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The Church International Model for International Relations

Gary North

(The following article is excerpted from Dr. North's upcoming book on international relations, *The Healing of the Nations*. It is part of the *Biblical Blueprints Series* published by Dominion Press.

The Healing of the Nations is a landmark study in many respects, but chiefly its importance lies in the fact it is, to my knowledge, the only book of its kind to deal with the Biblical principles of international relations. In a world where the humanist West's foreign policies are taking us closer and closer to capitulation to totalitarian communism, it is absolutely essential that Christians know what the Bible says about social, economic, and political issues. Alerting Christians to these issues is the overall objective of the *Biblical Blueprints Series*, and explaining the Bible's model for international relations is the objective of *The Healing of the Nations*.

Additional articles from this book will appear in the months to come in *The Geneva Review*, and when *The Healing of the Nations* is published [probably in November 1987] the book will be made available to our readers).

Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

- Matthew 21:43

Jesus spoke of a nation that would inherit the kingdom of God. Was He speaking of a particular nation-state? Or was He speaking of the totality of those throughout history who profess faith in Jesus Christ? Was He speaking of a particular nation-state (such as Israel had been), or the Church International? Obviously, it was the latter.

This raises another very important issue: the Biblical definition of the word "nation." Since the Church International is called a nation, relations

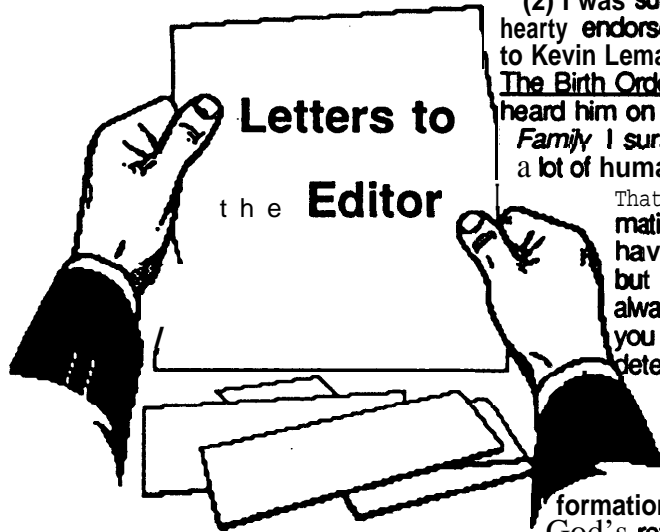
among the various national and regional churches should serve as the Biblical model for relations among sovereign nation-states. The Church International is the nation of nations in New Testament times. It is therefore the appropriate model for international relations.

Any failure of the Church International to resolve its internal differences will necessarily have repercussions in relations among other nations. If churches are in perpetual conflict with each other, unable to find peaceful ways to conduct the affairs of international ecclesiastical institutional order, then we should expect to see analogous disruptions

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(2) I was surprised to note the hearty endorsement you gave to Kevin Leman and his book, The Birth Order Book. When I heard him on Focus on the Family I surmised that it was a lot of humanistic knowledge.

That is, that this information could in fact have some validity, but it certainly is not always true that when you were born always determines "why you are the way you are." Furthermore, I did not see how this information helps to unfold God's revelation, which is the task assigned to each

of us, is it not? Granted, I have not read the book so perhaps my judgment is incorrect. What are your comments in response?

Michael T. Howard
Frederick, MD

Dear Geneva,

Thanks for adding us to your mailing list. We are enjoying your newsletter.

In fact, we're very interested in obtaining back issues for our library. Could you send a list of available back issues? Are these available on a donation basis? Thanks for the help.

Tim Baker
West Fork, AR

Mr. Baker,

I am thankful you are benefiting from the newsletter.

Back issues are available. The complete set, which includes all our newsletters (present and past) is available for a contribution of \$50.00. This month's Special Contribution Offer includes the entire set of back issues. A deluxe binder is included with the entire set, and there is plenty of room to store future issues.

Dear Gene a Review,

Greetings in the great name of our glorious God, even Jesus Christ, Who always causes us to be victorious especially as we walk in obedience to Him.

I have a couple of comments and questions:

(1) Is George Grant speaking favorably about the practices of the Modesto Pastors which practices involve making it "infinitely tougher" to get married? As you know, Mr. Grant mentions this in GB No. 39 (June 1987).

where do I find a good church?

Dr. North had a couple of questions on this in his Dominion Work newsletter a while back, and his answer seemed to be to pack up and move. However, not everyone can move to Tyler, and his answer was not very satisfying to those of us, who, for whatever reason, have decided to make our stand where we are but find no suitable congregation at hand.

George L. Katzenberger
Troy, Ohio

Mr. Katzenberger,

I certainly appreciate your support of Geneva Ministries. I wish I could reciprocate by giving you an immeminently satisfying answer to your question. Sadly, that is not possible.

There are situations where relocation is necessary, but in the vast majority of cases it is better to remain where God has placed you.

My advice is two-fold. Attend the best church you can find, even if it's not exactly what you would like. Once thing we all can count on, God will not abandon us. He will provide a shepherd and place of worship for all His children. Pick the best church (evangelical, bible-believing, as self-consciously Christian as possible) in your area and then support it to the best of your ability. One good indication of the health of a particular congregation is the degree to which it supports the prolife movement.

Secondly, pray that God will provide another, more Biblical church, or transform the one you're in. As you pray, ask God to make you a positive influence in the life of the Church. And as I said, support the congregation and pastor 100%, even if you don't agree with everything.

Dear Mr. Howard,

Yes, I believe George Grant was speaking favorably of the Modesto pastors. As he waxes in his article, "... 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."

As I said in my review of Leman's book, I believe it's a real gem! / encourage you to read it.

Leman takes a basic pattern psychologists have observed, and builds upon it. To use Jay Adam's distinctions, Leman uses information described by psychologists, but he does not use any of the prescriptions of humanistic psychology.

When you read the book you will find that Leman is not dogmatic or rigid with the model. He says that the Birth Order model is a guide; it may give indications about individuals. It is not to be used as a rigidly structured system to pigeon-hole children.

