



The Geneva Review

A Monthly Publication of Geneva Ministries

No. 29

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June, 1986

Friends of Religious Liberty: Why the Embarrassing Silence?

by Charles Co/son

(The following article first appeared in Christianity Today, April 18, 1986. It is used here by permission of Prison Fellowship, P.O. Box 40562, Washington, D.C., 20016.)

Jesus said that where one's treasure is, there will his heart be also. As I've studied two church-state cases recently, his words have come to mind. If we apply them to the way religious leaders reacted to these legal battles, we are left with some disturbing questions about the treasure-and heart-of the modern church.

The first case involved Sun Myung Moon, the famous founder of the heretical Unification Church. The U.S. government charged Moon with tax fraud in his failure to report interest on the nearly \$2 million in his personal account, which he claimed he was merely holding for the church. Moon was also charged with obstructing justice by backdating documents and lying to the grand jury.

Representatives of several major denominations rallied to Moon's defense, testifying that it is common practice for pastors to hold funds on behalf of their churches. But the jury held that Moon used the funds for personal benefit, and found him guilty.

Church leaders expressed outrage, assailing the Internal Revenue Service for interfering with the free exercise clause of the Constitution. Respected evangelical groups such as the National Association of Evangelical and the Christian Legal Society filed supporting briefs, as did many mainline churches and the Mormons. New Right groups with whom Moon has long been allied plunged in; so did the American Civil Liberties Union after Moon hired one of its favorite lawyers. The cause of religious liberty makes strange bedfellows these days.

But Moon lost his appeals. The self-proclaimed messiah was unceremoniously deposited in the federal prison in Danbury, Connecticut.

Released last summer, he arrived in Wash-

ington to a hero's welcome. Full-page newspaper ads signed by many religious groups charged that Moon was persecuted for his faith. To this day Moon, and many religious groups, insist on his innocence.

I surely agree that the church should rise to the defense of anyone whose religious liberty is threatened. But I also find it ironic that Christian leaders fell all over themselves to ally with Moon, a blasphemous heretic who claims Christ's earthly ministry was aborted by the crucifixion, so he has now returned in the person of one Sun Myung Moon.

The other case was less celebrated. It involved a young woman named Marian Guinn, a divorced mother of four who moved to Collinsville, Oklahoma, in 1978 to live with her sister. She was soon introduced to the local Church of Christ, was baptized, and became a member.

Church members warmly received Guinn, testifying for her at custody hearings, driving her children to doctors' appointments, and eventually even

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giving her a car.

But then Guinn began living with the former mayor of **Collinsville**. She stopped attending church.

The elders begged her to end the illicit relationship and return to **church**. During their third meeting they warned that if she did not repent, an announcement would have to be made to the congregation, and fellowship withdrawn from her.

Guinn angrily tried to withdraw, but Church of

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Christ rules do not **permit it**. The elders removed her from membership and read a statement urging church members to pray for Guinn and to try to persuade her to repent and return.

Marian Guinn immediately filed suit for \$1.3 million, alleging the church's actions invaded her privacy and produced emotional distress. (Should not the conviction of sin produce emotional distress?) Her attorney informed *Newsweek*, "I don't care if she fornicates up one side of the street and down the other, it's none of the church's business."

Incredibly, after a four-day trial, the jury awarded Guinn \$390,000; appeal is now pending. But no denomination has filed a supporting **brief**; no Christian groups have risen up in defense of religious liberty.

Perhaps what is not a priority for church bureaucrats is very important to ordinary church folk, however. Donations have come to **Collinsville** from lay people across the **country**—\$900,000 in small checks and crumpled bills. That's enough, the church elders say, to pay costs if their appeal is lost, so they have started to return additional contributions. (That is newsworthy by itself.)

Let's look at the issues in these two cases. According to Moon and his supporters, at stake was a church or pastor's right to control church money, free from government intrusion. (It should be noted, however, that the evidence **was** convincing that Moon kept control for his personal benefit.)

