



The Geneva Review

A Monthly Publication of Geneva Ministries

No. 39

© 1987 Geneva Ministries

June 1987

Scraps and Shards

George Grant

More, More, More...With Dr. Ruth

She's a **cupid-like cutie** with a **German** accent who has launched a panzer crusade to make America "sexually **literate**". Gee thanks, Dr. Ruth, that's just what a country riddled with herpes, AIDS, and unchecked porn needs!

Sex therapist Dr. Ruth Westheimer boldly spoke her mind recently before a meeting of the American Newspaper Editors Association, urging the **editors** to use their newspapers to **create** a "sexually literate" society. "We have a tremendous amount of sexual **ignorance**," dear Dr. Ruth said, "We can send a man to the moon but we can't **prevent** 1.5 million unwanted pregnancies each year. We have the **data** about human sexual **function**," she concluded "but what we don't have is the means to bring this to a **wider audience**."

This statement of **course**, took most of the editors by surprise. What they knew **about**, what apparently dear Dr. Ruth was entirely **incognizant** of, is the unprecedented proliferation of sexually oriented **data** brought to the **wider** audience of American pop culture through **the means** of TV, radio, movies, **magazines**, public schools, and yes, even newspapers. Of course the editors **were** polite. No one **laughed** out loud. They all just smiled at dear Dr. Ruth and let her continue in her delusion that what this country needs is more sex education.

They **knew**, and you and I know, and in fact every one except dear Dr. Ruth knows, that that is about as absurd as saying what this world needs is **another** Muamar Khaddaffi.

The Aryan Elect

In Nazi Germany killing the unwanted was elevated to such a degree that genocide became lit the more than cosmetic convenience. Soon that same high level of insensitivity will have been attained by abortion advocates **here** in our country.

Already outstripping the Nazis in treachery and debauchery, anti-life forces in the planned barren-

hood movement are about ready to outstrip their Third Reich kith and kin in deception and disinformation.

Under the auspices of the World Health Organization and the Population Council, with funding from the federal **government**, scientists have now developed an abortion pill.

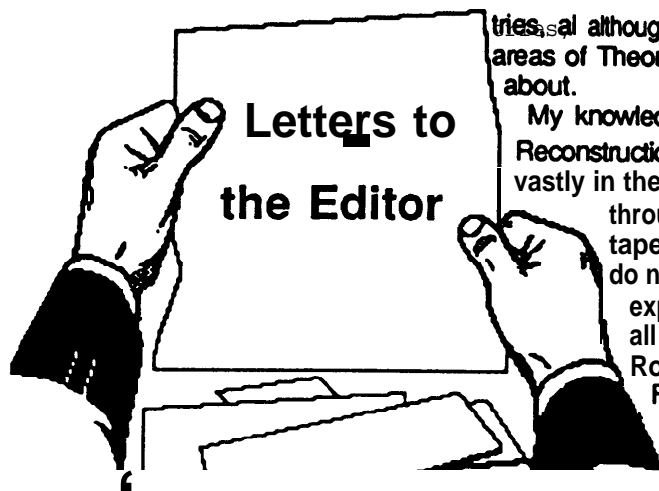
No muss. No fuss. Take a little pill and you can **kill your** child.

The abortion pill, with the active drug RU486, once approved by the FDA could be sold across the counter and used without the advice or help of a clinician. Got a headache? Head on down to your **friendly** neighborhood pharmacy and buy some antihistamines. Got an **infection**? Head on down to

continued page 12

Table of Contents

Scraps & Shards	1
George Grant	
Letters to the Editor	2
Time and Place of Worship	3
Peter Leithart	
Restoring Classical Christian Curriculum	4
Gary Hafer	
Land and Sea	5
James B. Jordan	
Economics and the Gospel	6
Ian Hedge	
What's Really Important	8
Gary Hafer	
Book Reviews	10
Michael R. Gilstrap	



Dear Geneva Review,

Welcome indeed was the well-won whipping for Christian wimps in George Grant's article in your April, 1987 issue. Mr. Grant waUoped and whaled the whimpering wombats of weaseling junk-food theology, to which I cannot withhold a whearty, "well-whipped"!

But I am sorry to scent that Mr. Grant is suffering from some some sad sickness, simply supposed, advanced addictive alliteration. Not since Beowulf came bounding in his beautiful boat has the English language been buffeted by such rebounding repetitions.

Maybe it has something to do with his initials?

Richest Regards,
Franklin Sanders
Memphis, TN

Dear Michael,

I was sitting here responding to your April donation "special" and I decided to take this opportunity to thank you the the rest of the Geneva staff for the fine work that you all are doing. Geneva Ministries has been an invaluable source to me for obtaining Christian Reconstruction materials that have helped to reshape my thinking on social matters (I used to be a "McGovern" liberal). I have been on Geneva's mailing list for several years now and I fully support Geneva Minis-

tries, al although, there are still some areas of Theonomy that I am not sure about.

My knowledge of Christian Reconstruction has increased vastly in the last few years, largely through Geneva's books, tapes, and mailings. But, I do not consider myself expert enough to refute all of the allegations of Rodney Clapp in the February *Christianity Today* article on Christian Recon-structionists. I feel

that some response to the February CT article is in order and I hope Geneva is planning something in the near future. The CT article brought up some matters that I am not familiar with; such as, the North-Rushdoony 'feud,' plus the article made allegations that go beyond my present ability to adequately evaluate. I do not expect you to dear up everything for me, I just want you to know that I would appreciate seeing a detailed, point by point response to the Clapp article.

Very Truly Yours,
Randy L. Grandle
Groton, CT

I certainly can sympathize with your uneasiness with theonomy. It is a difficult issue. I am sending you an article written a year ago by Ray Sutton which outlines several helpful modifications to Bahnsen's original think ("A Redemptive Historial V. of Theonomy", The Geneva Review, July 1986).

Gary North responded to Clapp in his own inimitable style for the ICE newsletters. I'm enclosing a copy in case you didn't get to see it.

Briefly put, Gary points out that Clapp's article is a hatchet job in the best tradition of yellow journalism: Misleading and inaccurate.