Dear Michael,

I have been a supporter of Geneva Ministries for some time, and you guys have convinced me. I have read Rushdoony, North, Chilton, Jordan, Sutton, et al., and I BELIEVE! Now, here is my problem:

Let Us Hear From You!

Address all Letters to:

The Geneva Review
P.O. Box 131300
Tyler, TX 75713-1300

Lothair and the Bishop

George Grant

In the **dawning** days of the Holy Roman Empire during the **10th** century an interesting scenario was **played out in the public arena** that has a startling applicability to our own tumultuous times.

The **grandson** of Charlemagne **Lothair** the **Great**, also known as Charles the Sum, assumed the Imperial **Throne** in **A.D. 954**. *Although* by **A.D. 978** he was **forced** to share the regency with the Teutonic overlord **Otto II** **after** his **unsuccessful** military venture into the **Lorraine**, he remained the most **powerful man on earth**. **At his hand were all the resources** of the Empire: vast **armies**, unquestioned **ducal** fealty, abundant agricultural wealth, **incredible** intellectual **arsenals**, and **unsurpassed creative mercantilism**. **Lothair** was on top of the heap. Ruler of the **civilized world**. **Sovereign** **over** all.

And he acted the part. His **great** wealth and **power** **corrupted** him such that his **lasciviousness** and **concupiscence** were like unto nothing seen since the days of **Nero** and **Caligula**. The **debauchery**, the **fornication**, the **adultery**, and the **corruption** of his court **were famed** far and **wide**; and ultimately, inevitably word of such abominations reached **Silas** of **Milan**, the newly installed Bishop of that northern Italian see.

Zealous for Biblical truth as he was, **Silas** initiated steps of **Church** discipline against the Emperor. Following the pattern of **Matthew 18**, **1 Corinthians 5**, **2 Peter 2**, and the rest of the New Testament **disciplinary** corpus, **Silas** **called** **Lothair** back to **full** repentance under threat of excommunication.

Secularists of the day, **especially in the barbaric** Teutonic lands outside the **Church's** influence, merely **scoffed** rude. To think that a black-robed **liturgicist** would have the gall and the pomposity to call into question the intents and purposes of the most **powerful** man on earth. How **absurd**!

Churchmen of the day, especially in the subservient **Frankish** lands under **Lothair's** disconcerting **gaze**, huddled in a tremble of fear. How dare **Silas** be so judgmental, so harsh, so unforgiving? **Besides**, the jeopardy of placing the Church at risk could certainly not **envalue** such uncompromising zeal.

All the world looked upon the righteous **action** of **Silas** as madness at best, buffoonery at worst. All the world, that **is**, except **Lothair**.

Raised in a Christian home where Biblical principles were **taught** and **believed**, the Emperor, de-

spite his debauchery, understood not only the Bishop's responsibility to exercise authority over him in the matter of **disciplinary** discipleship, he understood the grave consequences should he spurn such authority. He **understood that** excommunication was a sentence of death, **a sentence that the Lord God Himself would execute** should human institutions and **magistrates** **prove** inadequate to the task.

Lothair, thus did the **unthinkable**, the unimaginable. The most **powerful** man in the world repented. He knew **Silas** meant business. He knew it was either repent or be excommunicated. It was either repent or die.

Too **bad**, isn't it, that evangelical in our **day** are mom prone to follow the Barbaric **Teutons** or the **subservient Franks** than **Lothair** or **Silas**? Repent or die? **Oh**, no.. ● o.. ● o! For in our **cosmopolitan Churches**, **seldom is heard** a **discouraging word** and the skies **are** not cloudy all day!

The next issue (September) of *The Geneva Review* will be mailed August 25th. You will receive your September mailing during the first week of September! Here's what's coming up...

• Gary North

The Healing of the Nations

• Michael Gilstrap

The Apocalyptic Cancer

• James B. Jordan

Review of "Mosquito Coast"

• Gary Hafer

Restoring Classic Christian Curriculum - Part Two

• and much more...

Don't Miss It!

Apocalyptic Cancer: Pornography in America Part One

Michael R. Gilstrap

Maximum security prisons are all **bad**, but some are **worse** than others. According to experts, one of the **worst** is the **Coffield** Unit of the Texas Department of **Corrections**. The conditions are extremely brutal. Violence, drugs, homosexual **rape** are everyday **occurrences**. One of our **readers** is **incarcerated** there.

Brian Sorens had everything going **for** him. He was a successful graphic designer. **After** graduating from Oral Roberts **University** he and his wife **started** their **family** and **were** blessed with four children. And then, as Brian will tell you, he made a fatal mistake: He picked up an issue of a pornographic magazine from the **local** newstand.

Brian found the graphic images too powerful to leave alone. He **found** what many **others** have **found** to be the case: pornography is addicting. **His** daily adventure into the sordid world of sexual deviation took him farther and **farther** into the **pit**. Like morphine, pornography took possession of his **life**, daily demanding greater doses of explicit pornographic material in order to achieve satisfaction.

The slide literally took John to the **bottom**. His life completely collapsed. **The** poison he had introduced into his system finally drove him to seek a physical outlet for the violence and **rage** that consumed him: He turned to **rape**. John was **apprehended** and later convicted of three separate counts of sexual assault. He is now paying for his crime by **serving** a 60 year prison sentence in one of the **worst** prisons in the U.S. He has repented, but the price he is paying for his sin is extremely high. Prison is not even the worst of Brian's woes: he lost his **family** in the process.

The Apocalyptic Cancer

Pornography is powerful. It is unquestionably one of the most destructive **forces** at work in our **nation** today. Pornography is expanding at an enormous rate, and currently is estimated to be an **8 billion dollar a year business**. It is an accepted fact that the sustained use of pornography inevitably **leads** to actual acts of **sexual** deviation (sodomy, sadomasochism, child abuse). Furthermore, those who use pornography often end up like Brian, committing violent acts against others in an attempt to

satisfy their ungodly cravings.

One recent case involved two boys from St. Louis, Missouri. A man in the boys' neighborhood **confessed** to police that he had sexually assaulted the boys **repeatedly** in his **home**. The **boys**, aged 13 and 15, had **been lured into the man's house with the premise of watching** pornographic films. Police confiscated between 150 and 175 **commercial** and **pornographic video tapes from the residence**.