One of the jurors in the Guinn case summed up

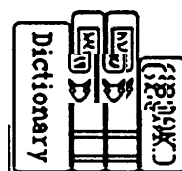
its central issue when he said indignantly, "I don't see that it's the church's business to tell people how to live." In other words, can a church insist that its members live by biblical standards of righteousness?

Does the greater threat to religious freedom in this country involve how we handle mammon or how we respect biblical commandments of holiness? Jesus very clearly condemned obsession with money, but he devoted much of his teaching to the pursuit of righteousness.

Admittedly, the elders of the **Collinsville** Church of Christ are not as glamorous, rich, or politically well connected as the Reverend Moon. If they **erred**, perhaps it was on the side of too rigidly enforcing the Bible—but I have trouble faulting that. In any event, unlike the Moon case, there were no full-page ads in newspapers, no briefs filed, no national organizations formed to warn of threats to religious liberty.

Even if there is an issue of religious liberty in the Moon case, the threat in the Guinn case is demonstrably greater. If the U.S. government seized all of our bank accounts, it could not destroy the church; but if it successfully prevented the church from requiring that its members obey biblical standards, we might as well close our doors.

So why the passionate defense of Moon, and the **embarrassed** silence toward the **Collinsville** elders? One would hate to think that money, advertising, and powerful political connections are more important to church **leaders** than holiness.



For Your Information

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Where is Bill Gothard Going?

by James B. Jordan

Over the years I have recommended the Bill Gothard Institute in Basic Youth Conflicts to every Christian I have met. The Institute has been of help to me, and to many others, and most of what Mr. Gothard teaches is valuable and needed in our day and time.

There have always been a few problems, of course. Mr. Gothard has a **superficial** and revivalistic view of what conversion is. He tends to overlook the sacramental ministry of the church. His approach to music is grossly superficial (in that he reduces music to "three elements" of melody, harmony and rhythm, completely overlooking the other three essentials of tempo, timbre, and dynamics). His teaching on submission to authority has been misinterpreted by some, and could use some clarification (which Mr. Gothard has given in recent years). Withal, there are a number of unpurged **Arminian** elements in his theology that pop up at various places.

All the same, **Gothard's** high view of Biblical law, his unfailing stand against secular humanism, his campaign against individualistic autonomy, and his beautiful children's books all greatly outweigh the few infelicities in his approach.

In recent years, however, certain trends in Gothard's teaching have caused me and other Christians increasing alarm, and it is time to call attention to these.

First, Gothard has moved more and more into a "medicine man" view of health and the Bible. The sacramental provisions of the book of Leviticus are becoming, for his organization, a rule book for medicine—something the Bible nowhere indicates was their purpose. This goes beyond a mere error in exegesis, because it is part and parcel of American Medicine Man religion: an overwhelming focus on good health in this life. Gothard is not the only theologian to move in a "medicine man" direction in recent years, but his Pastor's Seminars have pushed this viewpoint with extreme rigor. True health is grounded in the transfiguring ministry of Christ, **focussed** in the sacraments. This is the meaning of Leviticus and of 1 Corinthians 11:30. The Gothard organization fails to see this because, in common with most of American **evangelicalism**, they have a low view of the church.

Second, and this is the root problem,

Gothard's Institute has continued to function autonomously from the rest of the Body of Christ. To take a prominent case in point: They have developed a home school curriculum that, while it has some good aspects, is riddled with unconventional approaches and a very forced way of integrating the Bible with learning. For instance, each of the Matthew 5 beatitudes is to be memorized and then related to science, math, literature, etc. in a very **artificial** way, and this is **how** these other subjects are to be **taught**. This approach effectively despises the wisdom of the **past—our** Christian past—in favor of an armchair scheme that can only work in an extremely labor-intensive situation.

