



The Geneva Review

A Monthly Publication of Geneva Ministries

No. 38

© 1987 Geneva Ministries

May 1987

Koop Has Flown the Coop

Michael R. Gilstrap

A story is circulating that I'm not sure is true, but it **admirably** illustrates the futility of Surgeon General Everett Koop's announced solutions to the AIDS crisis. During a break at a conference devoted to the AIDS epidemic, Dr. Koop took a walk to **refresh** himself and clear his mind. The conference was being held in Chicago. He came upon an alley where he noticed **a young** couple sitting. Walking over to them, Dr. Koop saw they were preparing a hypodermic needle to take their next dose of heroin. He immediately said to them, "Don't you know you can get AIDS from a contaminated needle?"

The young girl replied, "Oh, don't **worry**. My boyfriend always wears **a condom!**"

Even if this tale is apocryphal, it points to the incredible deficiencies in Dr. **Koop's** proposed solutions. He wants a huge sex education program in the public schools to teach America's young people "safe sex" by using condoms and avoiding what is presumably "unsafe sex." As Gary North points out, "Here is the ultimate irony: the Christian conservative is now promoting the one program above all others that conservatives have fought for three decades: Federal sex education in the schools" (*Remnant Review*, March 6, 1987).

As the story of the two young addicts illustrates, we are not dealing with young people whose background includes a moral and religious environment in which a high quality education has been received. Rather we are dealing with young people who are the product of government schools that for literally decades have advocated a humanistic, relativistic **worldview** to cope with societal problems.

A study completed by two social scientists, Peter **Uhlenberg** and David **Esgebeen**, aptly confirms this rather dismal perspective on the large majority of today's youth. Published in *The Public Interest*, **Uhlenberg** and **Esgebeen** provide the raw statistics to **demonstrate** the rapid decline in the quality of our youth. The study is titled *The*

Declining Well-Being of American Adolescents, and the authors take great pains to avoid any charges of racism or discrimination by reporting their findings only about white adolescents. The survey spans the period **from** 1960-1980. Consider the following statistics gleaned from their study:

- Verbal SAT scores went down 11 percent
- Graduates of high school down from 72.4 to 72.1 percent
- Delinquency (per 1000) rose from 20.1 to 46.4 percent
- Unmarried mothers (per 1000) up from 6.6 to 15.9 percent

continued next page

Table of Contents

Koop Has Flown the Coop	1
Michael R. Gilstrap	
"Dr. Cornelius Van Til: 1895-1987"	3
1895-1987	
The Ethics of Surrogate Motherhood	4
James B. Jordan	
The Eighth Dispensation	5
George Grant	
The Moral Life (Third Beatitude)	6
Ray R. Sutton	
The Judicial Operation of the Word: Part Two	8
Peter Lethart	
The Upside of the PTL Scandal	9
Michael R. Gilstrap	
Minimalism in Music	10
James B. Jordan	
News and Views	12

- Drug and alcohol use up 138 percent and 56 percent respectively
- Abortion (1973-79) rose by 58 percent.

In light of the above statistics, advocating "safe sex through sex education" today is akin to arguments heard in some liberal circles regarding the need for governmental control and subsidy of narcotics and drug addicts in order to lower the crime rate. All that will result in either case is an increase in the problem: sexual promiscuity on the one hand and higher rates of drug addiction on the other.

Condoms Won't Work

'Koop's condom solution simply will not work. People refuse to use them. By the time this nation is scared enough to use them, it will be too late. Furthermore, the only scientific study on the use of condoms as a defensive device indicates *they are ineffective*. In a scientific study cited by Dr. Ed Rowe (*Remnant Review*, March 6, 1987), of the couples using condoms, "where one was infected, the other was infected in one out of six of the couples in the test. As Dr. Rowe observes, "this is the equivalent of playing Russian roulette with one bullet in the chamber." Of those who did not use condoms, five out of six transmitted it. Admittedly, Russian roulette with five bullets out of six is *worse than* Russian roulette with one bullet out of six, but are the odds *really* that much better with a 100% fatal, highly contagious disease?

Education is Not Enough

In the final analysis, Koop's response to the AIDS crisis is purely educational and technical: use condoms, institute a federal sex education program, avoid sexual practices with a high likelihood of risk. Koop wants eighth graders taught the proper use of condoms. Surely our Surgeon General must be aware of the fact that kids don't use condoms when kissing, nor do they use them when "parking" at Inspiration Point, or wherever teens go these days. Yet it is admitted by the Centers for Disease Control that "there is a risk of infecting others by exposure of others through oral-genital contact or intimate kissing" (cited in Gene Antonio, *The AIDS Coverup*, p. 108). Koop's solution is Russian roulette at best. ● nd at worst, it is tantamount to sentencing young people to death.

The only long-term solution to this crisis is

moral and religious...not educational and technical. Our children need to be educated about moral behavior, faithfulness, sexual restraint, and the deathly consequences if these standards are ignored. Instead of telling our nation that the only effective preventative to contracting AIDS is monogamy.. that young people are risking death if they try sex at all before marriage.. that homosexuals are unequivocally doomed if they don't immediately repent of their immoral lifestyle . . .Koop recommends condoms.

Koop Has Blown Key Assignment

Koop *has* flown the coop, in my opinion. He has betrayed his trust. As a Christian, he has missed the most pivotal assignment of his career. How many Surgeon Generals have had the spotlight placed on them as Koop has? Not one. Yet at this critical moment, Koop has become the spokesperson for Christianity's mortal enemies: those who self-consciously oppose the gospel and the work of Christ in this world. That is not to say that Koop opposes the gospel, undoubtedly that is not true. He has, however, become a "conservative" voice for anti-Christian forces everywhere.