Pornography **is** a cancer eating away at the core of our **civilization**. It is more than a ravaging disease, however. It is an **apocalyptic disease**. **If left unchecked it forbodes** imminent disaster and doom for our nation. Although we shall deal with this in more **detail** in part two of this study, **pornography** is at **root** **sinful** man's attempt to declare himself independent from God and His law, and ultimately, it is a denial of the Biblical doctrine of the fall.

If there is no God, then **Nature** is ultimate. **There** is nothing beyond Nature to bring **order** or law to the **world**. Nature being ultimate implies that there is no fall. Hence, man and the world are the makers of right or wrong. Following this line of **reasoning** then, anything that happens in nature — **incest**, rape, murder, disease, death — is as normal as life and health.

Pornographers simply take this naturalistic worldview to the "nth" degree. **After** all, what can be wrong with a son having sex with his mother or his sister? **Those** who **practice** incest **claim** it is clean and beautiful. It is the **prudish** and Victorian who have brainwashed us into believing such a consummate act of love between a mother and her son is somehow dirty and perverse.

It is just such **reasoning** that is responsible for the rise in pornography and sexually **related** crimes (not to mention the **rapid** transmission of AIDS). As R. J. **Rushdoony** writes, "In a world beyond good and evil, being dirty and smelly is as good as **being** clean." (*Politics of Pornography*, p. 13). The same sentiment might be echoed with **regard** to rape, bestiality, bondage, sadomasochism which at times results in the death of the victim, or any of a host of deviant acts.

If there is no **God**, then there can be no sin. In other words, there can be no logical objection brought forth to condemn such acts. If nature is normative, then we have no right to **criticize** anything in the world of nature. And if some enterprising young man or woman **wants** to **capture** such activity on **film** or through the magic **photography**, who can say it is wrong?

The only hope against this **8 billion dollar a year**

cancer is Biblical **faith**. Any other weapon used against pornography **will** prove to be **ineffective** in the **final** analysis. The Christian **worldview** is the only worldview that recognizes the infinitely **personal** Creator **God** that **redeems** man through the **work** of **His** son, Jesus. It is **only** through **God** **speaking** to man through **His** word that we find **direction** to combat such an insidious evil. And ultimately, it is only by the **work** of the Holy Spirit **breathing** life into individuals as well as cultures that our **efforts** against pornography will have a lasting effect.

Porno-King of the Interstate: Holiday Inn

One of the masons **pornography** is growing is that it's so profitable. One major **American corporation** that is taking advantage of the situation is Holiday Inn. According to the July 1987 issue of the National **Federation for Decency's Journal**, "Holiday Inn is the largest distributor of in-mom **pornographic movies in the world**. **Porn movies** being offered by Holiday Inns during June included *Female Animal*, *Lady Chatterley's Lover*, *Barbarian Queen*, *Night Games*, *Warrior Queen*, and a child pornographic **feature** titled *Frank and I*."

If you are like me, yOU probably **think** of Holiday Inn as "America's Innkeeper." At least that's what we're told on **television**, and I believe **everything** I'm told on television. **Holiday Inn** epitomizes the type of "slice-of-life" Americana all of us are comfortable **with**. Recent advertising **bolsters** this image — a father teaching his son to swim in a **Holiday Inn pool** or a young newlywed couple registering at a **Holiday Inn** on their wedding night.

The theme of a new \$15 million ad campaign for Holiday Inn is, "If you're a winner, we're on your way." The question is, what do child **pornography** and sexually explicit movies have to do with being a winner? More to the **point**, with the offering of pornographic features, where are we on our **way** to?

With the summer vacation season upon us, many of us will be traveling over our nation's **interstates**, and invariably we'll come upon Holiday Inns. Instead of pulling in and "being winners," we need to give 'em the 'ole *Bethlehem Protest*. There is **no room in the Inn** (*Holiday, that is*) for us as long as there

is room for anti-Christian, **anti-family**, pornographic entertainment

And if you get real ambitious, **write** Holiday Inn a letter or give the chairman a call. His address is: **Chrm. Michael Rose, Holiday Corporation, 1023 Cherry Road, Memphis, TN 38117**. Mr. Rose's **personal** number is (901) 762-8950. The toll **free** number to **register** your opposition to pornography is (800) 4564329.

Porno-King of the Phone Lines: AT&T

The second **American corporation** that is cleaning up in the **pornography** smut pile is American Telephone & Telegraph. AT&T is making literally **millions** by offering **porn** through their 1-900 subscriber numbers.

Dial-a-Porn is big business. For the benefit of **readers** are not familiar with this "service," Dial-a-Porn is an over-the-phone sexually explicit message. It **works** similarly to the weather information services in most **metropolitan areas**. A caller will call the number and a message will automatically play. The pornographic messages are often **dramatized** and acceding to testimony **before** the Attorney General's **Commisssion** on **Pornography**, in-

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**HE'S STUDYING DEATH EDUCATION?
... OH WELL, WHAT CAN IT HURT.**

Plants Seeding Seed Studies in Genesis One

James B. Jordan

Then God said, "Let the earth ('ereits) sprout vegetation, plants seeding seed, and fruit trees bearing fruit after its kind, in which is its seed, on the earth"; and it was established. And the earth brought forth vegetation, plants seeding seed after its kind, and trees bearing fruit in which is its seed, after its kind; and God saw that it was good (Genesis 1:11-12).

We come now to the second half of the work of Day Three. Day Six also has two distinct works: the creation of the animals and the creation of humanity. In terms of the literary parallels in Genesis One, this establishes a **parallel** between plants (climax of the work of forming and filling) and men (climax of the work of appointing rulers, "**lightbearers**").