Moreover, Gothard has advocated home schooling without putting it in a proper framework. He has pointed to triumphs in this area that certain well educated and very wealthy people have experienced (some of whom hired tutors!), thus creating false expectations in the minds of ordinary people who lack time, money, and talent to pursue such thoroughly self-contained educational methods. Instead of seeing home schooling as one good option for some, and indeed necessary for some, the Gothard program advocates it as "God's best" for everyone. Here again is a failure to see that the church is God's new Family and Home; that the church community may be a better educational environment than the fallen **Adamic**

"Gothard's Institute has continued to function autonomously from the rest of the body of Christ."

home in some ways (a point that at least needs to be **considered!**); that in infant baptism the child is given to God and His church, and thus no longer "totally" belongs to the parents; and so forth. Home education is a great idea for some people, but it is no cure-all, nor does the Bible anywhere teach it as "God's best."

The autonomy of the Gothard organization is further seen in the way they have pursued their own home school program without interacting with others. Recently, the Texas State Board of Education moved to take over all home schooling and all private and parochial schools. Christian home **schoolers** and parochial **schoolers** mounted a forceful demonstration at the state capital to protest

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The Prophet and the Angel

by David Chilton

And he said to me; "Write: 'Blessed are those who are invited to the Marriage Supper of the Lamb.'" And he said to me, "These are the true words of God." And I fell at his feet to worship him. And he said to me, "Don't do that! I am a fellow servant of yours and your brethren who hold the Testimony of Jesus; worship God! For the Testimony of Jesus is the Spirit of prophecy." And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True . . .

—Rev. 19:9-11

Why is this incident recorded in the Book of Revelation? While it might seem to be unrelated to the great, cosmic issues of the prophecy, it actually comes close to the heart of John's message. At first glance, it appears to be a polemic against idolatry, certainly a central concern of the Book of Revelation. On closer inspection, however, such an interpretation presents serious difficulties. In the first place, we must remember that it is an inspired Apostle who performs this act of worship, in the course of receiving divine revelation; while it is not absolutely impossible that John would commit the crime of idolatry in such a situation, it seems highly unlikely. In the second place, the angel's reason for refusing worship seems strange. Why does he not simply quote the commandment against having false gods, as Jesus did (Matt. 4:10) when the devil demanded that He worship him? Instead of this, he launches into a brief explanation of the nature of prophecy: "I am a fellow servant of yours and your brethren who hold the Testimony of Jesus; worship God! For the Testimony of Jesus is the Spirit of prophecy."

The solution is to be found, first, in the fact that the term *worship* (in Greek, *proskuneo*) simply means "the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc." (Arndt and Gingrich, *Greek-English Lexicon*, p. 723). In Biblical times, this word was used not only for the homage paid to God (or, sinfully, to a false god), but also for the proper reverence due superiors (see, e.g., the Septuagint's usage in Gen. 18:2; 19:1; 23:7, 12; 27:29; 33:3, 6-7; 37:7, 9-10; 42:6; 43:26, 28; 49:8). [It was completely appropriate for Lot to

"worship" the angels who visited him, and for the sons of Israel to "worship" Joseph. Matthew uses the word to describe a slave's obeisance before his master (Matt. 18:26), and John employs it to record Christ's promise to the faithful Philadelphians, that the Jews would be forced "to come and bow down [*proskuneo*]" at their feet (Rev. 3:9).

Let us suppose, therefore, that John may not have been offering divine worship to the angel, but rather reverence to a superior. In this case, the angel's reply can be more clearly understood. A common theme throughout the Book of Revelation is that "all the LORD's people are prophets" (cf. Num. 11:29). All have ascended into the Lord's presence, taking their places at the heavenly Council around the throne in the Glory-Cloud. Before Pentecost it was appropriate for mere men to bow down before angels, but no longer. "Don't do that!" the angel cries: "I am a fellow servant of yours and your brethren who hold the Testimony of Jesus." The angel is on the same level with John and the rest of the Christian community; thus he urges John to worship God, to "draw near with confidence to the throne of grace" (Heb. 4:16). The fact that John's brethren "hold the Testimony of Jesus" demonstrates that they are members of the Council, indwelt by the Spirit; for "Jesus' Testimony is the Spirit of prophecy"; the Spirit is wherever Jesus' Testimony is held and proclaimed.