In the book Dr. Koop coauthored with Francis Schaeffer, *Whatever Happened to the Human Race?*, the following section on the Lordship of Christ appears:

But when we accept Christ as Savior, we must also acknowledge and then act upon the fact that if He is our Savior, He is also our Lord in *all* of life. He is Lord not just in religious things and not just in cultural things such as art and music, but in our intellectual lives and in business and our attitude toward the devaluation of people's humaneness in our culture. Acknowledging Christ's Lordship and placing ourselves under *what* is taught in the whole Bible includes thinking and acting as citizens in relation to our government and its laws. We must know what those laws are and *act* responsibly to help to change them if they do not square with the Bible's concepts of justice and humanness. The *biblical* answers have to be lived and not just thought.

We must live under the Lordship of Christ in *all* the areas of life—at great cost, if need be . . . (p. 191)

Dr. Koop needs to take a lesson from his own book. To have advocated Biblical morality as the Surgeon General of the United States would have *indeed* cost Dr. Koop a *great deal*. As the "token conservative" appointed as a public official by the Reagan administration, it might even have cost him his position. Such was not to *be* the case, however. His remedy to the AIDS crisis is indistin-

continued page 11

Dr. Cornelius Van Til
1895-1987

Dr. Cornelius Van Til, for 43 years professor of apologetics at Westminster Theological Seminary, **Philadelphia**, and emeritus professor there since his retirement in 1972, died at the age of 91 on April 17, 1987. After an illness of several months, death came peacefully at his long-time residence near the campus. A memorial service was held at Calvary Orthodox Presbyterian Church, GlenSide, PA (where he worshiped for the last 40 years) on Wednesday, April 29, at 8:00 pm.

Van Til was born on May 3, 1895, in **Grootegast**, The Netherlands. He was the sixth son of Ite and **Klazina** Van Til, who emigrated to the United States when "**Kees**" (pronounced "case"), as he was known to friends, was 10. He grew up helping on the family **farm** in Highland, Indiana. He went on to receive an advanced education when he saw the need to meet unbelief on its own ground and the most thorough terms. Years later he said, "Study was not easy for me. Having grown up on the farm I was used to weeding onions and carrots and cabbages. It was hard to adjust to classroom **work**; I had labored physically and my body was aching for that." He was married to Rena **Klooster** in 1925 and they had one son, Earl, who died in 1983. Van Til is **survived** by a grand-daughter, Sharon Reed, of **Valencia**, PA.

Education and Career

He was graduated from Calvin College (A. B., 1922), Princeton Theological Seminary (Th.B., 1924; Th.M., 1925) and Princeton University (Ph. D., 1927). He served as the pastor of the Christian Reformed Church in Spring Lake, MI, 1927-28, and was instructor of **apologetics** at Princeton Theological Seminary, 1928-29. He was professor of apologetics at Westminster Theological Seminary, 1929-72. He held an honorary professorship at the University of **Debrecen**, Hungary, in 1938; the **Th.D.** (*honoris causa*) from the University of **Potchefstroom**, South Africa; and the **D.D.** from Reformed Episcopal Seminary, Philadelphia, PA.

He was a minister in the Orthodox Presbyterian Church from 1936 until his death. Van Til was also instrumental in the founding of Philadelphia-Montgomery Christian Academy,

serving as the president of the board. Begun in September 1942, the **school now has over 700** students, K-12, on campuses in three Philadelphia communities: **Roxborough, Dresher, and Erdenheim.**

Van Til's published writings include *The New Modernism* (Presbyterian & Reformed, 1946), *The Defense of the Faith* (Presbyterian & Reformed, 1955), and *Christianity and Barthianism* (Presbyterian & Reformed, 1962), plus several syllabi and numerous reviews and articles. He was joint editor of *Philosophic Reformata*, a quarterly devoted to **Calvinistic** philosophy. A *festschrift*, titled *Jerusalem and Athens*, edited by **E.R. Geehan** with contributions by **Hendrik G. Stoker**, **Herman Dooyeweerd**, **J.I. Packer**, **Paul K. Jewett**, **Arthur Holmes**, **R. J. Rushdoony** and others, was published on his 75th birthday (Presbyterian & Reformed, 1971).

Van Til's Significance

He is perhaps best known for the development of a **fresh** approach to the task of defending the Christian faith. Although trained in traditional methods he drew on the insights of fellow **Calvinistic** philosophers **Vollenhoven** and **Dooyeweerd** to formulate a more consistently methodology. His apologetic focused on the role of pre-suppositions, the point of contact between believers and unbelievers, and the antithesis between Christian and non-Christian **worldviews**.

In an interview with *Christianity Today* (December 30, 1977) he said, "... **There** are two ways of defending the faith. One of these begins with man **as** self-sufficient and works up to God, while the other begins from the triune God of the Scriptures and relates all things to him The traditional ideas of trying to **find** some neutral, common ground on which the believer and unbeliever can stand are based on the notion that man is autonomous [yet] **Paul** says, all men, knowing God, hold down this knowledge in unrighteousness. . . . [This knowledge] is the only basis **man** has on which he can stand, to know himself, to **find** the facts of his world and **learn** how to relate them to one another. Without the Creator-God-Redeemer of Scripture the universe would resemble **an infinite** number of beads with no holes in any of them, yet which must **all** be strung by an infinitely long string."

continued page 11

The Ethics of Surrogate Motherhood

James B. Jordan

The issue of surrogate motherhood has been in the news because of the celebrated baby "M" case. As yet, the Christian community has not settled on a definitive position on the question of surrogate motherhood, though most Christians doubtless think it is a questionable idea. My purpose in this essay is not to try and settle the issue once and for all, but to raise some ethical canons that need to be taken into account.