Every created thing **reflects** the nature of its Creator, and thus **all** aspects of creation reveal God (Romans 1), and symbolize **Him** in some way or other. Man is God's Special **image and symbol**, and thus all created things point to man because they point to **God**. We know this from "natural theology," the theology of creation. Additionally, there are plenty of passages of Scripture that use plants and trees as symbols **for men**, and we shall mention several in this essay. **Indeed**, the whole sacrificial system is based on the **fact** that **animals** can symbolize men, so that the death of animals can **symbolize** the death of men. But interestingly, if a man were too poor to bring an animal **sacrifice** to cover his sin, he could bring an **offering** of flour, which was burned up as a substitute for his sin (Lev. 5: 11-12). **Thus**, Scripture clearly teaches that plants symbolize men, even in the sacrificial system,

While the rest of Scripture reinforces this **insight**, a careful reading of Genesis One will show that the parallelism of plants **and** men is set out **there**, **from** the very beginning, by creation design. As we have seen, the literary structure of the chapter points to **it**. There are other indicators as well, and these seem to show in what special ways plants image men.

The second half of the creation week concerns the creation and appointment of the rulers of the world — the "**lightbearers**" who take **care** of the problem that "**darkness** was **over**" the world. **The** three zones of creation **are** each given rulers. The

heavenly lights rule the **firmament**. **The** fishes and birds rule **sea and firmament**. **The** animals rule the **land**. **Finally**, over all **three** is man.

Each of **these rulers** symbolizes **an aspect** of human rule. The **heavenly** lights point to man as ruler over time and judge of light and darkness, good and evil. The fishes, **birds** and land animals are said **to move and to fill, and point to the fact that man will** also take dominion through locomotion and through filling the **earth**.

The language of dominion is not used **for** plants. Rather, plants are spoken of **as fruitful**, and man also will be **commanded** to be **fruitful**, using the same Hebrew term (v. 28). The literal **translation** given above shows how in the **creation** of plants the **stress** is on reproduction. The **word** "seed" — noun and verb — **occurs** ten times in Genesis One, when we add the four occurrences in **verse 29**: "Then God **said**, 'Behold, I have given you **every** plant seeding seed that is on the face of all the earth, and every tree in which is the fruit of a **tree** seeding seed; it shall be food **for** you.'"

First of all, then, plants image man in the aspect of **reproduction**. Plants **carry** seed **for** new plants. So **does** man. Accordingly, when God cursed the earth **with thorns and thistles, this carried** with it an implication that the seed of man would also bring forth thorns and **thistles**. **Thus**, when we move to Genesis 4, and the **historical outworking** of that **curse, we are not told that** Adam had a **hard time farming** because of all the thorns and thistles. Rather, **we see two human seeds, one a good plant, the other a thorn**. 'This analogy is carried **forward** in Scripture, most pointedly in the **parable** of Judges 9.

Secondly, the growth of plants forms a visual image that reveals something about the growth of men. The phrasing in verse 11 is **important**: "Let the earth sprout vegetation." Plants, like men, come **from** the ground. Plants grow **up from** the **ground**, and thus **toward the firmament-heaven**. This is a picture of the **eschatological** destiny of men. They begin on the earth, but they are to grow and mature toward a heavenly destiny. According to **creation** design, men **were** to form ladders **from** earth to heaven, and this was symbolized by the way trees grow (cf. **Ps. 128:3; 144:12**). **The fullest** picture of this symbolism is found in Nebuchadnezzar's dream (Daniel 4:10-15). Man's sin means that the ladder **from** earth to heaven must now grow the other way, via Christ's incarnation and the sending of the Spirit **from** heaven to earth. (This change in direction parallels what we have already found in the contrast **between water from** below — **first** creation, and

water from above — new creation).

Genesis One gives us two categories of vegetation. The **first** is the simple plant that seeds seed. The second is the **more** complex fruit tree, which "bears fruit in which is its seed." Simple plants, **generally called herbs or grass** in English translations, are used to **symbolize aggregates**, populations of **men**, as in 2 Kings 19:26; Job 5:25; Psalm 72:16; and Psalm 92:7. Trees are used to **symbolize individual men**, especially in **terms** of their good works.

Trees in **Scripture symbolize** men in **four** ways. **First**, they are signs of man's growth **toward heaven**, and thus **reminders that each man is to be a Tree of Life** to his neighbor (Prov. 3:18; 11:30). Because of sin and the **curse**, however, men may perish under the judgment heat of the sun. Thus, **second**, the **righteous man provides shade** like the shade of a **tree** (Ezk. 17:23). **Third**, **trees** by creation give good fruit, and good men provide good fruit for other men, as we see in Psalm 1. Because of sin and the curse, however, men are prone to sickness and suffering. Thus, **fourth**, the righteous man also has leaves for healing.

In Genesis 1:28 God tells humanity to be fruitful, like plants, and this is explained by the phrase "and multiply and fill the earth." The world as originally created was without form and empty. The work of the first three days has given form to that formless world. Now, with the creation of plants whose fruitfulness is defined as multiplication and filling, God has filled the emptiness of the world.

The work of the last three days will give more form and more fulness, but beyond this, it will establish the rulers over the world. Plants are the food for these rulers (129-30). As such, vegetation is the foundation for all dominion. Life is mediated to man from the Spirit through food and drink, and in Genesis One and Two these are seen in hit-trees and water. Food and drink as images of mediated life abound throughout the rest of Scripture, from milk and honey to bread and wine.

A final observation: Man cannot live without food, and ultimately all food comes from plants. Plants make food for beasts and men. The amazing reproductive ability of plants is a tremendous blessing for man, and it is one that needs to be preserved. It is possible that our society has become overly dependent upon relatively unfruitful hybridized plans. Hybridization is not wrong; rather, it is an aspect of dominion. The seeds of hybridized plants are often very unfruitful, however, and recovery back toward the norm requires several generations of plants. An economy that is hugely dependent

upon hybridized food-bearing plants, as ours is, stands in some danger. Christian agriculturalists should concentrate on preserving the reproductive abilities of plants while they work to improve crop yields through hybridization.

The Chinese Bamboo Tree A Postmillennial Plant?

Michael R. Gilstrap

An old proverb says, "The conditions of conquest are always easy. We have but to toil awhile, endure awhile, believe always, and never turn back." No other plant better illustrates this truth than the Chinese Bamboo tree.

The Chinese plant the seed. It is watered and fertilized, but for the entire first year nothing happens. The second year they water and fertilize the seed, and still nothing happens.

Year three rolls around and the Chinese are still watering and fertilizing...yet no growth. The same situation transpires in year four. The seed is watered and fertilized, but nothing at all happens.