What this means, as the 17th-century French theologian Jacques Bossuet observed, is that "the angel rejects the worship in order to place the apostolical and prophetic ministry on a footing with that of the angels." E. W. Hengstenberg agreed, commenting that the rejection "is not based on the consideration that the worship trenches on God's glory, but on the consideration that it trenches on God's honor. It is as if it were said, go directly to God with thy worship, so that thou mayest not throw into the shade the glorious dignity bestowed on thee, and represented by thee" (*The Revelation of St. John*, Vol. 2, p. 256).

Now, let us consider something further in this connection: Why does St. John try to bow at the angel's feet in the first place? As Austin Farrer explains (*The Revelation of St. John the Divine*, Oxford, 1964, pp. 195f.), it was the angel's proclamation and "the Eucharistic reference which it contains. The primitive Church consecrated the eucharist by the great thanksgiving-prayer which names the rite. Lifting their hearts to heaven, they blessed God for his mighty acts of salvation, there-

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Julian and Athanasius

by George Grant

The two greatest figures of the 4th century, though rightly portrayed in our histories as intractable opponents, actually found themselves more often than not in a common struggle, against a common enemy, with a common cause.

The Emperor Julian and the Bishop **Athanasius**, polarized as they were in thought, word, and deed, would have been appalled at this consort, but conviction and circumstance made it so. Julian the apostate and **Athanasius** the saint became unwilling allies against an adulterated and **antinomian** Christianity. Pagan as he was, Julian fought the enemy by exalting the old Greek mythologies, the **Mythraic cultus**, and Hellenic philosophies. Pious as he was, **Athanasius** fought the enemy by **expositing** the gospel, expounding orthodoxy, and exegeting sound doctrine.

Both men recognized that Christendom in its present state was perverse at best, bestial at worst. A mere generation after its general triumph over the vast Roman empire, the church was tom with scandal and schism by the heresies of **Arianism** and the incumbent flurry of mutual excommunications, East and West. The Nicene Creed was already in common disfavor, with churchmen favoring the perverse Unitarianism of **Arius**, **Eusebius**, and **Macedonius**. For a time it looked as if these enemies of orthodoxy would triumph: Biblical Law was rapidly being replaced by **antinomianism**, **theonomy** was overturned by a platonic pluralism, **scriptural ethics** was spumed for an insipid **experientialism**, Godly **covenantalism** was ignored in the face of autonomy and individualism, and liturgical **sympiology** was dispatched by an empty **extemporaneity**.

For the pagan emperor, this state of affairs demonstrated what he'd expected all along: The church was impotent, hypocritical, inconsistent, and irrelevant. So, he sought to rid the empire entirely of its specter. For the godly Bishop, similarly, this state of affairs demonstrated that when the church abandoned its Biblical moorings, it ceased to be Christian. So he, too sought a purge.

Odd that two men of such divergent convictions should see with such clarity and unity the dilemmas of theology gone astray. Both Julian and Athanasius understood that a Christianity without the unerring standards of **law**, of **theonomy**, of **covenantalism**, and of liturgy is simply a Chris-

tianity not worthy of due honor or consideration.

Where the two men differed, what really made them into the arch-adversaries that they were, was their understanding of what **genuine** Christianity was. Julian looked about him at a corrupted, **wimpescent**, shallow, pietistic, and **antinomian** church, and thinking that **that** was genuine Christianity, he rejected Christ. **Athanasius** looked about him and saw the same thing, but knowing that **that** was **not** genuine Christianity, he **fought** for orthodoxy, "**solus contra mundum**," alone against the world.

