and his children stoned to death for his beliefs and practices regarding tongues and prophecy. (Good thing his wife repented. Who knows what God would have done to her?) So, all those who speak in tongues and prophecy — people who confess Christ as Lord, believe that the Scriptures are the infallible and final Word regarding all that they address and believe that holiness is the fruit of a repentant faith in Jesus Christ, which is the only sort of faith that saves — should be stoned or at least excommunicated? Well, that is, they should be executed *unless* God decides to be merciful, as He did with Mr. Brown and his family.

I have a question. How would we know that God decided to be merciful in a case such as this? I assume some elders would pray and say, "Okay, you false-prophet: you should be stoned but being you repented, God has impressed us/lead us/communicated with us that He will dispense with this law in your case." Is this what happened? How was it specifically that Mr. Brown decided to not have himself executed, ignoring the very real commands of Scriptures (as he evidently understands them)? How is it that he chose a subjective leading over the Word of God? Did the fact that he woke up and was still breathing lead him to believe that God had decided to wink at his error? What sort of hermeneutic is this? Do I detect a latent Gnosticism?

Yes, I am being facetious. However, if in Mr. Brown's experience God cut him some slack (errrr, showed him some mercy), I suggest he show the same mercy and compassion toward those he wishes to convert from what he now believes is error.

The bugaboos for Mr. Brown are prophecy and tongues.

According to Mr. Brown, he never heard any prophecies that ever came true. This, for him, proves his newfound belief that the gift of prophecy has been done away with. No doubt if anyone related to Mr. Brown the prophecies they have heard that were right on and that were fulfilled he would still write them off as spurious. I suppose they would be from "the pit of hell" (no matter that they in no way contradicted the Scriptures, lead to the glorification of Christ and the salvation of sinners) or just "lucky guesses"? However, an argument that says, "Because I have not seen it or experienced it, it therefore cannot be true" is a bit weak, to say the least. What about "Because the prophecies I heard were evil or foolish, therefore all 'prophecies' over the last 2,000 years that have been given by charismatic-type people must have

been evil or foolish"? It is a generalization that can never be validated by empirical evidence. Has Mr. Brown heard every prophecy ever given over the last 2,000 years?

Mr. Brown cites his favorite theologians (those who agree with his position) regarding the gift of prophecy and tongues. His position has a long and revered history within the church, especially within the Reformed tradition. However, there are equally as revered theologians who would disagree with him. D. A. Carson, for example, and his commentary, *I Corinthians 12-14: Demonstrating the Spirit* has a totally different take on the present-day operation of the gifts. (I believe this book may be the most sane and even-handed consideration of the subject that I have ever read.) Is Carson a Charismatic? No, he is not. Does he lack sound Biblical training? As professor of New Testament at Trinity Evangelical Divinity School with a Ph.D. from Cambridge University, I think it would be safe to dispense with that question! Is Mr. Brown suggesting that because Dr. Carson believes that prophecies may potentially occur today he should be stoned to death or excommunicated or in some way caused to experience the wrath of God?

Commenting on Ephesians 4:11 and how prophets "excelled by special revelation," Calvin (as in, "John Calvin") noted such prophets no longer exist, "or they are less manifest." Regarding I Corinthians 12: 28-31 and the subject of prophets, he notes that it was difficult for him to be certain about such gifts when they have been kept from the church for so long a time, "except for traces or shades of them still to be found." Are we to shun Calvin and cast him from the ranks of approved Reformed theologians because of his ambivalence on the subject of prophets and prophecies?

I have no problems with condemning abuses. However, saying that the practice of tongues and

prophecy are no longer a valid expression of the Holy Spirit's ministry within the church and are antithetical to Reformed tradition is something I am not prepared to do. I mean, hey, if Calvin could hold to the possibility that the gifts *may be* for today and still (I assume) be revered by Mr. Brown, why say that it is *impossible* for someone to be Reformed who believes the gifts are for today? Is it possible, Mr. Brown, that you have overstated your case and done so in a way that will severely restrict your effectiveness in ministering to charismatics who are open to Calvinism and your ideas concerning "sound Biblical teaching"?