The fifth year they water and fertilize the seed, and finally something happens! During the course of the fifth year, in a period of approximately six weeks, the Chinese Bamboo tree grows roughly ninety feet!

The question you must ask yourself is this: Did the Chinese Bamboo tree grow ninety feet in six weeks or did it grow ninety feet in five years?

Obviously, it grew ninety feet in five years because without five years of water, fertilizer, and cultivation, there would have been no Chinese Bamboo tree.

The Christian life is a lot like the Chinese Bamboo tree. It takes literally generations of perseverance in doing good and living faithfully to build the Kingdom of God. Don't lose hope, good Christian! It may take years, but one day those seeds you planted many years before will sprout!

The 'Invisible Hand'



Ian Hodge

It is popular amongst those who advocate the free market economy to quote the famous "invisible hand" metaphor of Adam Smith, author of the classic economic study *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). By this Smith meant that as man acts in his own economic self-interest, at the same time he thereby helps his fellow man. For example, the wheat farmer who attempts to grow a bigger, better crop in the years when prices are high increases the amount of wheat available in the market place, Other things being equal, as economists love to say, this has a tendency to help reduce the wheat price. While the farmer's plans have been thwarted by this tendency towards price decreases, consumers of wheat have been helped by the drop in prices.

Now there is nothing particularly wrong with Adam Smith's observations. It is correct as far as it goes. It is a very good defensive argument for a free market economy. However, is it an adequate theory on which to build a distinctively Christian approach to economics?

The basis of the "invisible hand" metaphor is human logic. Now as Van Til reminded us so often, human logic, unless it is grounded in the Scriptures, cannot be trusted. By itself, logic cannot lead us anywhere. The human mind, unaided by Divine revelation, cannot give us a basis on which to develop a theory about anything. We are absolutely dependent upon God and His inspired and infallible Word as our basis of knowledge. And this is just as true in the area of economics as it is in the area of philosophy.

Too often the approach to economics by Christians is grounded in economic arguments — alone. Ultimately, this is the wrong approach to take if we

are really serious about changing the world around us. Unless we can establish our arguments in the Word of God, rather than the autonomous mind of sinful man, we are in the position of fighting fire with fire. To put it another way, you cannot fight against the idea of autonomous man mung arguments based on the autonomous mind of man.

Where does this leave us with Adam Smith's "invisible hand" metaphor? I believe it has a place in any Christian's argument against those who think topdown bureaucratic control of the economy is superior to the free market. It is the kind of reasoning you can use to leave your opponent with something to think about, something which causes him to reevaluate his own approach to the topic.

Yet, in and of itself, Adam Smith's metaphor is inadequate to build a Christian approach to economic theory. In keeping with Van Til, if you accept the presupposition that the autonomous mind of man can arrive at knowledge, then you have capitulated to the very idea which is at the heart of the Christian message. That message is that man is created after God's image, in knowledge, righteousness, and holiness. Since the Fall man has rebelled against that image, and therefore is in rebellion against that true knowledge which derives from the Author of all life.

In fact, in its bald form, Adam Smith's metaphor can only help to seigniorize man in rebellion against his Creator. Look after Number One. Do your own thing. Or to quote the title of a popular book on the subject, there is "The Virtue of Selfishness."

In stark contrast with this egocentric view of life, the Scriptures provide us with the Divine "invisible hand" metaphor. In fact, in Scripture it is not a metaphor. It is the essence of life: biblical ethics, or righteousness. This biblical "invisible hand" is something so basic to Scripture that often we overlook it in our defense of the free market. Yet I would like to suggest that unless we begin to defend the free market in terms of this biblical idea, we will never turn the hearts and minds of men in favor of the free society.

What's more, I believe that our forefathers rightly understood this principle and it was a major force in the growth and development of Western nations since the Reformation. Consider the Westminster Larger Catechism's exposition of the eighth commandment, "Thou shalt not steal" (Ex. 20:15). It's fascinating reading in its implications for Christian economics. There is not only the simple implication that it is wrong to physically take the property of

another, but **there are** injunctions with far-reaching implications.

For example, think through the "duties **required**" by the **commandment**. These include "**truth, faithfulness, and justice in contracts and commerce between man and man.**" This has application in a myriad of economic **circumstances**. How **many of us** have been caught in a situation where the **other** party does not honor the terms of an agreement? How often have we broken our own word in business? Writing from a country (**Australia**) where **the workforce** is about 60% **unionized, and** where work contracts between employer and union **are not encouraged** by law-courts, there is a very **practical** application of the **moral** principle which could radically change industrial relations.

But there is one section of the Catechism which places Adam Smith's "invisible hand" metaphor in a **more** thoroughly **biblical framework**. It is the final section of Question and Answer 141, which imposes upon us the "endeavor, by all just and **lawful** means, to procure, **preserve**, and further the wealth and outward estate of **others**, as well as our own."

In other **words**, our economic activity is not **from** the simple motivation of **self-interest**, but we **are** to be actively concerned about the **welfare** of others. This works out not merely by ensuring we do not take the property of **others**, but we have a duty, a sacred duty, to "**procure, preserve, and further the wealth and outward estate of others.**" Sometimes we don't mind **preserving the wealth** of others, but we do little to **procure and further the estate** of others unless it **directly increases** our own Wealth.

The implications of this principle are enormous. The second **commandment, according** to our **Lord Jesus Christ**, is to love our neighbor as we love ourselves (**Matt. 22:34-40**). Biblical love is not some wishy-washy, **airy-fairy** subjective emotionalism, but the **practical** outworking of God's righteous standards (1 John 5:3). Think of the opportunities supplied in the providence of God, opportunities we have allowed to pass **unheeded**, when we could **have procured, or preserved, or furthered** the estate of others. Opportunities we could have **used** to show the **real** meaning of a **free** society governed by the application of biblical love and charity **towards** our neighbors.

This is what is missing **from** the non-Christian libertarian defense of the **free market**. Man's rebellion against doing those **very** things which deep down he knows **are** the **right** things to do: to love God **first**, and then our neighbor.