(For you readers who would also like to get a detailed response to Clapp's CT article, write to ICE, P.O. Box 8000, Tyler, TX 75711. Ask for Gary North's Response to Rodney Clapp.) — MRG

Deaf Sirs:

I am from a pre-trib, pre-millennial background (Plymouth Brethren related) and am (to say the least) interested in your perspective regarding evangelism in particular. I am reading *Days of Vengeance* and have read *Paradise Restored* I hope to start on Sutton's *That You May Prosper* very soon. I also receive Gary's [Gary North] letters. To add to all this, I am a pastor and am "on the fence" regarding many issues thanks to you (Ha, Ha!).

Please let me know what you see the "Great Commission" to be saying, especially in the area of evangelism. Do you encourage your people to personally share how one can know Jesus Christ as Lord?

Thank YOU very much,
Rev. James Zuber
Kent, Ohio

Absolutely! To quote Ray Sutton in *That You May Prosper*, "Civilization cannot be maintained by force... People need to be instructed and disciplined in the ways Of righteousness.... The Biblical way requires constant evangelization, missions, and grassroots discipleship" (p. 109).

Sharing the gospel on a one-to-one basis is one of the greatest privileges any of us have. I am personally involved in the Evangelism Explosion program at our local church, and Geneva Ministries hopes to devote an entire series of articles to evangelism in upcoming issues of *The Geneva Review*.

In the Great Commission our Lord commands the Church to take the gospel to the nations, and He thereby brings them to faith. He promises world-wide conversion through this process which takes place prior to His return (Psalm 110:1).

Aren't David Chilton's two books fantastic! — MRG

Please address all correspondence to The Geneva Review, P.O. Box 131300, Tyler, TX 75713.

The Time and Place of Worship

Peter J. Leithart

[It has been emphasized often in these pages that the worship of the Christian Church takes place in heaven. In Christ, we are drawn up into the heavenly realms, ascending to the heavenly Jerusalem to mingle with the assembled angels and departed saints in worship before the throne of God (cf. Heb. 12:22-24; Eph. 2:6). In Revelation 4-5, heaven is pictured as a place of continual worship.

Heaven is also described in Scripture as a court. In Job 1-2, for example, we find the angels presenting themselves before the Lord, with Satan (lit., "the accuser") among them. The stylized dialogue between God and Satan is of interest. The angels go back and forth on the earth as "investigators." When they present themselves before the Lord, each argues a case on behalf of or against certain men. Satan brings suit against Job, who he suspects remains faithful only because it has been to his advantage. Significantly, one of Job's complaints throughout the book is that he has no one to argue his case before the Lord (9:32-35; cf. 5:8; 13:3). Heaven is thus pictured as the courtroom of God, in which He sits enthroned as a royal Judge, hearing the testimony of counselors. We should understand 1 John 2:1 in the light of this picture of heaven. The risen and exalted Christ has entered heaven to speak to the Father on our behalf. Thus, in a very important sense, what happened to Job cannot happen to New Covenant believers, for we do have One to arbitrate between the Holy Father and us.

These two descriptions of heaven—the courtly and the cultic—should not be separated. Instead, by bringing these two images together, we get an insight into the nature of God's government of the world and the nature of our worship. First, we discover that in worship we enter into the center of world government. The locus of real power is not the Oval office, nor the United Nations, but the Church gathered for heavenly worship. Second, we discover that worship has, among many other things, a judicial character. It is interesting that the law required the men of Israel to "present" themselves before the Lord three times a year (Ex. 23: 17). Like the angels in Job 1-2, we present ourselves in worship before the heavenly Judge (cf. Heb. 12:23).

The same conclusion can be reached by examining what the Scripture tells us about the time of worship. The phrases "the Lord's Day" and "the Day of the Lord" are each used in two different, but

related senses. On the one hand, the phrase refers to the day of worship. More commonly, however, the Lord's Day is a day of wrath and judgment (Joel 2:3 1; Amos 5:20; Ob. 15; Zeph. 1: 14ff.; 2 Pet. 3:10 1 Thess. 5:2,4). These two senses are brought together in Revelation 1:10, where John writes the heavenly liturgy. But John also witnesses the opening of the seven seals, the blowing of the seven trumpets, and the outpouring of the seven cups of wrath. In short, the Day of the Lord is a day of both worship and judgment.

Let us look at this from a slightly different angle. Many liturgical theologians recognize that the worship of the Church on earth is a foretaste of the eternal worship of the consummated kingdom. The reality of the eschaton is present, though not in fulness, in the worship of the Church. Most theologians place their emphasis on the life that we shall enjoy in the kingdom. But the eschaton is a time of judgment, as well as feasting. Thus, we might say that the final judgment is anticipated in the Lord's Day worship.

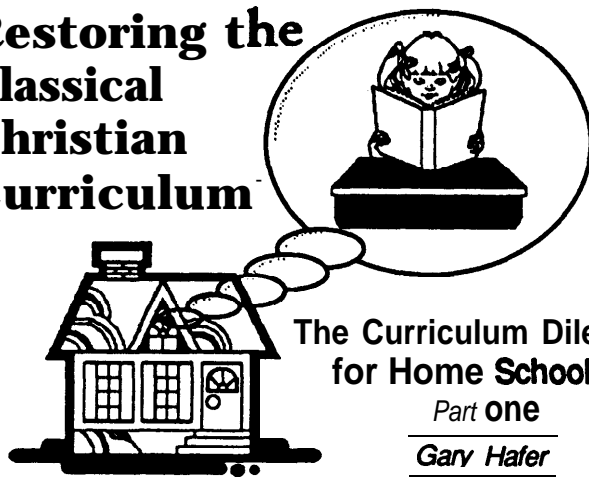
This judicial aspect of worship is seen in two areas. First, we ourselves are judged. We bring ourselves and our works to the Lord who is a consuming fire. Through the Word and sacraments, the Spirit judges us and executes those judgments. Evil works and persons are destroyed. Those who bring "strange fire" are killed (Lev. 10:1-3). Those who do not discern the body become sick, and some die (1 Cor. 11:27-32). Works of hay and straw are burned (1 Cor. 3:12).