By the way. So what that many recovering charismatics report "a dearth of sound Biblical teaching." Does this say that all Charismatic churches are theologically weak? I know, let's define the PCA or OP or any of the other dozen or so denominations within the Reformed tradition in terms of their worst churches. Of course, if we tried to do this there would be an argument on who gets to define "worst." The Truly Reformed will insist that they

have all-the-light-the-whole-light-and-nothing-but-the-light-so-help-them-God, while the Seeker Sensitive types will say that their light is easier-to-see-with for the average unbeliever and therefore a more worthy standard of evaluation and then the faction... Oh, sorry, this is another debate.

Theological constructs are one of the results of systematizing the Scriptures. We build theological models that take Biblical data and, as accurately as possible, integrate and harmonize this data so as to equip us to speak appropriately to God in worship and of God in witness. However, our models are just that: *human constructs*. And as such they have weaknesses. Some of these weaknesses are due to our cultural biases, some due to immaturity, some due to sinfulness and some are due to the fact that all doctrine ends in mystery. We are not going to make everything fit into a neat little system that answers every question, dots every "i," crosses every "t" and explains every apparent discrepancy. When this happens, when a doctrine doesn't appear to fit into our model, it is

not *necessarily* due to the fact that this specific doctrine is wrong: maybe it is only a case of not seeing as yet how it can fit...or not.

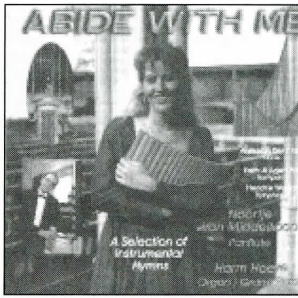
I believe I can match Mr. Brown story for story about the nonsense and foolishness of many charismatics. I wonder, however, if I may have more stories than he does about the bibliolatry, rationalism, divisiveness, and phariseism that I have witnessed in Reformed circles. Does this lead me to write off the Reformed tradition? Not in the least. Do I now generalize about *all* Reformed churches being rationalistic or how Reformed doctrine *inevitably* leads to divisiveness or phariseism? No, I do not.

While I disagree with him, I am not suggesting Mr. Brown cease seeking to make his case against the validity of tongues and prophecy. I am suggesting that he tones down his rhetoric...if, that is, he actually wants to lead people to the truth he believes he has discovered. If he doesn't, well then, talk of God's wrath and inferences about beliefs in tongues and prophecy being worthy of a good ol' fashion stoning are just fine.

Chalcedon

Itinerary 2000

- Nov. 4 Steve Schlissel at Preakness URC, Wayne, NJ. For more information contact Nick Lindemulder at (973) 694-8510 or Mrs. Peter Palmer at (973) 694-8198.
- Nov. 5,12,19 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Nov. 26 & Dec. 17 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information contact Dave Turnbaugh at (209) 578-5362.
- Nov. 26 & Dec. 17 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information contact Bill Garaway at (831) 477-7805 or (408) 482-4314. Also at Reformed Heritage Church, San Jose (3:00 p.m.). For more information contact Gary Wagner at (409) 866-5607.
- Dec. 3,10, 31 C.L. "Smoky" Stover at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Dec. 3,10, 24,31 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information contact Dave Turnbaugh at (209) 578-5362.
- Dec. 17 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information contact Dave Turnbaugh at (209) 578-5362.
- Jan. 26-28 Steve Schlissel at Grace Presbyterian Church in Metairie, LA. For more information contact Bill Tremblay at (504) 568-2947 or (504) 888-5534.



Music: Soli Deo Gloria

Abide With Me (Instrumental Hymns)

Noortje Van Middelkoop, Panflute
Harm Hoeve, Organ

Anja Van Der Maten, Oboe; Edith & Arjan Post,
Trumpets; Hendrie Westra, Xylophone

C. Van Dam in *Clarion*: This CD of instrumental hymns will quickly become a family favourite. The music is of a very high quality and the selections played are bound to have a wide appeal (e.g., Genevan, traditional and more modern hymns, as well as some classical such as Handel, Purcell and Mozart). The sensitive opening solo selection, "Abide With Me", by Noortje Van Middelkoop on the

panflute is superb and sets the right tone (pardon the pun) for what follows. Together with Harm Hoeve on the organ, this duet brings to new life and vigour tunes one may not have been aware had such potential for sparkle and appeal. Some of the selections also involve Anja Van Der Maten playing the oboe, Edith and Arjan Post with trumpets and Hendrie Westra on the xylophone. All in all a very delightful and uplifting recording which I hope will be enjoyed by many in our midst. In an age of much trash music, a CD such as this needs to be heard in our families. May it also be used to build appreciation for good music.