A Christian economy will be a **free** market

economy without **top-down bureaucratic Control** because people will be directed inwardly from a changed heart and attitude toward God and man. This is why the resurgence of **practical** Christianity through the local **church** and Christian charitable **organizations is so important**. As George Grant argues, "Charity is integral to the **fulfillment** of the **Great Commission**. Evangelism is awakened without it. In **fact**, evangelism is not true evangelism without it" (*In the Shadow of Plenty*, Fort Worth, TX: Dominion Press, 1986, p. 24). It is what the late Francis **Schaeffer** called "the final apologetic." The way in which we live provides the **practical** evidence for the existence of God (John 17:21).

"Biblical love is not some wishy-washy, airy-fairy subjective emotionalism, but the practical outworking of God's righteous standards."

Economics is basic to man. It is, as Ludwig von Mises said, "Human Action." According to RE. McMaster, economics is "Christianity's **final hurdle**." Economics is the practical outworking of our faith **for economics is basic to man. We will not win the battle** for a **free** society until we can demonstrate for all the unbelieving world to see that Christianity alone has the true "**invisible hand**" which **works to** "procure, preserve, and **further the outward estate of others, as well as our own.**" Not an "invisible hand" based on **self-interest**, but an "invisible hand" which puts the well-being of **others** in its proper perspective so that our own self-interest is *best served* by **service** to others.

This will work to eliminate the **dog-eat-dog** attitude of modern commerce and the competitiveness and animosity which is too frequent between rivals in business. At the same time it becomes the major argument in favor of the **free** society where a man can exercise that which separates him **from the rest** of creation: the ability to choose between good and evil, between selfishness and concern for **others**.

To paraphrase Van **Til**, we do not face a choice between the controlled economy or the **free** economy. It is a choice between an unrighteous economy and one based on biblical love and holiness. It is the responsibility of God's people to practically demonstrate the righteousness of God in **order** that His Kingdom might extend through all the nations of the earth. This is our highest duty. **What** hinders us **from** doing it?

Why are They Leaving?

I recently received a letter from one of one of our family of supporters in California. He asked several questions regarding a subject that I have been concerned with for quite some time. Rather than dealing with it cursorily in a "Letters to the Edited" column, I thought the issue important enough to deal with at length in a longer article.

Hem's the letter I received:

Dear Michael,

The latest issue of The New Oxford Review has a short article by Peter Gilquist, ex-Campus Crusade for Christ leader on how he and several other former Campus Crusade leaders like Jack Sparks have now led a group of about 700 people from the Evangelical Orthodox Church to unite with the Antiochian Eastern Orthodox Church.¹ They seem to share some of the concerns that prompted Thomas Howard to join the Church of Rome.

What causes evangelical to do this? Is it the case of going to the opposite extreme in trying to solve a problem? Do stories such as this make evangelicals fearful of restoring the Eucharist to its proper place in weekly worship for fear of ending up in Rome or the Eastern Church?

I would appreciate your thoughts on the matter.

Don Campbell
Rodeo, CA

To answer Mr. Campbell's question directly, I think the bottom line on these "defections" from evangelicalism involves a deep dissatisfaction in the minds of Gilquist and the others with evangelical-

Note 1 - The move Mr. Campbell refers to involved Peter Gilquist, Jon Braun, Jack Sparks, Ray Nethery, and Gordon Walker, among others. All were staff members Of Campus Crusade for Christ. Joining with the Antiochian Orthodox Church is actually the culmination of ear odyssey beginning in 1968. The trek first took Gilquist and the others from Campus Crusade for Christ into the pastorate of independent evangelical churches. In late 1973 or early 1974, although Ray Nethery elected not to continue with the loosely organized fellowship of churches, the rest formed what became the Evangelical Orthodox Church. Finally, it was in April of this year that the E.O.C. became part of the Antiochian Orthodox Church.

ism in several areas. Furthermore, I do not believe that a formalized liturgy (weekly communion, written prayers, etc.) is the cause of the defections: Liturgy is merely the occasion that is often used to justify leaving an evangelical church for Rome or the East. Although in this instance, the multi-year pattern included a move from a free-wheeling spontaneous worship service to a formal liturgical worship service, it is a mistake to view this as the first step down the perilous path to the papacy. Not all who use a formal liturgy are in danger of defecting to Rome or the East. The Lutheran and Episcopal churches have formal liturgies, and yet there are very conservative and evangelical segments in each of those churches. Likewise, the Baptist church traditionally has been non-liturgical, and yet there are extremely liberal elements within that tradition, some who even cooperate with Roman Catholic liberationists (marxists) in the Third World.

There are several weaknesses within evangelicalism, however, that have contributed to this phenomenon, and I think a consideration of them will help explain the susceptibility of some Christians to the call of Rome or Constantinople.

Lack of Creator/creature Distinction

First, there is a lack in evangelicalism of a self-Conscious appreciation for the Creator/creature distinction. By this I mean that there is a fundamental distinction between the Creator's Being and the creature's being.

This distinction is basic to the world. When God created the universe, He did not make it out of His own substance. Rather, He created it out of nothing (ex nihilo). God is eternal, but everything else has a beginning. God's essence is fundamentally different than man's essence. God's Being is uncreated, and man's is created.

When one accepts this distinction, it means that man does not approach God and seek to be joined to, or participate in, His essence. We can never do that. There is a gap between God and man which cannot be bridged by pursuing a union with divine essence. That gap between God and man can only be bridged through God's gracious covenant with man. He comes near to us through His personal relationship of favor made possible by the death and resurrection of Christ. When a man, empowered by the quickening work of the Holy Spirit, submits himself to God and confesses his sin, God declares him a son, and he passes from death to life.

Evangelicalism, as I said, does not self-con-

sciously recognize the Creator/creature distinction. And it is precisely at this point that the call of Rome or the East is **strongest**. It is assumed by both of these essentially similar systems that God and man are on a continuum of *being*.

In other words, *a continuity of being characterizes both God and man. At the top of this chain of being is God, pure divinity. At the bottom are rocks, dirt, slugs, etc., the impurest of divinity (but there is a bit of divinity even in a rock). The top of the chain and the bottom of the chain differ in degree but not in kind. Man's place is from the middle to the upper part of the chain.*² As Ray Sutton notes in *That You May Prosper*, "... god is just a 'super' man, and man is not a god... yet!" (p. 37).