Sometimes the Levirate marriage in the Old Testament is pointed to as an example of surrogate motherhood. If a man died without an heir, it was the duty of his nearest unmarried kinsman to **marry** his wife and raise up an heir for him. This is not surrogate motherhood, however, but surrogate fatherhood. Moreover, it involved a true and permanent **marriage**, not just a sexual service, as we see in the book of Ruth. Finally, the first husband was dead..

Abram and Hagar

The only example of **surrogate** motherhood in Scripture occurs when Abram uses **Hagar** to have a child for Sarai. The idea was that the child, when born, would be given Sarai as her child (**Gen. 16:2; Ruth 4:13-17**). What actually happened, however, was that Hagar refused to give up her baby. The result was a horrible conflict, as recorded in Genesis 16. This story is, of course, very closely parallel to that of the Baby "M" Case. In the context of Genesis, Abram was clearly in sin in what he did here. It was another case of eating forbidden **fruit**, with built in judgment as the consequence. (See the discussion in my tape series, "The Life of Abraham.") All the same, this story may not give us **all** we need to make a decision regarding modern surrogate motherhood. First, in Abram's case sexual adultery was involved, while this is not the case in modern surrogate motherhood.

Second, it is unclear in Abram's case whether or not Sarai and Hagar had a binding contract. **Hagar** certainly broke the understood arrangement, and we notice that she got to keep **her** child. In the Baby "M" Case, the court ruled that the contract was binding, and gave the **baby** to the parents who had paid for her. The judge's ruling, however, involved his assessment of the relative competency of the two women as poten-

tial **mothers**, saying that **the** natural mother had not proven to be a good custodian of her other children. Given the legal and moral ambiguities involved, his judgment on these grounds was probably about as good as could be expected; but what if the two women **had** been equally as good as mothers? How binding would the contract be? Should the natural mother have the right to change her mind before being paid or return her fee' with interest, if she changes her mind during the first 24 hours after birth?

Adoption and Motives

Some have argued that surrogate motherhood is simply adoption at an earlier stage. Instead of adopting the baby after it is born, we simply adopt the baby from the moment of conception onward. How valid is this analogy, however? There is a clear-cut distinction in motive between adoption and surrogate motherhood. In adoption, the child already exists, even if unborn, and a decision is made to adopt it. In surrogate motherhood, however, the baby is purposely brought into being, and this raises the question of motives.

Two motives come into play. The first is the profit motive. Wendy **Chavkin**, an obstetrician with the New York City Public Health Department, has pointedly stated, "I think that as a society we have taken the position that certain things are not for sale. We do not permit people to sell babies in the adoption scheme of things. Nor do we permit that people can sell their body organs I think that we could bear some serious scrutiny of all those matters before we proceed where we're interested in buying women and buying babies." (UPI Report) In other words, how close does this come to slavery or prostitution?

Additionally, noting consequences of this first motive, widespread unquestioning acceptance of surrogate motherhood may indicate a very bad trend in our society, in terms of the degradation of women into slaves or prostitutes. **Chavkin** comments, "I think it's a great jump for the society to be willing to view women as incubators rather than to examine the causes of infertility" (UPI Report)

This low view of women **leads** me to the second motive, the motive of the husband. Why are these men so concerned that their own **personal** seed be propagated? From a Christian

continued next page

The Life of Abraham
12 Tapes plus 70, page manual!
 by James B. Jordan

A Faith that Changes the World

See Enclosed Flyer for Details

viewpoint, it is the propagation not of natural seed but of Spiritual seed that is most important. Children are not born into the church; rather, they are placed there by baptism. Natural birth leads only to death. From this perspective, **all** children are born dead in trespasses and sin, and **all** Christian children are adopted at the font. It is the Spiritual relationship created by baptismal adoption that counts, not the natural relationship of genes and blood. For the self-conscious Christian, adopted children have the same status as blood children.

Thus, the Christian man should be just as happy, on reflection, to adopt as to have a child **from** his own loins. The latter is the normal way, of course, but the former is not inferior. Rather, it is a special blessing and calling. Once this is clearly understood, the motive for using a **surrogate** mother disappears. Adoption is every bit as good an option, so there is not need to pursue a questionable and problematic alternative.

The problem today, of course, is that there are not enough babies to adopt. This is because of the abortion industry in **America**, which kills most adoptable children. The practical answer to the surrogate motherhood question boils down to outlawing abortion, and thereby increasing the number of babies available for adoption.

Summary

The Bible does not speak directly to this modern problem, and there is no law we can find that tells us yea or nay. We can, however, examine the motives involved from **a** Christian standpoint. We have seen that the profit motive involved from the surrogate mother's side comes dangerously close to slavery and prostitution, and definitely needs examining. Some things are not supposed to be for **sale**, and **babies** are one of them. **In** terms of the man's motive, we have seen that a Christian view of

adoption should mitigate **and** eventually **dis-**solve the man's natural desire to have a child **from** his own **loins**, and lead to adoption as the preferred way of handling the problem. ☐

The Eighth Dispensation

George Grant

Several influential evangelical leaders have discovered a new dispensation. The eighth dispensation.

And you know what that means. We're going to have to have a revised and updated, new, and improved, **Scofield**. We're going to have to have all new charts. And poor Hal Lindsey is going to be stuck with a whole **bunch** of obsolescent **backlist** titles.

But such is the high cost of living in these "**last** days."

The **first** seven dispensations, of course, are the "Age of Government," the "Age of Promise," the "Age of **Law**," the "Age of Grace," and finally the "Millennial Age." To these we must now add the "Age of Terrorism."

The first dispensation was initiated with Adam in the garden. The third dispensation was initiated with Noah in the ark. The sixth dispensation was initiated with Christ on the cross. This eighth dispensation was initiated with Oral in the tower.