Abide With Me; I Love The Lord; As a Deer Pants For the Water; Praise the Lord With Drums and Cymbals; With All My Heart; All Through the Night; Interludium: Prelude in Classic Style; I Need Thee Every Hour; Our Faithful God Makes Plans; Abba Father; Alleluia; Yerushala im Shel Zahav; Trumpet Voluntary; Greensleeves; Great is Thy Faithfulness; The Lord's My Shepherd; There is a Redeemer; Praise Be To The Lord; Abide With Me.

Compact Disc **CMR 106-2**
Cassette **106-4**

Can.\$21.99 U.S.\$18.99
Can.\$14.99 U.S.\$12.99

Sing to the LORD

The Children of Asaph
sing the Psalms of David
on the tunes of John Calvin
Noortje Van Middelkoop, Panflute;
Lucy Bootsma, Violin; Daniel Bootsma,
Cello; Harm Hoeve, Organ;
Theresa Janssen, Conductor.

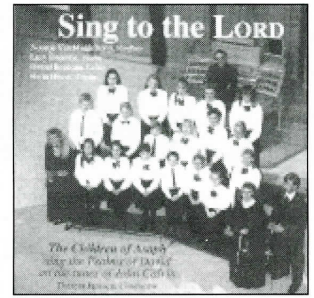
Byron Snapp in *The Counsel of Chalcedon*:

... There is a richness and depth in these selections that is too often missing in much contemporary music. ... Once again *Church Music & Records* has provided the listener with the opportunity to hear enduring Psalms sung and played with meaning and a quiet, sure confidence. Hopefully this recording will be widely purchased and used in the lives of many for the building up of God's people more and more unto His glory.

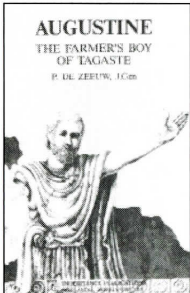
Psalm 42:1, 2, & 5 *Willem Van Twillert*; Psalm 116:1, 2, 3, & 7 *Theresa E. Janssen*; Psalm 124 *Harm Hoeve*; Psalm 1 (Organ Solo) *Feike Asma*; Psalm 49:1 & 2 (solo) *Hester Barendregt*; *Willem Van Twillert*; Psalm 98 (solo) *Cynthia Van Leeuwen & Karina Van Laar* *Trad./Harm Hoeve*; Psalm 121 *Feike Asma*; Psalm 96:1, 2, & 8 *Dick Van Luttkhuizen*; Psalm 80:1, 2, & 3 (solo) *Felicia Amy Barendregt*; *Roelof A. Janssen*; Psalm 68 (Organ & Panflute Duo) *Peter Eilander*; Psalm 25:1, 2, & 3 *Willem Hendrik Zwart*; Song of Simeon (Hymn 18) *Feike Asma*; Psalm 134 *Harm Hoeve/Klaas Jan Mulder*.

Compact Disc **CMR 104-2**
Cassette **CMR 104-4**

Can.\$21.99 U.S.\$18.99
Can.\$14.99 U.S.\$12.99



Historical Fiction at its Best: for Young and Old



Augustine, The Farmer's Boy of Tagaste by P. De Zeeuw

C. MacDonald in *The Banner of Truth*: Augustine was one of the great teachers of the Christian Church, defending it against many heretics. This interesting publication should stimulate and motivate all readers to extend their knowledge of Augustine and his works.

J. Sawyer in *Trowel & Sword*: ... It is informative, accurate historically and theologically, and very readable. My daughter loved it (and I enjoyed it myself). An excellent choice for home and church libraries.