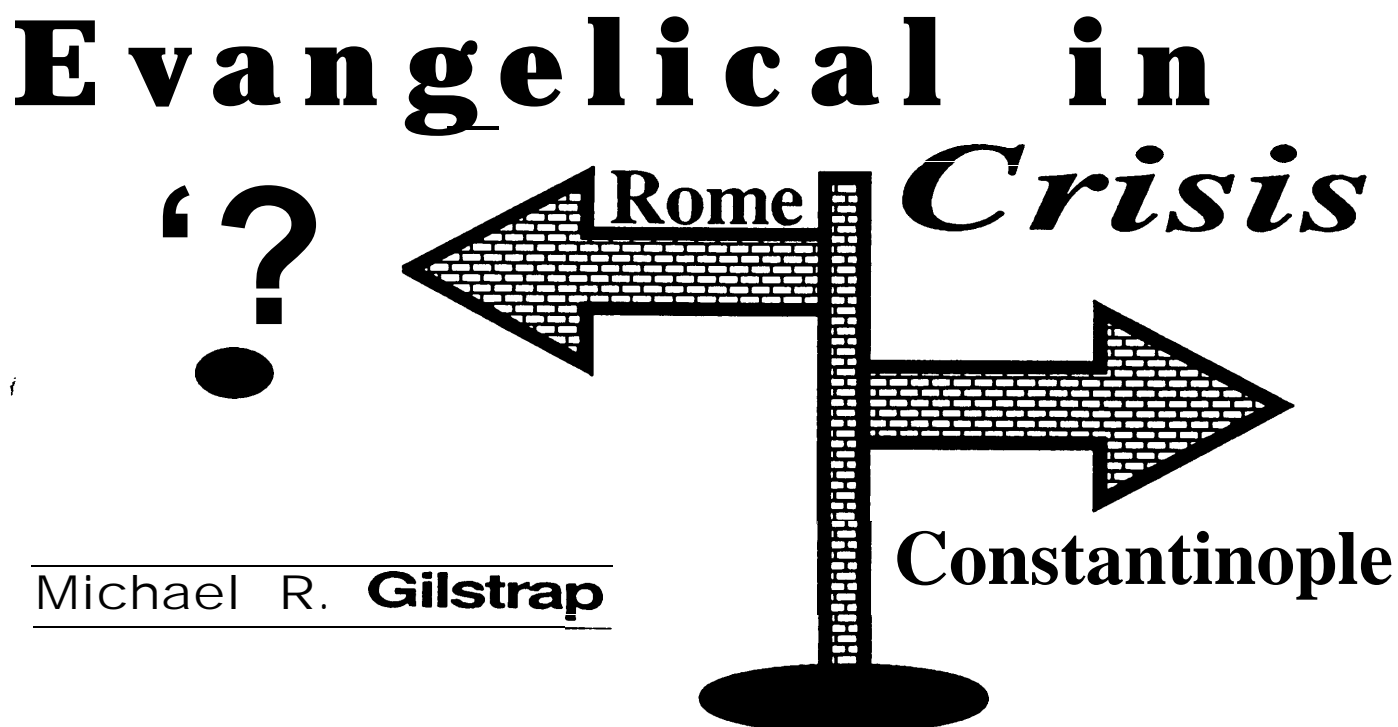
To be saved means **climbing** to the top of the chain; that is, acquiring **more** and more of the "godstuff," and moving farther and farther up the chain. Rome teaches that man does this by accruing **good works** to himself which **somehow makes him more godlike**. Additionally, as the mass is celebrated, man ingests some **concentrated "godstuff"** by eating Christ's body and drinking Christ's blood after the priest has magically turned the bread and wine into His actual body and blood. Over the years, therefore, more and more "godstuff" is collected and

an individual as a result becomes more and more like God until **finally at death**, he transcends the physical constraints of this **life** and goes **to** heaven where further movement up the ladder is possible. (The **real trick seems to be to get the Pope to make you a saint**. That act alone is akin to taking an *elevator* up the Empire State Building instead of trudging up the stairway. You really make progress when **canonized!**)

The East has taken a **slightly different** route. Generally speaking it has chosen the way of **mystical asceticism through physical deprivation**. Again the goal is to transcend the physical and **be joined to God**. Rushdoony notes of the life of **Isidore the elder**, **guestmaster** of the church of **Alexandria**, that, "up to the **very** end of his life he wore no **fine** linen except for a headband. He neither **bathed** nor ate meat" (*The Flight from Humanity*, p. 2). He goes on to note that "'Killing' the body, short of suicide, was a common practice, for the body was treated as an enemy The body, the flesh, was the enemy of **sanctification**, and it had to be whipped, rolled on thorns, and abused in **order** to enhance 'spirituality'" (p. 2). By **forsaking** the physical, man ascends **upward** into the spiritual world.

Additionally both **systems**, in recognizing that man can **move both upward and downward** on the chain, have also **asserted** that man can **look** both upward and downward **Through** the use of icons

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Michael R. Gilstrap

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(painted [Eastern] or statuary [Roman]), man can look into the spirit world, and thereby receive grace ("godstuff"). The image, whether is it on canvas or stone, mediates the continuity of being between the top of the ladder and the bottom of the ladder. A good way to think of it is as a window. One side is the physical world we are trapped in, and the other represents the spiritual world of freedom and salvation.

Now I do not mean to imply that all who have gone into Rome or the Eastern Church buy all of the above hook, line, and sinker. Rather, I am merely pointing out the general trends within both traditions, and noting that an incorrect view of the Creator/creature distinction makes one susceptible to the call of Rome or Constantinople. I think in the case of the Evangelical Orthodox Church and her leaders, a thorough foundation built upon the Creator/creature distinction would have helped them avoid moving in a direction which has historically led to Arianism, an anti-Trinitarian heresy which subordinates the Son to the Father, and the Holy Spirit to both the Father and the Son.³

Over Emphasis on Glorification

One by product of a correct understanding of the Creator/creature distinction is a biblical understanding of how man comes to God. As I've already noted, man does not join with God or participate in His essence. Man comes to God ethically through His covenant. God declares man either righteous and alive in Christ, or unrighteous and dead in Adam. These are the only two human conditions. Thus Paul writes, "So then as through one transgression there

resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men" (Rom 5:18).