The Spirit also witnesses against the faithful. He convicts us through the preaching of the Word and in the administration of the sacraments. The difference lies in our response to that judgment. The impenitent excuse their sin, while the penitent agree with God's judgment. We say, with David, "You are justified in your judgment" (Ps. 51:4). We judge ourselves and thereby avoid judgment (1 Cor. 11:32). We become, in prayers of confession, witnesses against ourselves, placing ourselves on the side of the Spirit who testifies against us. As a result, the Spirit's execution of the judgment does not kill our person, but our sin. Augustine's description of the effects of persecution is true also of the Spirit's work in worship: "The same fire causes gold to glow brightly, and chaff to smoke" (City of God, I, 8).

The Church is not only judged in worship, it also pronounces judgments. In its prayers, as we saw in an earlier essay, the Church presents its case against the wicked before the Judge. Moreover, disciplinary

continued page nine

Restoring the Classical Christian Curriculum



The Curriculum Dilemma for Home Schoolers

Part one

Gary Hafer

Despite pressures from the public education bureaucracy, home **schooling** is rapidly becoming the chief method of alternative schooling in the United States today. Although the exact number of children **enrolled** in home schools is difficult to determine, estimates place the total figure anywhere from 260,000 to a million. With the appearance of **local** home school associations, this grassroots **movement** seeks to **provide** children a suitable environment for learning and a superior educational **system**, both **aspiring** far above their public school counterparts.

With the boom in the home school **movement**, however, also comes a "**bust**." Some of the materials available, especially at the upper levels of education, **are** woefully inadequate for the purposes they are being used for. Even those materials that **are** good, for the **most part**, lack a **unifying** curriculum standard to **bind** them **together**: a philosophy, or **model**, of education.

Because of this deficiency in the published curriculums, some parents try to develop a curriculum solely on their own, without any **real** background in "how to do it." Parents who have tried this know what a **frustrating** experience this can be. I'm sure most home school parents are familiar with the sentiments behind the following conversation I overheard at a home school book fair.

The first mother, Mrs. Smith, **remarked** to her friend, Mrs. Jones, "Sally, did you get the new **C Betti Curriculum Catalog**?"

"Why yes! I got mine **last week**. Tell me Maggie, what math program are you going to use for Tommy? I **can't decide** between **C Betti's** and the program from *Christian Freedom*."

"I wouldn't even consider the *Christian Freedom* course, Sally. Tommy is **way beyond** their third level primer! Besides, I don't think they emphasize memorizing facts enough. My problem is science..."

As anyone who has tried to put together a curriculum for their home can **testify**, the **above** conversation strikes a familiar **chord**. Literally hours and **hours are** spent in conversation and consultation with other home **schoolers** trying to decide which program at which grade level in each subject is *the best*. Parents are quite naturally **frustrated**. The economic "division of **labor**" principle is the solution. Parents simply need **expertise from** educational source located outside the home. This is easier said than done, as you might imagine. **Where** can parents turn to get this "expert" help? I hope to provide at least a starting point for parents in this series of articles on Christian curriculum.

Of course, some will argue that theory and "expertise" have nothing to do with education, that "**readin'**", "**riting**", and "**rithmetic**" are the only essentials. Such opinions—though sincere—are terribly uninformed because they lack the **foresight** in knowing where such "**readin'**", "**riting**", "**rithmetic**" is **headed**. In other words, *theory is the most practical tool of the educator because it explains what the goal of learning is and where it is "headed."*

Theory, when applied to the educational realm, becomes a world and life view as it finds expression in curriculum. It is precisely this **self-consciously** Christian curriculum, as derived from theory, that **integrates** a Christian world and life view into pedagogy, into course **content**, and into the very thinking processes of the child Curriculum implies order, and it must be the goal of every Christian **parent-teacher** to instill that God-ordained order into their children so that students think and act according to Christian presuppositions. When this ordered curriculum becomes a part of the student's life every school day, he responds by assimilating this order into his own life. Consequently, the student gradually gains the **skills necessary** to investigate conflicting world-views and to "think out" his Christianity in response to rival systems. Here's **where** student creativity flourishes: within the bounds of Christian order.

How can this seemingly monumental task for a consistently Christian curriculum be accomplished? **One** very important way is through the restoration of what I have called the "classical" Christian curricu-

continued page seven

Land and Sea
Studies in Genesis One
James B. Jordan

In our reflections on Genesis One we now come to the **third** day. Here we are concerned with the **first** half of that day, when God **separated** the land from the **sea**. As in our discussion of the **firmament**-heaven, we shall find that these **verses** both describe an immediate physical change in the **universe**, and also point to a **broad**er "symbolic" conception of the "moral cosmos." Genesis One sets up the structure of both the natural cosmos and the **moral cosmos**, and these **are parallel** one to the other. In this article, we shall look first of **all** at the cosmic order, and then at the moral **order** implied in the work of the third day.

We can notice **first** that the **separation** of land and sea is called good by **God**. As we have noted already in our discussion of **verse 4**, the world was **good** to start with, but "goodness" has an **eschatological aspect**. What was good on Day One is no longer adequate for Day **Three**. It is now good for land and sea to be **separated**. Why? Because the whole purpose of the creation was to make a home for man, and man is to live on the earth.

We notice, second, that God called the dry ground "earth." **This** is the **Hebrew word 'erets**, which **means** "inhabitable earth." or "organized, structured space." It stands in contrast to the word **'adhamah**, which means "ground." **'Erets** has to do with an **ordered** cosmos, a system of relationships, while **'adhamah** has to do with **raw** material, with sources.

This is important in our interpretation of Genesis One. God had created the **raw** material, the **'adhamah**, in Genesis 1:1. What He is now doing, on Day Three, is making a structured environment for man to dwell in. Later in Scripture, it is the word **'erets** that is used for the holy land, God's ordered **environment** for His people. Later in the chapter, we shall see the **earth** bring forth vegetation, and then **animals**. We might expect the Hebrew word to be **'adhamah**, so that plants and animals are made out of the ground, and this is indeed the language of Genesis 2:9 and 19. Genesis 2 emphasizes that man is connected to plants and animals, because **both** were made of **'adhamah**. Consequently, when the ground (**'adhamah**) is cursed in Genesis 3:17, that curse naturally spreads to plants, beasts, and men, since **all three** have been made out of **'adhamah**.