Time: A.D. 354-430
ISBN 0-921100-05-1

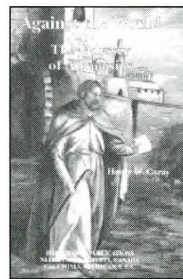
Age: 9-99
Can.\$7.95 U.S.\$6.90

Against the World - The Odyssey of Athanasius by Henry W. Coray

Muriel R. Lippencott in *The Christian Observer*: [it] ... is a partially fictionalized profile of the life of Athanasius ... who died in A.D. 373. Much of the historical content is from the writing of reliable historians. Some parts of the book, while the product of the author's imagination, set forth accurately the spirit and the temper of the times, including the proceedings and vigorous debates that took place in Alexandria and Nicea. ... This is the story that Rev. Coray so brilliantly tells.

Time: A.D. 331-373
ISBN 0-921100-35-3

Age: 16-99
Can.\$8.95 U.S.\$7.90



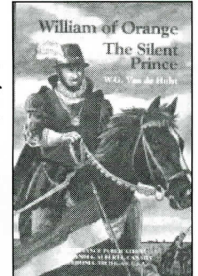
William of Orange - The Silent Prince by W.G. Van de Hulst

Whether you are old or young you will enjoy this biography on the life of William of Orange. Read it and give it as a birthday present to your children or grandchildren. A fascinating true story about one of the greatest princes who ever lived and already by his contemporaries justly compared to King David.

Time: 1533-1584

Age: 7-99

ISBN 0-921100-15-9 Can.\$8.95 U.S.\$7.90

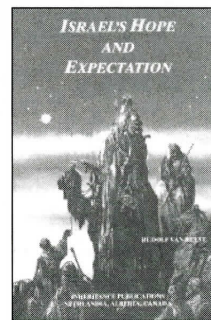


Israel's Hope and Expectation by Rudolf Van Reest

G. Nederveen in *Clarion*: This is one of the best novels I have read of late. I found it captivating and hard to put down. Here is a book that is not time-bound and therefore it will never be outdated.

The story takes place around the time of Jesus' birth. It is written by someone who has done his research about the times between the Old and New Testament period. The author informs you in an easy style about the period of the Maccabees. ... Van Reest is a good storyteller. His love for the Bible and biblical times is evident from the start. He shows a good knowledge of the customs and mannerisms in Israel. Many fine details add to the quality of the book. You will be enriched in your understanding of the ways in the Old Testament.

Time: Inter-Testament Period Age: 15-99
ISBN 0-921100-22-1 Can.\$19.95 U.S.\$17.90



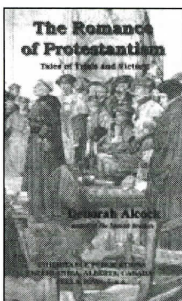
The Romance of Protestantism by Deborah Alcock

The Romance of Protestantism addresses one of the most damaging and (historically) effective slanders against the Reformed faith, which is that it is cold and doctrinaire. What a delight to find a book which documents the true warmth of the Protestant soul. I recommend this book highly.

— Douglas Wilson, editor of *Credenda/Agenda*

Time: 1300-1700
ISBN 0-921100-88-4

Age: 12-99
Can.\$ 11.95 U.S.\$ 9.90



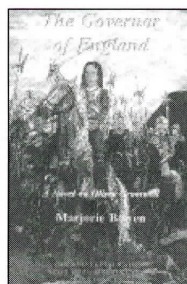
The Governor of England by Marjorie Bowen

A Novel on Oliver Cromwell

An historical novel in which the whole story of Cromwell's dealings with Parliament and the King is played out. It is written with dignity and conviction, and with the author's characteristic power of grasping the essential details needed to supply colour and atmosphere for the reader of the standard histories.