God, as the Supreme Terrorist held Oral hostage in the ORU Prayer Tower demanding \$8,000,000 ransom. Once the checks had been written and the monies had been delivered God announced, **as** is ever and always His Sovereign Prerogative, that this was going to be His way of doing things from now on. Every year come April, not only do we have to worry about IRS demands, but now we've got God's demands to consider too. Otherwise Oral is a goner.

My only question about this whole scheme, this new dispensation of God's operation in the world, is why God chose Oral. Just think of how much money He could extort if He **had** just taken hostage someone **really** important. How about Lionel **Ritche**, Lord? Or maybe Bruce **Springsteen**? And just think of how much money could be raised with simultaneous **bi-coastal** kidnappings! Why, the "**Age of Terrorism**" could **be** the most exciting dispensation yet!

Isn't it great to be **alive** in these "**last** days?" ☐

The Meek

Third Beatitude

Ray R. Sutton

Blessed are the meek, for they shall inherit the earth. (Matthew 5:5)

The third beatitude may be the most difficult to define because of **all** the misconceptions associated with it. Be honest. Doesn't meekness conjure up in your mind the image of a timid, effeminate, emasculated sort of fellow, who has "tread on me" stamped on his forehead and who is so thin he has to hang on to his own wind-breaker in a strong breeze? In other words, a **meek** person is usually thought of as someone who is **weak**. A professor of mine once attempted to attack this notion by beginning his lecture, "If you think meekness is weakness, then try being meek for a week." Exactly! Meekness is not weakness at all. As a matter of fact, it is directly tied to **taking dominion**. How?

Jesus uses a Greek word (*praus*, or *praos*) in the third beatitude that was used in the secular world to describe a wild stallion that had been domesticated for use on the farm. He again uses the same word when He says, "Take my yoke on you, and learn from me, for I am **gentle** and humble in heart" (Matt. 11:29). Jesus ties meekness to a concrete image of being **yoked**, a very pregnant term that is Biblically rich in meaning, and one that enables us to get a handle on the third beatitude.

The yoke made an animal meek. It harnesses some wild creature's power so **as** to prepare a field for seeding: to pull away stones, to plow up the ground, and even to carry other tools and people to and from the field. The yoke facilitated the conquest of the ground. Without it, the land would lie fallow, covered by the curse. No other instrument could rival the yoke in importance for taking dominion over one's allotted space of ground. And yet, the yoke was fundamentally an instrument of **restraint**. The restraint of power harnessed by Christ is the essence of being meek. What does it mean to be restrained by Christ?

First, restraint is **at** the heart of becoming a Christian. The Bible calls this restraint on sin **repentance**, apart from which there is no forgiveness (Luke 17:3). Until a man is willing to turn from his wickedness, he cannot **truly** be saved. Until **he** repents, he may make a decision for

Christ, but his decision will not decisively stick. Until he truly repents, his sin will be white-washed for a little while, but it will not **be** truly stopped. There will be no true change of life nor culture.

I believe it is the absence of this great doctrine of restraint that **has** led to a false, post World War II kind of revivalism. After all the youth ministries, after all the evangelistic crusades, after all the television ministries reaching more people than ever before with a "**repent-anceless**" message, **after** all these momentous, high-dollar gospel attempts, our civilization **continues** at a break-neck speed toward hell. All because these ministries teach salvation without repentance!

Second, restraint is the key to perseverance. A yoke keeps an ox on the same path plowing a

continued next page

A Cause for Praise!

Wisconsin% Abortion Prevention Law

On the abortion front, victories have "been few and far between. **over the last decade and a half. Perhaps that is why a new law in Wisconsin has stirred pro-life forces throughout the country to outright jubilation.**"

With a highly publicized new state law, Wisconsin has taken the unprecedented "step of" making grandparents legally responsible for the support of a child of one of their dependent minor children. Parents of the minor mother are automatically responsible upon birth of the child; parents of the minor father also assume part of the burden once paternity has been firmly established and each set of grandparents is obligated until their child reaches 18.

The Abortion Prevention and Family Responsibility Act means more than a steady supply of diapers, pabulum, and Gerber. It permits recovery against families for any care or relief to the offspring by a county, municipality, or institution. Additionally, the law requires group health insurance policies to provide the same level of maternity benefits to all persons under the policy, thus removing the incentive of abortion simply because it is cheaper. Under an informed consent provision, the pregnant teen and her parents must be briefed on the exact nature of her condition and that of her child, as well as all abortion alternatives before an **abortuary** can molest her. Finally, the law creates a state adoption center to raise public awareness of and promote adoption.

Amazing, isn't it? **After a decade and a half of one defeat after another, finally advocates for life can point to some light at the end of this dimly dark, dark tunnel.**

straight line. It keeps him from being side-tracked, for he will walk in circles, or even become totally disinterested without the simple restraint of a yoke. John Bunyan captures the idea best in *Pilgrim's Progress*. In his brilliant, yet simple, allegory, Christian's main struggle is to **stay on the path** to the celestial city. That's all he has to do. Yet saying is easier than doing. The book traces an endless stream of opportunities to get off track. It has appealed to thousands of Christians for centuries because it presents perhaps the greatest struggle of a believer, the constant temptation to throw off Christ's restraint and to go where one should not go. How does the Christian persevere? How does he avoid being detoured? The answer is in meekness. Meekness is a yoke of restraint that does not always allow one to give the gate to his own wishes. It is a harness that will most definitely carry him to the celestial city where he will find freedom such as he had never known.

Third, restraint is tested most by those closest in the covenant. Moses was called the "meekest **man on the face** of the earth," but have you ever considered the context of this statement (**Num. 12:3**)? It appears in the course of three rebellions against his leadership, the third being the height of the opposition, an attack from Aaron and Miriam, his brother and sister.