In Genesis One, however, the plants and animals

are **called** forth from **'erets** (Gen. 1:11, 24). The notion **here** is that plants and animals have a place in the cosmic **order**, the order established by God and superintended by His image, man. Because of the way Genesis One is set up, we shall see in **later** essays, **there are** symbolic parallels between men and plants, and between men and **animals**, in the cosmic **structure** or **order** established by **God**. In a rough sense (and we may not press this too far), Genesis One establishes symbolic "**nominalistic**" connections between men and plants, men and animals, while Genesis Two establishes **natural** "**realistic**" **connections** between **them**.

We may note, **third**, that it does not say the land rose above the **waters**, but that the waters were pushed aside, "gathered." Possibly this means God opened oceans beds and the waters drained off into **them**. In an **interesting** suggestion, **St. Basil** proposes that water may have acted differently up to this point, or what we now know as gravity operated differently, so that the **waters** simply **covered** all topography **equally**. "Since God's **command**, **YOU** know perfectly well the motion of **water**; you know that it is unsteady and unstable and falls naturally over declivities and into hollow places. But what was its nature **before** this command made it take its course? You do not know yourself, and you have heard from no eyewitness. **Think**, in reality, that a word of God makes the nature, and that this order is **for** the **creature** a direction **for** its future course" (**St. Basil the Great, The Hexameron**, Homily 4, **para. 2**; from *Nicene and Post-Nicene Fathers*, VOL 8, p. 72).

Fourth, the waters **were** gathered "into one place." **This seems** to be a reference to the oceans of the **world**, which in fact are continuous with one another, so that **all** the continents **are** in **reality** large islands in this one vast sea. Except for a few isolated lakes, all the bodies of water on the earth **are** one large **sea**, and so the "one" gathering can also be called "seas" (plural).

Fifth, we may notice that sea level establishes the limit of the land. Thus, the sea is always "below" the land, and since the sea goes down and down, it clearly **stretches** into an abyss. Moreover, the land is clearly in a visual sense "founded" on the seas. Suppose **all** the land of the earth were **connected**, so that the bodies of water were separated. **In that case—a mirror image** of the **real** world—we would say that the seas **were** borne up by the land. The **reverse** is the case, **however**: Each island of land, however large, is bounded by the sea. Thus, in imagery we have a **three-decker universe**: **sea** at the

continued page nine

Introduction

Some years ago I held a conversation with a Bible college principal about economics. We were, to put it mildly, at **opposites** poles in our views. I was advocating what appeared to him a "**radical**" **libertarianism**, while he thought such freedom in the market place would not solve many of the economic problems which he perceived. He raised the **example** of an employer who did not pay what he called "just" wages (i.e. what he thought were "low" wages). What was **needed**, he **said**, were laws which "protected" **workers from** unscrupulous **employers** who would take advantage of their employees. After all, he added, the Bible does say a **laborer** is worthy of his **hire**. He **felt, therefore**, that "minimum" wage laws were a Christian solution to the problem,

Just or Unjust Wages?

My **reply** to this **illustration** was **twofold**. First, **there** is the problem of definition: what is a "just" wage. Or, how much is a "just" wage? One thing is clear, the Bible does not give us any indication of what a "just" wage would be for any **employment**. If God in His wisdom has not seen fit to tell us exactly what a "just" wage would be, it seems the answer to this economic problem remains within the bounds of human action **for** men to determine between **themselves—without** fraud or coercion—what a "just" wage will be. But this implies that any price freely agreed upon is a "just" wage.

Now we come back to our college principal and ask: what does he mean by saying employers are paying "unjust" wages? **Have** the **employers** used fraud or coercion? **Are** they premising one wage in negotiations but paying a lower **rate** on pay day? More importantly, does the worker himself think he is being paid unjustly? In most instances, the **superficial** answer to this question is "yes".

Each of us thinks his labor is worth **more** than what we are getting at the time? But here we **see the** problem of **determining** the "just" wage. Value **for** any economic commodity is determined not by the seller but by the **purchaser** of the commodity. It is buyers, who withhold their buying until **the** price reaches a level where they **are** willing to initiate a transaction, who **establish** prices.

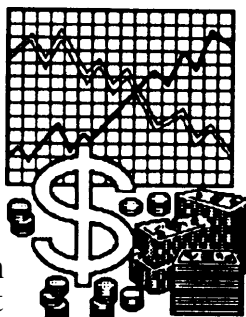
Though the economic **aspect** of our discussion is relevant, it is **far** more important to consider the

proposed solution to the apparent problem as outlined by the **professor**. The solution proposed was **this: legislation** to maintain justice in the market place. What was observed to be an economic **problem** has been **transferred** to the **political realm** for its solution. It is increasingly true to say that **all problems have become political**. Education, once thought to be the domain of the family and the church, is now **considered** a political matter. Bureaucrats, living **off** money confiscated by taxation, **will** become the **arbitrators** in **determining** what a child will learn, what textbooks he will **read**, and who shall be his classmates. Other **bureaucrats**, also living off confiscated property, take it upon themselves to solve the economic problems of prices and wages and a myriad other economic **factors**, none of which they **understand** because they received their education in the schools controlled by their **bureaucratic colleagues**.

Economic Problem or Political Issue?

The **tragedy** is that our Bible college principal, along with many others, has fallen for the mistake of **transferring** economic problems to the **realm** of **politics**; and to do so is to deny the Gospel of our Lord Jesus Christ.

We can readily grant with our college professor that there **are** problems in the economic **realm**. Workers are unable to get enough in their pay packets to maintain a **reasonable** lifestyle (however that may be defined). Examples could be multiplied. But this admits nothing **more** than the fact that we live in a **fallen world**, a world where problems must



Economics and the



by Ian Hodge

continue until such time **as** God makes all things new **again** and takes **away—forever—the** imperfections which exists in this **world**. We do not believe in perfection in this life

What, then, is the solution **to** the problems which exist here and now? **The Bible makes** it quite clear **that** the solution to all problems is faith in God and His Son Jesus Christ and obedience to His revealed will. If we see **employers** paying what we **think are** “unjust” wages we have a choice on how we will develop a solution to the problem. Either we seek laws to **force** the employer to pay the “**just**” wages, or we can seek the conversion and **regeneration** of the **employer** so that he will **voluntarily** pay better wages. But if we seek the latter **course**, who **are** we to complain to God when He does not motivate His new **subject** in a manner which is agreeable to our own ideas of economic justice?