At a time when the church has gone full circle, become ever more **Arian**, ever more **antinomian**, the **Julian-Athanasian** critique takes on a new relevance. Perhaps we ought to pay heed. "After all," as Lilly **Tomlin** has aptly though sarcastically pointed out, "the only reason history keeps repeating itself is that nobody listens."

(George Grant is one of the pastors of Believers Fellowship: Reformed Bible Church, Humble, Texas. This essay is a transcript from Rev. Grant's daily radio broadcast, "The Christian Worldview." For information concerning this program and how you might get it broadcast in your area write to The Christian **Worldview**, 410 South Ave. D, Humble, TX 77338.)

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A Redemptive Historical View of Theonomy

by Ray R. Sutton

Theonomy has been charged with a “defective view of the New Covenant” because of its position on the continuation of Hebrew civil law into the New Testament. **Why** this “perception,” even if the allegation is not true? Theonomists believe in a “whole Bible approach” to Christianity. When Paul said, “All Scripture is. . . profitable for teaching, for reproof, for correction, for training in righteousness” (II Tim. 3:16), he was primarily **referring** to the *Old Testament*. Whatever **hermeneutic** a person comes up with should therefore include the Old Testament: beyond “**principleizing**,” beyond “**typologizing**,” beyond “**psychologizing**.” *All* of the Old Testament has **ethical ramifications** for the New Covenant believer. To this **hermeneutical** concern, **theonomists** have spoken.

So, why so much antagonism to **theonomy**? Quite frankly, the horrendous reaction has been due to the “spirit” of the age in which we live, **antinomianism**. For decades, theologians within **evangelicalism** have been infatuated with holiness hating theologies: Revivalism with its “easy **beliefism**” and “carnal Christian” doctrine, **Dispensationalism** with its “New Testamentalism” and “parenthesis” view of history that leads to **social irrelevance**, and **Neo-orthodoxy** with its hatred for culture. Take a look at those who most vehemently oppose theonomy, and one of these **antinomian** theologies usually appears. The problem is not so much that **theonomists** don’t believe in a New Covenant, but that they believe in the *whole Bible*, and a *this-world-morality*. That’s why we don’t call our magazines “Eternity” or “The Beulah Land Report.”

But some of the uneasiness about theonomy is not totally unfounded. There are many serious and faithful Christians who correctly allege that the “**theonomic hermeneutic**”—that the “**jots and tittles**” of the Old Testament cannot change “until heaven and earth pass away” (Matt. 5:17-18)—is too rigid to allow for New Covenant changes. I would go so far to say that the standard **theonomic hermeneutic** “restricts” the New Testament emphasis on the *intensification of the law of God* in the New Covenant age.

Thus, in this essay I propose an alternate **hermeneutic** for **theonomy** (Law of God). In the one to follow, I will move into its implications, demonstrating how **the** law is intensified in the New

Covenant, and certainly not diminished.

The Redemptive Historical Hermeneutic

The relationship between *history and redemption* separates Christianity from every other religion. The Fall of man brought the judgment of God to history. For that status to be **changed**, **redemption** had to come. So that we not **misunderstand**, the Bible *progressively* unfolds the glorious record of how the world could not be changed until the coming of Christ. It does not have to give every detail of history because history itself does not have the power to redeem. Rather, the Bible concentrates on the application of redemption through God’s appointed priesthood to the world, Adam and Israel in the Old Covenant and Jesus and the Church (New Israel) in the New Covenant. Throughout the Old Testament, God raises up one “new” Adam after another, giving more and more revelation. Each one, however, ends up like the first Adam, and points to the need for a true second Adam, Jesus Christ.

Finally, when Christ comes in *history*, there is an historic shift from wrath to grace. In the words of the Apostle Paul, “The old things passed away; Behold, new things have come” (II Cor. 5:17). It is simple: If this transformation of history has not occurred, then redemption has not been **applied** to the world.