They represented the family of the covenant, and specifically the bride, for the sister in the Bible can also be the bride (e.g. Sarah was Abraham's half-sister, Gen. **20:12**). Miriam's attack is a picture of the bride attempting to cause the groom, or **covenantal** head, to fall. So just like the first bride, Eve, Miriam sought to undo the groom of Israel. But unlike Adam (at least in this instance) Moses would not allow himself to fall. He restrained himself and instead of striking when smitten, he pleaded for God to spare them. He redeemed them by withstanding the greatest test of meekness, the temptation to strike back at those in the covenant who attack, but who are often closest and dearest.

Moses' meekness typified the meek and lowly one to come, Jesus Christ. Our Lord **restrained** Himself through all of His sufferings before Pilate, the High Priest, and the Sanhedrin. He could have destroyed them all with the wave of his hand, but He didn't. When Israel and the whole world reviled Him, He held His face like flint. He wore God's yoke, the yoke of His calling to suffer for the sins of the world. He was

NOW AVAILABLE!

That You May Prosper

by Ray R. Sutton

At long last the book we've all been waiting for is finally in stock and, ready for immediate shipment! "This .350" page, cloth bound book will surely prove to be "one of the most helpful books ever to come out of the Christian Reconstruction camp!"

Most Christians do not understand the nature of the covenant. Moses wrote in Deuteronomy 29:9, "So keep the words of this covenant to do them, that, you may prosper in all that you do." God desires for His people to prosper—to live in the full blessings of the Kingdom—yet, because of ignorance, many have pursued those blessings in an entirely un-Biblical fashion. They have resorted to the pop-psychology of "positive thinking, or, the pop-sociology of positive imaging, or the pop-theology of positive confession."

Ray Sutton demonstrates that only by keeping the terms of the covenant will Christians truly prosper. Utilizing careful and detailed Biblical exposition, and practical and lucid Biblical application, he shows just, how God desires for us to obtain our promised victory. But he not only shows us all the hews of the covenant, he shows us all the whats, whens, "wheres, and whys as well."

Whether your interest is theological or practical, philosophical or personal, sociological or devotional, *That You May Prosper* is certain to be an eye-opening contribution to your Christian walk.

Retail: \$15.95

SPECIAL SALE PRICE

\$11.95 (25% OFF)

USE EXPRESS ORDER CARD

restrained to the point of death that his bride, the Church, might have life and an inheritance (Matt. 5:5). Thus, He offers the beatitude of meekness to all those who are willing to be yoked by His meekness. ☐

The Judicial Operation of the Word

Part Two

Peter Leithart

In the last essay, we saw that the Word is the Spirit's instrument of judgment. In what follows, I will make several brief applications.

First, this emphasis enables Reformed **Christians** to counter Lutheran charges of **crypto-Barthianism**. We can claim, with Scripture, that the Spirit employs the Word as his instrument to bring men to life. We can agree with the Lutherans that the Spirit's work cannot be separated from the Word; whenever the Word is preached or read, the Spirit is present and active. But we can also explain, without recourse to **free** will, why some do not believe. The Word always operates powerfully upon the **hearer**, but it may either kill or make **alive**. The Word, in short, is a savor of life unto life, and death unto death (2 Cor. 2:14-17). It never leaves its hearers unaffected. It is never a **dead** letter, though it may be a **deadly** letter.

Second, recognizing that the Word is never idle or inert should encourage us in our evangelism and preaching. The Lord promises that His Word will not return to Him void, but will accomplish His purposes. If we see little effect, we can still be assured that the Lord is working. And we must warn our congregations about the dangers of rejecting and hardening themselves to the Word that is preached to them. They not only will be judged more strictly, but they are being judged by **virtue** of the fact that they are hearing the Word of the Lord.

Third, the effect of our preaching and teaching may be divisive. Indeed, in a certain sense it must be divisive. Even when it is received in faith, the believer is cut off from the world. But we should expect to have embarrassed and heated reactions to teaching and preaching the Word. The Word exposes the heart; it leaves people naked before the Judge. They will, with Adam and Eve, seek to hide their nakedness and will resent the exposure. It is embarrassing to be stripped of our masks, pretensions, and clothes. It is not pleasant to be cut open. It is **painful** to be burned.

It is possible, moreover, to extend the scope of the Word's operation beyond the lives of individual **churchmembers**. The administration of the Word is central to God's activity in history.

As we shall see in a later essay, history **progresses** by a series of judgments. For the time being, let us note that the Word **is an** instrument of that **judgment**. As Robert **Brismead** notes, "The gospel is not **only** something which prepares men for the **eschaton**; it is itself part of the **eschaton**" (*The Pattern of Redemptive History*, p. 144). The Word makes the **eschatological** judgment present in history. Thus, the judgment that the Word effects is as comprehensive as the final judgment. Just as the fate of nations and societies and cultures will ultimately be decided on the Day of **Judgement**, so also the fate of nations and cultures within history depends on their response to the Word which brings that **judgement** into history.

A liturgical application can also be made. We have said that the Word not only announces the justification of the ungodly, but in a sense actually applies it to those who respond in faith. For this reason, it is especially important that the weekly liturgy include an absolution. The absolution is not merely a comforting truism. It is a declaration of God's gracious justification, a Word of life to those who believe and a word of condemnation to those who reject it.

As noted in the last essay, man's tongue is compared in Scripture to a **fire**. As God's image, man speaks; man's speech images the speech of God, and has, on a **creaturely** level, some of the same effects and properties. When Scripture speaks about the power of man's tongue, it is often to **warn** against rash speech. We may, however, think of this image in a more positive light. For example, the Proverbs speak often of the sanctifying effect of a rebuke (e.g., Pr. 15:31; 25:12). The rebuke of the righteous man is a purging fire to those who take his words to heart. The fool, however, is scalded by a wise rebuke, and becomes defensive, trying to protect his wounded pride. The more our words image the words of God, the more powerful our words become.