Time: 1645-1660
ISBN 0-921100-58-2

Age: 14-99
Can.\$17.95 U.S.\$15.90



Please order from your favorite book supplier, or directly from



Inheritance Publications

(Church Music & Records)
Box 366, Pella, IA, 50219

Please add \$2.50 per order and enclose payment

Canadian customers: please also add 7% G.S.T.

in Canada: **Box 154, Neerlandia, AB T0G 1R0**

in the U.K.: **19 Tench Way, Romsey, Hants
S051 7RX Tel. 01794-519388**

<http://www.telusplanet.net/public/inhpubl/webip/ip.htm>

Toll Free Order Number in Canada & U.S.A.:

1-800-563-3594 Fax 775-890-9118

e-mail: inhpubl@telusplanet.net



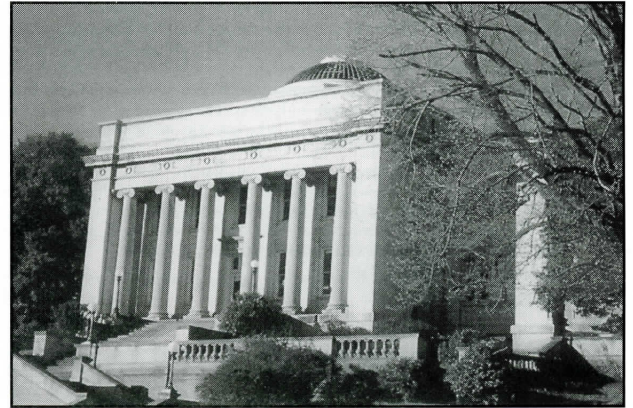
CHRIST COLLEGE

For Christ and Christendom

Atlanta Metro Campus and Classical Virginia Campus

Distinctives:

Truly Reformed Theology (“TR”); comprehensive Biblical Worldview (not “integrationism”); Bible-based Ethics/Law, Presuppositional Defense of the Faith and its Worldview; Optimistic Eschatology; literal Six-Day Creation; explicitly Christian Politics and Economics; Christian History.



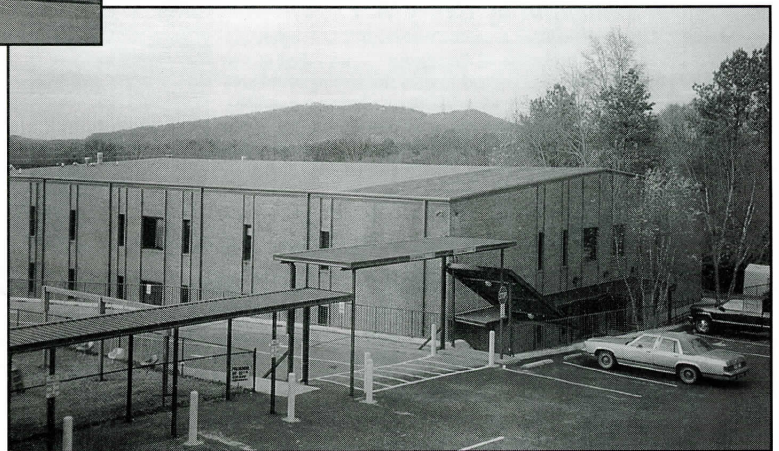
Atlanta Metro Campus in Cumming, GA at Chalcedon Presbyterian Church Complex (Joe Morecraft, Pastor) future plans include land and construction of a new campus to accommodate 500. Lynchburg, VA location near Blue Ridge Mountains and many historic sites (Appomattox, Patric Henry home, Lexington, Charlottesville).



Programs for all situations:

- Bachelors degrees (4 year)
- Associate degrees (2 year)
- Christian Classical Curriculum

Christian Thought major (Theology, Philosophy, History, Literature, Politics/Law, Economics, other courses); future anticipated majors in above areas and journalism, Business, Sciences, Education (including Classical Christian education), and others.