Gospel at Heart of Social Change

Thus, at heart of the great social and economic changes which **are** taking place in our **midst**, is the message of the Gospel, the Good News of salvation. Either God comes to save people **and** redeem them **to walk in the ways** which **He has ordained** man should **walk**, or else men seek salvation by **earthly** means. They pursue salvation by law. And those who deny the place of Biblical law **are frequently** the greatest proponents of legislation to solve economic and other problems. But in so doing, they completely deny the **Gospel**; they **replace faith** and obedience to Christ with coercion by the political State.

The centrality of my discussion with the college **principal** was a **fundamental** disagreement over the Biblical doctrine of salvation. To argue that laws — especially laws which have no basis in **Scripture**— can solve the problems of the day is to accept the tempter’s lie that man can save himself (**Gen. 3:5**). If problems can be solved merely by passing an act of **Parliament**, why believe in Jesus Christ as Savior and **Lord**?

It is understandable, therefore, that the **Church** is considered to be **irrelevant**. Too many Christians **have** permitted the very **warp** and woof of life to pass to the realm of the political order, and have allowed humanistic politicians to endeavor to solve the problems by acts of Congress or **Parliament**. The result, however, **has been disastrous**. This, too, is understandable, for it repudiates the true Gospel.

For many, the most serious problem **today** is insufficient **laws**. If only we **had more** laws to control this and **that**, it is **argued**, many of the

problems of **life** would disappear. Against this **idea**, however, the **Scriptures affirm** that the **fundamental cause** of all problems is sin, disobedience to the will of **God**. Therefore, “neither is there **salvation** in any other for them is none other name under heaven given among men, whereby men must be saved” (Acts 4:12).

There can **be no greater task** in this time of collapse of our civilization, for those who take the name of Christ to proclaim the Good News of salvation; that man is not left to his own devices, nor those of the elected politicians, to solve the problems which man himself causes by his rebellion **against** the Creator. Rather, we must **declare** the faithful witness **that** God alone is our Savior. Any other declaration would be **a** denial of our God.

(*Ian Hodge is president of The Foundation for the Advancement of Christian Studies in Engadine, Australia. He is author of Baptized Inflation, a critique of Douglas Vickers' version of Keynesian economics, a system based partly on the free market, partly on government intervention, and totally on monetary inflation, budget deficits, price controls, etc.—sound familiar? Mr. Hodge also edits three newsletters: The F.A.C.S. Report, Probe, and Christian Economics.*)

Hafer, continued from page 4

lum. I’ve dubbed it “classical” because it draws on past Christian models and integrates them, implicitly and explicitly, with contemporary Christian educational models. The term “classical” is enclosed in quotation marks because it is necessary to modify the **classical curriculum**; a return to past models just because they **are** old and supposedly “Christian” is simply nostalgia (**more** on this in a future article).

For example, a medieval Christian education consisted of **Quadrivium-Trivium** curriculum that provided a classification system for subject-oriented academic disciplines (thus making history a subject) and a communication system to unite the subject-oriented disciplines (speech and writing). Dorothy Sayers, in her “Lost Tools of Learning,” modifies the “classical” **curriculum** in order to furnish an even better educational system, while still retaining the Christian base.

In upcoming installments, I will focus on the first steps **a home schooler** can take in building a “classical” Christian curriculum, how **a** qualified tutor **can** supplement **a** child’s educational program, and how the **teacher-parent** can use writing and rhetoric as an effective pedagogical device.

What's *Really* Important?

Gary R. Hafer

Recently, a Christian couple from a local church invited me to their home for - coffee and a friendly chat. We were discussing some church related matter, when somehow the subject shifted to distinguishing between *important* matters and *unimportant* ones. A comment was made that it really wasn't *important* whether grape juice or wine was used in communion. It really wasn't important whether the *elders* wear robes and *collars*. It really wasn't important that the worship *service* contain liturgical *themes*. Soon the conversation was turned into a question? Did I *think*, all things *considered*, that these *matters* were *really important*?

Good question! How does one even begin to answer that question, especially when the convicted Christian wants to hold *firmly* to his theology and yet not appear overly dogmatic? It seems that any way that question is answered, the respondent is *doomed* to condemn himself!

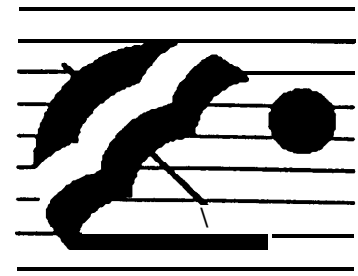
So I answered it the *way every* convicted Christian *does*—yes and no! In a certain sense, it is very *important*; but in another sense, its importance does not diminish other important *concerns*.

Contrast these issues surrounding worship with how secular society deals with the *proliferation* of the AIDS *virus*. At Dartmouth College, students are given contraception "packages" and *literature* by college officials, not to promote chastity, but to champion promiscuity without penalty. (Apparently the "Just Say No" campaign applies only to illegal drug use!)

Would most Christians say that the way humanistic organizations have chosen to address the AIDS issues is as opposed to God's will and Law as Dartmouth's avowal of fornication that subsequently breeds this plague? Probably so, but is *there* a *more important* issue among these two? How does the concerned Christian discern which is the *more* important of the two?

It seems that this whole *matter* of importance is not *really* a matter of relativity-i. e., which *issue* is *more* important than another-but rather one of *prevalence*. In other words, Christians are simply asking the wrong question! There are certain issues that take precedent over *others*—ones that are *deserving* of more immediate attention in particular situations-but they are *all important*.

Many Christians, when they speak of matters of *unimportance*, are really thinking of simple prece-



SUMMER

The Staff of Geneva Ministries joins in wishing all of you a safe and restful summer! If you are near Tyler during your vacation travels, please stop in for a visit!

dence. Would a Christian really want to admit that *any* matter in this world is *unimportant*, especially since a sovereign God has predestined the *minutest* of human activity? *Surely* nothing is unimportant to God; why then should his children believe anything to the contrary?