It is this *historic change* that the standard **theonomic hermeneutic** cannot legitimately account for, nor any other view for that matter that is not truly **covenantal**. The present **theonomic** position explicitly says the “**jots and tittles**” of the law do not change until the passing of the physical universe. *To be completely consistent with the theonomic interpretation of Matthew 5:17-18, therefore, all of the law should still be observed.* For example, Rushdoony and the Armenian tradition agree: Dietary laws should still be kept; sacrifices should continue to be offered on the steps of the Church as a “memorial”.

I know many theonomists try to distance themselves from Rushdoony on these points. **Bahnsen**, who builds on Rushdoony, tries to make a distinction between “restorative and retributive” law. But the *qualifications effectively fail to soften the original premise.* The force of arguing that the “**jots and tittles**” are binding until the end of the physical world *simply cannot allow for change.* [In my opinion, here is **the theonomist’s dilemma**, at least as the position has been presented by most (although not all) to date. Since I consider myself a

theonomist, the following allows John Owen, the 17th Century Puritan, to present a superior rationale for the position. At the same time, his understanding of "heaven and earth" leans toward a more *redemptive historical interpretation of Matthew 5:17-18*.

John Owen

Owen resolves the tension of modern **theonomic hermeneutics** in his exposition of Hebrews 12:26-29 called, "The Shaking and Translating of Heaven and Earth" (Works, Vol. 8, pp. 247-279).

And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven." And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude. (Hebrews 12:26-29)

Owen notes that (1) the Greek for "removal" means *transformation*, pointing out that none of its other uses even hint at the idea of "removal" (Heb. 7:12; 11:5; Jude 4). Thus, the "shaken" physical world is not "done away with", but *ethically and governmentally changed*.

(2) The transformation replaces the government of the physical order under the kingdom of God, a "new" ethical regime. Clearly, verse 27 says something that "cannot be changed" changes that which "can be changed," the physical world called "heaven and earth". Verse 28 tells us that "that which cannot be changed" is the "kingdom of God." His interpretation informs our understanding of how the physical world is done away with, or "removed."

Moreover, Owen argues that the phrase "heaven and earth" is shorthand for the physical world under the government of the Old Covenant. He supports his interpretation by reference to the use of cosmic creation-language to describe the formation of a covenant with Israel (Is. 51:15-16), and conversely, cosmic recreation-language to describe breaking a covenant with the "old" people of God (Jer. 4:23-25). For Owen, the "passing of heaven and earth" was its transformation from a world ruled by the Old Covenant with its capital in Jerusalem, to a "New Heaven and Earth" under the New Covenant with its center in the Church (Heb. 12: 18-24; also see Chilton's earlier essays in *The Geneva Review* on II Peter 3). Others have followed this "redemptive historical approach",

most notably John Brown and many of the Dutch theologians of the last 150 years.

Applied to Jesus' statements that not "one jot or tittle" of the Law and the Prophets is changed until "heaven and earth pass away", we can properly see our Lords intent. "Heaven and earth" *covenantally* passed away at the death and resurrection of Christ, meaning the physical world came under a "New Covenant". A "new heavens and earth" definitively began, whereby the same physical world was placed in submission to the Covenant of Christ.

Where does this leave the concept of **theonomy**? We are left with a *more redemptive historical* view! When Christ died, the Old Covenant died with Him (Col. 2:14). Some would say this does away with the emphases of Christian **Reconstructionism**. Is this true? No. As Jim Jordan has skillfully argued in *Law of the Covenant*, the Old Covenant is **resurrected** in Christ, making it a New Covenant. So, the writer to the Hebrews argues that the New Covenant *intensifies the* application of the Law because "Torah" is etched on the "hearts" of the New Covenant people. As the law of God was **re-published** in the resurrected Christ, so it is incarnated in the Church by the Spirit of God.