Another implication for human speech may be drawn **from** the Biblical image of the Word of God as a sword. A sword divides. A sword cuts to the heart of things. Human language is thus the first step toward maturity, for maturity in **Scripture** has to do with wise judgment. The elites of any culture are those who master its language.

Finally, the ministry of the Word is most effective within a judicial context, that is, within

continued page 9

The Upside of the PTL Scandal

Michael R. Gilstrap

Unless you've been vacationing in southern Malawi (and this story may have reached **there!**), you are no doubt aware of the soap operatic scandals that have rocked the **PTL** Ministries during the last month or so. From **Tammy** Faye's admittance into a drug rehabilitation program to Jim's libidinous behavior with a church secretary to rumors of homosexuality and **wife-swapping** orgies to highly questionable "creative" accounting methods with donors' money, *Praise the Lord Ministries* might **justifiably** be described as up the proverbial creek without a paddle. Although Jerry **Falwell** and company are doing all they can to pull the brand **from** the fire, this scandal will inevitably lead to the demise of **PTL** as we know it... and rightly so!

The media has had a field day! The attention this scandal has been getting rivals Watergate. President Reagan probably breathed a silent prayer of thanks for Jim Baker's infelicities — it took some of the heat off him over Contragate. In fact, I'm surprised some Congressman or Senator hasn't formed a special committee to investigate this whole sordid affair! That's what our representatives do best — investigate. They **may** be inept at running this country, but show them a scandal that is receiving publicity by the bucket full, and they will investigate the **beejee-**bers out of it!

The downside to the situation is, of course, the black **cloud** it places over Christian churches and ministries. Regardless of what we believe about the theological merits (or demerits as the case may be) of **PTL** ministries, the innuendoes that slop all over the rest of us in the wake of a scandal like this' is that all Christian churches and ministries are basically the same. Christianity, it is implied, preys on the minds of the **unsophisticated** taking advantage of their weaknesses and exploiting them for personal gain. Nothing could be further **from** the truth, but that has never stopped the fourth estate in the past. Anytime pagans have an opportunity to disgrace and defame the **cause** of Christ, you can be sure they will jump **at** the opportunity.

There is an upside to this whole mess, however. Peter writes **in** his first letter that judgment must come **first** at the house of

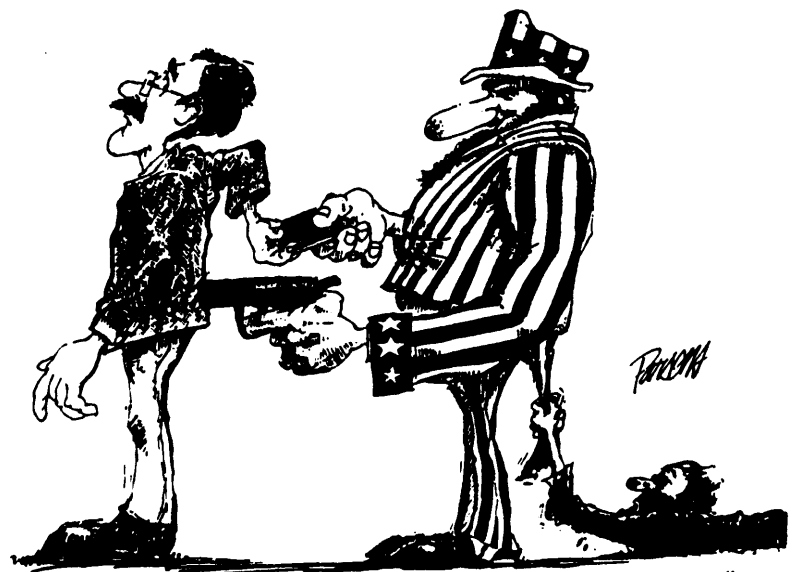
God (1 Peter 4: 17). It is **clear** that the **PTL** **ministry** is being judged by **God**. I **am** swam of many other churches and ministries who have had difficulties the last few years as well, although none with the depth of sin that seems to be present at PTL. Perhaps this winnowing process has been taking place imperceptibly to most of us for several years now, **PTL's** situation being the visible tip of the iceberg. **Could** it be that the Lord is judging and shaking down His people prior to a great spiritual awakening? I certainly hope so, and I pray that you will join with me in praying (and working) to that end. ☐

Leithart, continued from page 8

the Church. The Word is best "backed up" with a judicial authority. When the administration of the Word condemns someone, that condemnation should be proclaimed by a court of the Church. This is one of the difficulties of **extra-**ecclesiastical counseling. Such counselors employ the Word, but cannot "back up" their administration of the Word with judicial decisions and declarations. Their work is admirable, but to the extent that it operates outside the disciplinary framework of the Church, it will suffer. ☐

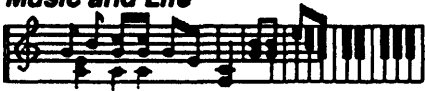
Jordan, continued from page 10

check out a recording or two **from** your library and listen to some before going out and buying any, unless you have a lot of money to spend. I also suggest starting out with the music of Steve Reich, especially "The Desert Music." ☐



"THANK YOU(FR YOUR CONTRIBUTION ON BEHALF OF THE POOR"

Music and Life



Minimalism in Music

James B. Jordan

One of the more interesting trends in modern art music ("classical" music) is what has come to be called "**minimalism**." During the past year, the two foremost practitioners of this style have received a great deal of public acclaim and notice. Philip Glass's album "Songs **from** Liquid Days" was a "crossover" hit, with **sales** both to popular and art music purchasers. Steve Reich's "Desert Music" received widespread praise, and during April of this year, Reich (pronounced with an "sh" sound) and his music were the subject of a PBS documentary. Two other composers in the minimalist style, John Adams and Terry Riley, have also won acclaim.