Yes, matters pertaining to worship are *important*, even "robes and collars" and liturgical themes. Yes, the *immoral* conduct of Dartmouth College administrators is an important issue for Christians to address. But how and when we approach each of these matters is related to precedence and depends on the demands of the immediate situation.

Consider the picketer at an abortion clinic, who has banded together with other Christian churches to mount an effective *protest*. He would be blind to *precedence* if he stressed the importance of liturgical themes in worship! On the other hand, the fact that he did not speak about these matters on his "sandwich board" does not mean that he believes them to be *unimportant* (or that—gasp!—he's *compromising*), but rather, that *precedence* was lacking in that immediate *situation* to address *liturgy* directly!

So the whole discussion comes back to the question that Christian couple posed to me? Do I *really* think *certain* matters related to worship are important? Yes, I do (and so do they, *really*, whether they realize it or not!); but no, that admission doesn't mean that I consequently *ignore* the many other important matters before the Church today.

Jordan, continued from page jive

bottom, then **land**, and finally heaven. The **three-decker** world is **referred** to in Exodus 20:11, Psalm 146:6, Nehemiah 9:6, and Revelation 10:6. It is important to see this now, because this visual **three-decker world** becomes as symbol for a **three-decker moral world**: hell, earth, heaven.

We have come to the **wider** symbolic structures established by the wording of Genesis One. We saw that there are two heavens in Genesis One: the highest **heaven**, created on Day One, and the earthly **sky-heaven**, the **firmament**, established on Day Two. The sky-heaven **is** an image, a **symbol**, a reminder of the highest heaven. By implication, the **same** thing is true of the **sea**, or abyss. The **"deep,"** the **"abyss"** of the sea points beyond itself to The Abyss, the **place where** the devil and the wicked will spend eternity. But, this Ultimate Abyss did not yet exit in Genesis One, because neither the angels nor men had yet sinned, and that is why it is not mentioned in Genesis One. Once the Ultimate Abyss was established, however, the ocean-abyss became **an** image, a symbol, a **reminder** of **it**, just as the s&-heaven **is** an image and reminder of the Ultimate Heaven. (On the Abyss, see David Chilton, *The Days of Vengeance*, p. 244.)

After the **fall** of man, the separation of land and sea becomes a common symbol for the separation of God's **people** and the ungodly nations of the world. The wicked are like the **restless sea**, while the righteous **are** given God's holy **'erets** to dwell in. As the chaotic sea tries constantly to eat the **land**, so the gentiles try to invade and **unravel** God's cosmic **'erets** order. In the Old Testament, the nations **are** frequently pictured in terms of the sea (cf. e.g., 2 Sam. 22:4-5; Ps. 65:7-8; IS. 4:30; 17:12-13; 57:20; Jer. 6:23). To protect His people, God at various times defeated the oceanic nations, and bounded them (Jer. 5:22; Ps. 74:13; Job 26:10-12).

In the Old Testament, God **revealed** His ways through His priestly people, who lived in His **land**. Thus, the Old Testament is concerned almost exclusively with land animals. The prophets and kings **are** farmers, shepherds, herdsman. We **read** very little about fish, except in gentile contexts, such as the book of Jonah, or the prophecy against the Tyrean ship of state in Ezekiel 27. This changes as soon as we get to the **gospels**. Here all is fish, fisherman, and the **sea** of Galilee. In Acts as well, we **are** involved with the **sea**. It all clearly points to the gospel's **going** to the gentiles. The book of Revelation consistently speaks of Israel in terms of land and **earth**, and the gentiles in terms of the **sea** (on this see Chilton's

Days of Vengeance; and on Rev. 18, Jordan's Revelation Made Practical).

It **often** is the "gathering of the sea into one place" that makes that "land" visible. When the wicked gather together against God and His **people**, He vindicates us and **defeats** them (Psalm 2). And notice the language of Revelation 20:8-9? "[Satan] will deceive the nations which **are** in the **four corners** of the earth, Gog [Prince] and Magog [people], to **gather** them together for the **war**; the number of **them** is like the sand of the **sea**. And they came up on the **broad** expanse of the **earth** and **surrounded** the camp of the saints . . ." God said in the beginning that **is** was **"good"** for **sea** and land to be **separated**, and at the **end**, He **will** remove the "moral sea" from the **land**, and put them into the Ultimate Abyss (Rev. 20:15).

Leithart, continued from page 3

action takes place in a liturgical context. Jesus **said**, **"Where two are three are gathered in my Name, there I am in the midst of them"** (Mt. 18:20). This verse is usually, and quite properly, used to prove that Christ Himself is present among us in worship. But the context of this saying is Jesus' description of **Church** discipline. This verse is **connected** to the **preceding** discussion of Church discipline by the conjunction **"for."** Thus, it explains how it can be said that the judgments of the **Church** **are** the judgments of heaven. It is possible to speak in these terms because Christ Himself is personally present in His **Church**, declaring heavenly judgment through her. Paul obviously had Jesus' saying in mind when he urged the Corinthians to cast the **immoral** man **from** the Church (1 Cor. 5:6).

Recognition of the judicial character of the corporate **worship** helps us to understand its central place in the life of the church and in the life of the world. Worship is not a means of coping with the problems of **everyday** life, nor a time apart **for** rest and **recuperation**. Rather, it is a central work of the Church, and work that has the most profound impact on the world.