A *redemptive historical view of theonomy* therefore accounts for the dramatic changes of the New Covenant, expressed in the strong Pauline language, "old things have passed away, behold new things have come" (II Cor. 5:17). But it also indicates that God's law is intensified through the **glorification** of Christ. This will be the subject of my next essay.



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this action. When the Gothard Organization found out about this, they opposed it. They said that Christians should just submit without protest to this takeover, and not fight, because we are living in a total tyranny. They encouraged radio stations not to play radio spots designed to promote the rally, and many complied. To my knowledge, based on my contacts, at no point did any of the Gothard people contact any of the other Christian organizers (one of whom was Rev. George Grant, known to the readers of these pages). The Gothard organization pursued its own aims without any advice from or recognition of the rest of the Christian community-and that on a very sensitive issue.

Of course rebellion is wrong! The Gothard organization had, however, wrongly assessed this situation on two counts. First, we are not living in a tyranny yet. There are many avenues of appeal and pressure open to us as Christians in America today. Second, Grant and others **were** not advocating total rebellion, but simply that Christians exercise their God-given responsibilities as prophets to speak out and lobby against the takeover of Christian schooling in Texas. Prophetic witness is not the same thing as rebellion. Was John the Forerunner in sin when he openly challenged Herod? Obviously not!

There are two consequences of failing to work with the church. First, autonomous Christian organizations such as the Institute in Basic Youth Conflicts wind up being plagued with immorality. This has been a problem in the past (though Bill Gothard has himself never been accused of any wrongdoing), and it will be again, because there is no accountability. It is unwise to go it alone, outside the sacramental body of the church.

Second, because the institutional church is effectively downgraded in importance, or even despised, such independent organizations become more and more oriented toward the state. Either they view the state as the main enemy (as with some libertarian groups), or they begin to cozy up to the secular state (as the Gothard organization will tend to do). Either way the church as a separate power in society is ignored.

It took centuries for the complete institutional separation of church and state to become

established in our law. It is being lost today. Gothard's organization is way **too** willing to cooperate with the state, and **way too** reluctant to cooperate with the church. If they do not repent and reverse this trend, God will destroy their ministry.

Let me reiterate here, however, that the Institute in Basic Youth Conflicts, especially the Basic Seminar, offers many valuable and profound insights. I continue to recommend it highly, in spite of certain reservations. At the same time, the trends I have mentioned in this essay are too important to ignore. Hopefully, the **Gothard** organization will pull away from these errors, and become more **ecclesiologically** self-conscious in the future.

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by both assuring their ultimate possession of Christ, and making real the foretaste they were about to receive in his sacramental body and blood. The exultation of victory has passed into **eucharistic** prayer in 19:1-8, but it is the angel's beatitude which **first** makes explicit the allusion to that blessed feast eaten in the kingdom of God and anticipated in the Church. St. John falls to adore, and every intermediary vanishes between himself and **Christ**."

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Most of us have seen **sniglets** for sale in bookstores. **Sniglets** are words that **aren't** in the dictionary, but should be. In this space, month by month, readers will have opportunity to share their favorite **theosniglets**. We'll start off this month, but if you have a **theosniglet**, send it to us. If we get too many, we may not be able to print them all, but we'll try!

περιβοζω (peri-bozo) -1 clown around.

Logogogue - a demagogue skilled at manipulating the meanings of words (from George **Grant**, "Words and Society," *The Geneva Review* No. 20: "Humanists have become society's logogogues.")

The Geneva Review (ISSN 0886-0343) is published monthly by **Geneva Ministries**. Those wishing to receive it should address requests to **Geneva Ministries, P.O.Box 131300, Tyler, Texas 75713**. A donation, **tax deductible**, is requested. Checks should be **made out to Geneva Ministries**. permission to reproduce **these essays**, in whole or in part, is **granted**, provided the name and **address** of **The Geneva Review** is included.