The simplest way to describe the minimalist technique is that it involves taking a short musical theme or motif and **repeating** it over and over again with very subtle changes, so that the music moves very gradually **from** its beginning to its end. Sometimes the **change** involves a change in rhythm, sometimes the addition of new notes, and sometimes using the motif as a round or canon. In fact, what most minimalist music immediately feels like is a sophisticated round, though for many people it sounds more like the needle is stuck on the record!

Minimalism represents a reaction against the cerebral, abstract art music of the mid-twentieth century, music that sounds like ugly noise to most people. Reich was greatly influenced by the rhythmic folk music of Africa and of Indonesia (the **Gamelan** orchestra sound). Glass was more influenced by Indian music. Both were trying to reach beyond the musical dead end of existentialism, and in so doing returned to the most simple of forms, and to folk music. Additionally, Reich at least was greatly **influenced** by the twelfth-century **Notre Dame** school of composers, especially **Leoninus** and **Perotinus Magister**. Here again is an attempt to go back to basic roots.

As a result, **minimalistic** music in America (though not in Europe) has been very tonal, and thus appealing to the ear-if you can get beyond the "stuck-needle" response to it. Generally speaking, it is both hypnotic and pretty, and this

explains why it has become so popular in both art music and pop music circles. Among other things, it makes nice background music.

Minimalism was not so well received at first. When Reich's "Four Organs" **was** premiered in 1970, there was so much booing and yelling from the audience that by the time the piece was drawing to a close, it could not be heard. It was an event to match the premier of Stravinsky's "Le **Sacre du Printemps**." At the **same time**, though, early minimalist compositions often did not possess the same charm as more recent works have.

The two main minimalist composers, Glass and Reich, seem to have as their goal the composition of music that is at the same time pretty, joyous, interesting, and **significant**. Reich was originally trained as a percussionist, and his music generally retains the dance-like pulses we associate with folk music or Trinidad steel bands. Glass has done more with the human voice and with traditional orchestral instruments.

Reich's social and philosophical ideas are kept more in the background of his music, though his "**Tehillim**" is a setting of several psalms. I don't know **if** any synagogues use them, however! Glass is rather more pretentious, with his operatic trilogy "Einstein On the Beach" (Science, technology, and nuclear war), "**Satyagraha**" (politics, based on Gandhi's life), and "Akhenaton" (religion). **Performances** of these avant-garde works have always sold out, however, and recordings are available.

Glass's "Songs of Liquid Days" is, in my opinion, a failure. The melodies of his songs are not particularly memorable, and beyond that, the mixture of the breathy rock singing style with a classical-sounding minimalist background simply does not work. The incongruity is jarring.

Minimalism is in its infancy. It represents a positive trend insofar as it reaches into folk music and back into the Christian past for ideas. It represents a positive trend also in that it involves the exploration of sound, melody, canon, and tone color. Neither Reich or **Glass** are Christians, but they may prove to be modern **Jubals** (**Gen. 4:21**) who are pointing constructively to musical elements that Christian musicians can use.

Warning: Interesting as minimalism is, it clearly is not palatable to every ear. If you want to hear what it sounds like, I recommend you

continued page 9

Gilstrap, continued from page 2

guishable from the policy of the rest of the morally corrupt and scared medical and governmental bureaucracy. It is difficult to avoid the conclusion that Dr. Koop fears bringing a Biblically based message to the people. Such a conclusion likewise raises the specter that Dr. Koop fears public controversy and panic more than he fears God. What other conclusion is likely given the hopelessly immoral presuppositions underlying his program of "safe sex through sex education"?

The problem Dr. Koop has is the same problem many (not all) evangelical have. It is the same problem that is found throughout the work of Francis **Schaeffer**, as valuable as that work is. The lack of a consistently applied Biblical **worldview** based upon an unshakable reliance in the sovereignty of God, an uncompromising rejection of humanism in **all** its forms, an unclouded vision of victory in time and on earth, and an unswerving commitment to Biblical law is at the root of Koop's problem.

Bankrupt **Worldview**

His evangelical worldview is bankrupt. In the face of a crisis that has the potential of shattering Western civilization, Koop seems to have run out of moral and religious capital with which to fight. He has no more effectively fought the AIDS battle than he has effectively fought the abortion battle. His "Judeo-Christian" ethic, which lacks a **theocratic** commitment to Biblical law, is insufficient in the white-hot flame of real world social calamities. The only workable solution to these crises **is** a return to Biblical law, in all its fullness as resurrected in the New Covenant. Just as **prolife** forces will not ultimately be successful until they come to proclaim the moral necessity of the civil government's executing the death penalty on abortionists and all who conspire to commit abortion, so the **spread** of the AIDS virus shall go virtually unchecked until **Biblical** morality is publicly proposed as the only solution. ☐

Van Til, continued from page 3

One of Van Til's students, T. Grady Spires, now professor of philosophy at Gordon College, Wenham, MA, **says** of him, "Every student of Van Til can instantly recall the characteristic Van Tillian blackboard graffiti: the foremost symbols being two circles, a big one for the

Creator, the other for creation with no **ontological** bridge (no connection "of being - MRG) between. The entire history of philosophy or Christian thought, including most heresy, would be strewn in names and phrases across the board The consumption of chalk and the whirl of ideas were symptomatic of an excitement generated not **from** brilliant eruditions, though some of his skyrocketing digressions could be called that, but from the strong and systematic emphasis on the antithesis between a biblical world and life view and the several intellectual scientific versions of the carnal mind. Students began to see how far-reaching were the **differences** between believer and unbeliever." (*Christianity Today*, 12/30/77) ☐

Van Til on the Sufficiency of "Scripture"

"We do' not first defend theism philosophically by" an 'appeal to reason and experience in "order, after that," to turn to Scripture for our knowledge 'and defense of Christianity. We get our theism as well as our Christianity from the Bible.