**Tell Your Friends
about Geneva
Review!**

**We're always looking for new people to
minister to. Don't keep us a secret!**

AN
UNIVERSITY
OF
CHICAGO
PRESS

==

JOHN W.
WHITEHEAD

“

“ ” ” ” ” ” ” ” ” ”

In other words, you may be yawning to yourself and saying, “Yeah, I know...I know. I’ve heard it all before. So what”? Just because our nation *was* Christian doesn’t really help us today. We can’t go back to the seventeenth or eighteenth centuries. This book sounds like the same thing Whitehead wrote in *The Second*

Second, as far as I know, John Whitehead is not postmillennial. He as much as says so at one point in the book. However, he admirably presents the postmillennial faith shared by many of our early founders. Once again it is very refreshing to see the strategic importance of an optimistic view of history. "In such a pattern of history, God would have to operate through certain nations. The old conception of a 'chosen people,' called to fight the battles of the Lord, was revived" (p. 131). I particularly enjoyed a quotation from a sermon by Reverend Samuel Sherwood given during the revolutionary war, "God Almighty, with all the powers of heaven, are on our side... Great numbers of angels, no doubt, are encamped round our coasts, for our defence and protection. Michael stands ready, with all the artillery of heaven, to encounter the dragon, and to vanquish this black host" (p. 131). The irony is that instead of a minister address-

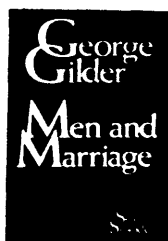
Whithead insightfully sees “the shift from a Hebraic symbolism to a ‘Christian’ symbolism but without any sectarian implication” (p. 144). He goes on to say ‘The Gettysburg symbolism— those who gave their lives, that that nation might live’— is ‘Christian’ without having anything specifically to do with Christianity” (p. 144). With the death of Lincoln, Whithead notes, “the theme of sacrifice was from here on indelibly written into civil religion” (p. 144). ‘This new symbolism soon found both ritualistic and physical expression with the establishment of Memorial Day and the founding of national cemeteries, the most famous being Arlington National Cemetery

located just outside of Washington, D.C.

Whitehead is comet in his assessment that this shift from biblical religion to civil religion is clearly at the mot of our current crisis — "... with the attainment and entrenchment of the newly secularized civil religion and the demise of the private morals of Christianity, we have seen the demise of the American society" (p. 146). This, of course, has lead to the secularizing tendency in every aspect of American life where religion is banished to the "private sector" and forbidden from informing any area of public life.

Although a good book in every other way, *An American Dream* brinks down at the end, and I would be remiss if I didn't mention it. After doing a masterful job of describing what has brought us to the present morass we find ourselves in, Whitehead doesn't have any real answers or solutions. While I agree with him that "a spiritual superficiality marks much of modern religion", and that "contemporary Christianity is more waving of arms and contentless sermons and 'Christian' writings than thinking", and that basically modern Christianity "has gone 'mindless'" (p. 167), I fail to find a clearly articulated solution. Whitehead says America must regain her soul, but he nowhere outlines what steps must be taken to do that. The best that he offers is some utopian dream of "atheists, agnostics, and believers pulling together" so that we all "can see that freedom prevails" (p. 174). To put it mildly, that's not good enough.

Don't let this last chapter discourage you from buying the book, *An American Dream* is well worth the effort!



Men and Marriage
by George Gilder.
(Pelican Publishing
Company, 1986). 219
pages. \$ 15.95 (HB).
Reviewed by Michael
R. Gilstrap.

There are books that are of "stratospheric" importance, such as R.J. Rushdoony's *Institutes of Biblical Law* or Gary North's *Dominion Covenant: Genesis*. This book isn't quite in that category. Its importance lies somewhere just below those august heights, probably between Leon Shafarevich's *The Socialist Phenomena* and Paul Johnson's *Modern Times*. It's the kind of book you should buy even if you don't have time to read it

right now. *Men and Marriage* is that good.

Men and Marriage is a complete revision of Gilder's earlier work, *Sexual Suicide*, published in 1973. *Sexual Suicide*'s main premise was that "the differences between the sexes are the single most important fact of human society," and that "the drive to deny them — in the name of women's liberation, marital openness, sexual equality, erotic consumption, or homosexual romanticism — must be one of the most quixotic crusades in the history of the species" (p. vii). As one of the most substantial and penetrating critiques of the feminist movement and its politics, *Sexual Suicide* remains a landmark study even to this day.

In the last thirteen years, however, the feminist movement has undergone severe setbacks. The central themes of *Sexual Suicide*, nevertheless, remain vitally important. "Though rejecting feminist politics and lesbian posturing, American culture has absorbed the underlying ideology like a sponge. The principal tenets of sexual liberation or sexual liberalism — the obsolescence of masculinity and femininity of sex roles, and of heterosexual monogamy as the moral norm — have diffused through the system and become a part of America's conventional wisdom" (p. ix). *Men and Marriage* picks up where *Sexual Suicide* left off. Hence, our gratitude to Gilder for completely revising the book and reissuing what amounts to an entirely new book.

Gilder examines the fundamental tenets of marriage and family life, and argues that both are essential to men. Without the boundaries of these social units, men tend to be less successful and more prone to mental and social difficulties. He unequivocally attacks the modern myth of the single man as a symbol of freedom and power: "The single man. The naked nomad in the bedrooms of the land. The celebrity at the party, combed by eyes of envy and desire. The hero of the film and television drama: cool, violent, sensuous, fugitive, free" (p. 61). Gilder shows that this image is as far removed from reality as Rambo is from the realities of the Vietnam war. He says, "... the single man is poor and neurotic. He is disposed to criminality, drugs, and violence. He is irresponsible about his debts, alcoholic, accident-prone, and susceptible to disease. Unless he can marry, he is often destined to a troubled and abbreviated life" (p. 62). Of course, Gilder recognizes there are exceptions, but as a rule "the bachelor pattern is overwhelmingly

marked by a lack of sustained commitment and lack of orientation toward the future" (p. 62). He argues that "this syndrome of the single man" is at the bottom of some otherwise baffling social phenomena, from homosexuality to ghetto unemployment.

Men and Marriage offers numerous examples of these trends in American life. One of the biggest casualties, according to Gilder, has been the black family. The problems besetting these families — poverty, violence, educational failure, drug addiction — can be directly tied to familial breakdowns. The black father is not encouraged to participate in family life because the state welfare system rewards unwed mothers and broken families. Thus, black men lose the essential force that motivates them to achieve — the well-being of their families.

I could go on and on with examples of the brilliant insights in this book, but I don't have space. In summary, three main features recommend this book to *Geneva Review* readers.