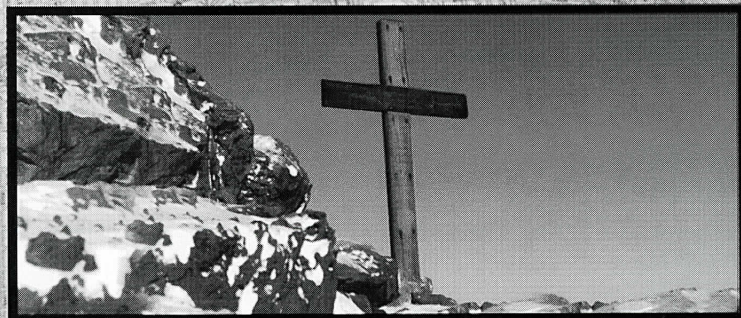
Christ College, Dr. Louis Ferreira, 115 Church Street, Cumming, GA 30043
Phone: (770)844-0335/205-9390 • E-mail: lferreira@dominionchristian.org
OR

Christ College, 434 Rivermont Avenue • Lynchburg, Virginia 24504
(804)528-9552 • Fax: (804)528-1673 • E-mail: ChristColl@aol.com

Website: www.ChristCollege.org

Christ College – Life Preparation for the Advancement of Christ’s Kingdom

A CHRISTIAN SURVEY OF WORLD HISTORY



ROUSAS JOHN RUSHDOONY

Taped Lectures

Tape 1 "Time & History: Why History is Important"
 Tape 2 "Israel, Egypt & the Ancient Near East"
 Tape 3 "Assyria, Babylon, Persia, Greece & Jesus Christ"
 Tape 4 "The Roman Republic"
 Tape 5 "The Early Church" & "Byzantium"

Tape 6 "Islam" & "The Frontier Age"
 Tape 7 "The New Humanism or Medieval Period"
 Tape 8 "The Reformation"
 Tape 9 "The Wars of Religion - So Called" & "The Thirty Years War"

Tape 10 "France: Louis XIV through Napoleon"
 Tape 11 "England: The Puritans through Queen Victoria"
 Tape 12 "The 20th Century: The Intellectual-Scientific Elite"

Chapter Titles

Chapter 1 "God & Israel"
 Chapter 2 "Ancient Egypt"
 Chapter 3 "Ancient Near East & Mediterranean Powers"
 Chapter 4 "Assyria & Babylonia"
 Chapter 5 "The Persian Empire"
 Chapter 6 "Greece"

Chapter 7 "Jesus Christ & the Beginnings of Christianity"
 Chapter 8 "The Rise & Fall of the Roman Republic"
 Chapter 9 "Birth & Death of the Roman Empire"
 Chapter 10 "The Early Church Confronts the World"
 Chapter 11 "Byzantium, the Eastern Roman Empire"

Chapter 12 "Islam"
 Chapter 13 "The Frontier Age"
 Chapter 14 "The New Humanism"
 Chapter 15 "The Reformation"
 Review Questions
 Questions for Thought & Discussion

Set includes 12 tapes, bound text, and answer key in vinyl album. Text Available Separately.

Order Form

Name	E-mail
Address	
City	State Zip
Daytime Phone	Amount Enclosed
<input type="checkbox"/> Check <input type="checkbox"/> Visa <input type="checkbox"/> M/C Account Number:	
Signature	Card Exp. Date

Please send me:

_____ complete set(s) of A Christian Survey of World History	@ \$65 ea. =	\$
_____ copies of A Christian Survey of World History, class notes only	@ \$12 ea. =	\$
Sales Tax (7.25% for CA)		\$
Shipping		\$
Total Enclosed		\$

Payment must accompany all orders. We do not bill.
 Foreign orders: Make checks payable in U.S. funds drawn on a U.S. bank.
 Make checks payable to Ross House Books and send to:
 PO Box 67 • Vallecito, CA 95251, USA
 Phone: (209) 736-4365 • Fax: (209) 736-0536
 e-mail: rhbooks@goldrush.com

U.S. postage: add 15% (orders under \$20 add \$3)
 Foreign postage: add 20% (orders under \$20 add \$4)



CHALCEDON

**P.O. Box 158
Vallecito, CA 95251**

**Phone (209)736-4365 or Fax (209)736-0536
e-mail: chaloffi@goldrush.com; <http://www.chalcedon.edu>**

Change Service Requested

NON-PROFIT U.S. Postage PAID Stockton, CA. PERMIT #168

Advertising

Chalcedon is now accepting limited paid advertising. For ad rates and additional information, contact Susan Burns: sburns@goldrush.com or phone (209) 532-7674.