"The Bible is thought of as authoritative on everything of which it speaks. And *it speaks of everything*. We do not mean that it speaks of football games, of atoms, etc., directly, but we do mean that it speaks of everything 'either directly or indirectly. It tells us not only of the Christ and his work but it also tells us who God is and whence the universe has come. It gives us a philosophy of history as well as history. Moreover, the information on these subjects is woven into an inextricable whole. It is only if you reject the Bible as the Word of God that you can separate its so-called religious and moral instruction from what it says, e.g., about the physical universe.

"It is therefore the system of truth as presented in the Scriptures which we must present to the world... "

(Cornelius Van Til, *The Defense of the Faith*, 1967 [1955])



May 1987

AIDS Protection Bill...

"Under a bill now speeding through the Democrat-controlled Congress, persons who decline to sell or rent their house or apartment to abusers of drugs or alcohol or to people with contagious diseases such as AIDS could be **hailed before so-called** administrative law judges—i.e., federal **bureaucrats**—and, without benefit of a jury trial, found guilty of "discriminatory housing practice.

"Known as the 'Fair Housing Amendments Act of 1987,' the startling measure further provides that a person **so** charged could be ordered not only to make the sale or rental **against** his will but 'also to pay damages to the so-called **victim**, including "punitive damages.

".... The **result...is that**, should the bill in its present form become law, 'it will mandate that drug **addicts**, alcoholics, and those who pose a physical danger to others be given legal preference in Fair Housing.

"To many conservatives on Capitol Hill, this change in the proposed legislation is just one more bit of evidence of the extent to which the Democrats have made their political bed with the gay rights militants across the country, even if it means endangering or harming mainstream Americans." (*Human Events*, 4/25/87, 422 First **Street**, S.E., Washington, D.C. 20003, \$30/yr.)

Update on Plans to Harvest Aborted Fetuses...

"Success in treating Parkinson's and **Alzheimer's** disease by transplanting adrenal gland tissue into the brain received extended **media attention** this month. Less prominent was coverage of research involving the transplanting of fetal brain tissue into

Parkinson's **sufferers**. **Tissue** is taken from aborted fetuses, raising questions about the possibility of abortions **being** encouraged as fetal tissue becomes a 'commodity.' Lawyers point out **that**, in many **states**, aborted fetuses who remain alive are protected by law as newborn babies, and killing them by removing brain tissue would be **homocide**. Evangelical theologian and **ethicist** Carl F.I.I. Henry also raises the question of the **effects** on human personality caused by brain transplants." (*National and International Religion Report*, 4/17/87, 5007 **Carriage** Dr., S.W., **Roanoke**, VA 24018, \$39/yr.)

Valuable Lessons from the 'No Smoking' Campaign...

"The *Character II* newsletter for November/December 1986 has a section entitled 'The Decline of **Smoking—Lessons** to be Learned' which **observes** that 'An article in the *New York Times* (October **20**, 1986, p. 10) reports that the proportion of adults who regularly smoke **declined** from 37% in 1976 to 30% in 1986. Persons interested in social change will recognize that this is a remarkable pattern of **movement**, involving millions of people changing an important particular. It also involves millions of other persons growing up into non-smokers. Adults concerned with youth character can draw certain useful lessons from this notable **statistic**: *People have abandoned smoking because there is objective evidence that smoking is harmful*, and **anti-smokers** have continuously given publicity to this data — in courses in **schools**, in media reports, and through government pronouncements.

"*Campaigns have been launched to belittle and humiliate people who publicly persist in smoking*. Smoking is consistency portrayed as dumb, irresponsible, and immature conduct.

"People who are against smoking feel strongly about it and are not necessarily nice in the expression of their feelings.

"The anti-smoking campaigns have been carried on consistently. *The campaigns have especially aimed to reach young people, particularly via*

schools. Obviously, all these principles have implications for people who are concerned about young persons using drugs and alcohol, or engaging in deviant or premature sexual exploration. Like smoking, these practices are objectively harmful. Diverse groups of persons and institutions are now actively supporting the practices. **But**, given time and energy, there's no reason the truth cannot eventually win out. The statement of the facts, however, must be coupled with a certain degree of **indignation** against the neutralists and those who choose to exploit the young. (*Conservative Manifesto*, March 1987, Policy Analysis Inc., 9520 Bent Creek Lane, **Vienna**, VA 22180, \$250/yr.)

Christian Computer Bank Goes On-Line...

"**Christian** Information Ministries International of Texas has started a Christian data network for ministries and lay persons to pool information and educational resources. Called *The Informed Christian Network*, the service is a Christian version of 'Compu-Serve,' the national on-line data service. Plans include a growing number of research data **bases**, **full texts** of Christian periodicals, news and information services, book reviews, and other educational materials, says board member Richard N. **Olivieri**." (*National and International Religion Report*, 4/27/87)

Pro Football Star Blocks *Playboy* at line of Scrimmage...

"When *Playboy* magazine runs its annual 'Pigskin Preview' this summer, readers will not find Cincinnati Bengal All-Pro lineman Anthony **Munoz** featured between the pictures of naked women.

"**That's** because **Munoz** turned down *Playboy's* request for a major interview. 'With my beliefs as a Christian, I couldn't see myself doing it,' said **Munoz**, one of the most feared offensive tackles in **NFL** football." (*Focus on the Family*, May 1987, P.O. Box 500, **Arcadia**, CA 91006)