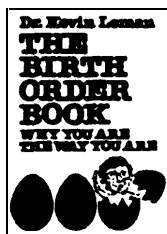
First, *Men and Marriage* gives an excellent summary of the current version of the pagan worldview. Gilder presents one of the finest analyses of 20th century civilization from a sociological perspective that I have read. This book will repay you many times over in understanding modern culture.

Second, Gilder addresses an issue that is critical to the survival of civilization: the family. He dots so in such a clear way that even a skeptic will be forced to conclude that only a return to traditional family values can stem the tide of disaster.

And (third), *Men and Marriage* is one of the finest defenses of a Christian view of monogamy and human sexuality that I have come across. His devastation of feminist myths and modern sexual liberationist ideology is a marvel to read. Although *Men and Marriage* is not overtly Christian, Gilder is obviously greatly influenced by a well-grounded Biblical morality.

The Birth Order Book by Kevin Leman. (Fleming H. Revel Company, 1984). 191 pages, bibliography and resource guide. \$ 10.95 (HB). Reviewed by Michael R. Gilstrap

This is an absolutely fascinating book. Kevin Leman is a well known Christian psychologist who has appeared on many nationally syndicated television and radio shows including James Dobson's *Focus on the Family* and *The 700 Club*. The



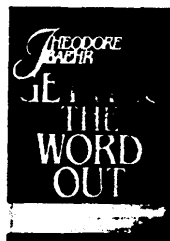
Birth Order Book, subtitled "Why You Are the Way You Are," is a helpful book for Christian families at every stage of development and growth, from newlyweds to grandparents.

If you are unfamiliar with the work that has been done with birth order, you're in for a real treat. Studies have shown that your birth order — whether you were born first, middle, or last in your family — has a powerful influence on the kind of person you will be, the kind of person you will be, the type of occupation you choose, and even the kind of parent you will be. Leman presents his findings in an easy to read style, and from a self-consciously Christian perspective. He will show you the major characteristics of your birth order, and in so doing he provides helpful insights into your own personality as well as the personalities of your wife (or husband) and children.

If you are like me, and have "child discipline" books coming out of the kazoo

(I think my wife and I have every Christian "child discipline" book published since the 17th century), you will really enjoy this book. Leman, better than any other family expert I've encountered, provides a balanced, wholistic framework for disciplining children, while at the same time allowing for an individual child's unique needs. Too often standard treatments unwittingly present an "assembly line" approach to child discipline. Leman, with his birth order model, offers parents a way of viewing each child as an individual. His model provides for the different needs a first born or a last born may have.

Even if you don't have any children, I encourage you to pick up a copy of this book. It's a real gem!



Getting the Word Out by Theodore Bachr. (Harper & Row, 1986). 337 pages, indexed. \$17.95 (HB). Reviewed by Michael R. Gilstrap.

Theodore Bachr, past president of the

Episcopal Radio and Television Foundation and currently the chairman of the board of Good News Communications and vice president of the Center for Television in the Humanities, has done the Church a service in putting this book together. Subtitled "How to Communicate the Gospel in Today's World," Bachr draws upon years of experience in mass media to give to the pastor, Christian worker, or layperson a crash course in communication as well as a very useful guide in bringing greater media power to the local church or religious ministry.

Getting the Word Out is packed chock-full with information on how to use all forms of media effectively, whether it is as simple as a newsletter or as complex as putting together a public affairs video program. Regardless of your particular calling as a Christian, *Getting the Word Out* will not only give you a primer on the use of mass media in our modern society (TV, radio, etc.), but more importantly, Bachr presents an excellent treatment on the art of communication itself. This book is literally a gold mine. I highly recommend it!

Grant, continued from page 1

your friendly neighborhood pharmacy and buy some antibiotics. Got a baby? Head on down to your friendly neighborhood pharmacy and buy some RU486.

The purveyors of cosmetic convenience will gladly cure whatever ails you, abiding by the best traditions of the Aryan elect.

A study conducted by *US News and World Report* two years ago revealed that divorce among evangelical Christians was increasing at double the rate of the population at large. There is a divorce revolution going on in the "born-again" community, but pastors in Modesto, California, are not taking it lying down.

In an extraordinary display of solidarity and unity, pastors in Modesto have adopted a community-wide marriage policy to stem the rising tide, the tidal wave of divorce in their congregations. Believed to be the first of its kind in the nation, the policy makes it infinitely tougher to get married. Signed by sixty-three different clergymen, the new agreement mandates a four month minimum waiting period before couples can be married. During that time they are to complete at least two premarital counseling sessions, evalua-

tive testing, Biblical instruction, financial management, catechism classes and — as needed — marital instruction from a mature married couple. The policy in fact, takes a bold step backward in time, adopting standards of discipline and responsibility virtually unheard of among evangelicals for nigh on two centuries.

Like the leaders in the early Church, the Byzantine Church, the Medieval Church, and the Reformed Church, the pastors in Modesto realized the ethical and catechetical boundaries had to be established, that they were responsible, that the sheep had to be shepherded.

Strike another blow for dominion faith against an autonomous, antinomian, individualistic religion.

The Vanishing Family

For years the question has been bantered about as a kind of rhetorical scare tactic: Is the traditional American family vanishing? Now it appears that the question is neither rhetorical nor tactical; it is obsolescent.

The traditional family is not vanishing any longer in American society. It has all but vanished. According to a report just released by the U.S. Bureau of the Cen-

sus, the traditional household, one in which the fathers serves as the breadwinner, the mother serves as homemaker, and the children serve as trainees, now accounts for only four percent of all U.S. households. Only four percent! In 1950 this kind of family situation accounted for over eighty percent of all American households. Now we're down to four percent?!

By contrast, the number of single-parent families has grown sixty-nine percent from 1973 to 1985. Less than a generation ago, in 1950, this kind of family situation accounted for less than eight percent of all the households in the land.

Clearly, we are no longer witnessing a revolution in the arena of the family. The revolution has already come and gone. So let's stop kidding ourselves. As advocates of the traditional American family, of Christian values, we aren't trying to preserve something, we aren't conservative defenders of the status quo. We are entirely out of step, out of tune, and out of line with the disastrous status quo. We are progressives. We are reconstructionists. Thus, our concern is not so much with preserving the vanishing family as it is with encouraging the emerging family.