God imputes righteousness to man. He does not infuse into man anything to change his being and thereby make him acceptable to God. Justification is to be legally declared right with God "as a gift by His grace through the redemption which is in Christ Jesus" (Rom. 3:24). As Ray Sutton notes, "God does not stand like a cosmic physician with a giant syringe filled with righteousness, to inject a dose of it into this or that person. He certainly does not inject a spade of divinity into anyone. Man is judged by God as man, not as 'almost a devil' or 'almost God'" (That You May Prosper, p. 29). The biblical model for salvation is justification (to be declared righteous in Christ) followed by sanctification (to be made holy by the Spirit) and ultimately glorification (to fully enjoy the fruits of Christ's resurrection in heaven).

A universal characteristic of all who have joined with Rome or the East from Protestantism is a deficient undemanding of justification by faith; else, why would they make the move in the first place? As a result of this deficiency, there is a misplaced emphasis on sanctification (mystical asceticism), and when it comes to the Church, a misplaced importance on glorification.

Gilquist and his fellow travelers looked at the worship of evangelical Christianity and perceived a lack of glory in her worship. They recognized the weakness inherent in modern evangelicalism: that of an overly rationalistic worship service. The average evangelical service, as it is performed thousands of times each Lord's Day, consists of three prayers, three hymns, special music, an offering, and a forty-five minute sermon. There is very little congregational participation.

In checking the Scriptures, particularly the book of Revelation (see Chilton's Days of Vengeance), we find a much more glorious service, complete with congregational responses, corporate prayers, psalm singing, weekly communion and so forth. The mistake that is made, however, is in making a choice to achieve this glorious worship environment without regard to the more fundamental issues of the Christian faith.

Let me illustrate it this way. Let us assume that I and my family move to Stigler, Oklahoma. In our new town are three churches. One is Third Avenue Presbyterian Church. The pastor is a Bible-believing evangelical, Calvinistic, but anti-liturgical. St. Athanasius Antiochian Orthodox Church is two

Note Three: The Evangelical Orthodox Church (now the Antiochian Evangelical Orthodox Mission) rejected the filioque clause in the Nicene Creed. This clause reads "...I believe...in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the son." By rejecting "and the son," the EOC, at the very least, leaves itself open to the heresy of subordinating the Son and the Spirit to the Father. This is merely a restatement of the age-old error of Arianism.

Rushdoony makes the following statement on the importance of the filioque clause, 'The Arian and generally heretical depreciation and subordination of Jesus Christ was the depreciation of revelation. To the degree that revelation was slighted, to that degree nature was asserted as the primary and basically self-sufficient order... If nature is the basic and ultimate order, and Jesus is at best a product of nature, then the state is the true order of the world, and the saving order. The determination of history, moreover, passes from the Trinity to the state, from eternity to time, from the supernatural to the natural' (Foundations of Social Order, pp. 122-123).

blocks over, resplendent in its glorious liturgy. The third **church** is Holy Trinity Episcopal **Church**, a **congregation** of the liberal Episcopal Church in the United States of **America**. Holy Trinity has an excellent liturgy also. They **are** only three **churches** in this **little** town. The question is, which Church do I join? I happen **to** be partial **to** the **more** glorious liturgy, so do I join St. **Athanasius** or Holy Trinity even though each has serious theological deficiencies in **fundamental** areas like justification? Or do I join **Third Avenue**, which is better on the fundamentals, but is non-liturgical?

Because justification precedes glorification, it is absolutely essential that I attend Third Avenue Presbyterian. To choose St. **Athanasius** or Holy Trinity would be to get the cart **before** the horse. I must attend the church that best preaches God's plan of **salvation**, and then work and pray for a more glorious expression of that plan of salvation in my local **church**.

It is at this point that many evangelical **are** susceptible to Rome and the East. **After** being convinced that a **reform** in **worship** is **desirable**, they make the mistake of throwing out the baby with the bath: chucking justification by **faith** out the door in **favor** of a more glorious liturgy.

Need for Hierarchy

A third weakness that makes evangelical susceptible to Rome and the East is the lack of hierarchy. Biblical **hierarchy** includes a series of **visible representatives** of the Christ's authority on earth. In family, Church, and State, **God has** delegated to **certain** individuals authority to represent Him. **In** the family that hierarchy consists of the husband along with his wife under **him**. God has provided a series of courts (elders over 10s, 50s, 100s, **1000s**, etc.) in the Church. 'The State has (or should have) a similar system of elected **officials** (city, county, state, nation, world).

For **our** consideration, the important thing to note is that each of these representatives are **delegated authorities**. In each sphere, they **represent** God's visible authority on earth (see *That You May Prosper* for a full discussion of **hierarchy**). None of these authorities **mediate** God's grace to man. Man approaches **God directly in Christ**.

Evangelicalism is noted for its lack of hierarchy, and as a **result**, when Christians within **evangelicalism** **come** to realize their need **for** hierarchy, they must look to (you guessed it!) the **more** liturgical traditions within Christianity, **principally** Rome and

the **East**. But because evangelical Christians are also weak when it comes **to** the **Creator/creature** distinction, they **are** susceptible to Rome and the East because each has **hierarchies that mediate the gmce of God**. To the **degree** a "chain of being" theology is **present**, to that degree the grace of God must be mediated to man.

In Rome and the East, man approaches God and receives grace through the hierarchy, rather than directly approaching God himself. Both traditions also extend the **hierarchy** beyond the physical world by **incorporating** icons into their **worship**. The statues (in Rome) and the painted icon screen (**in** the East) take the **worshippers** one step past this physical world by giving them **a** peek at the spirit world beyond.

Desire for Historical Continuity

Finally, evangelical who have **defected** from Protestant Christianity have done so in search of historical continuity. Most call it apostolic succession, but **regardless** of the name, the bottom line is a desire **for** historical continuity with the **Church** of all ages.

Evangelicalism is completely oblivious to this need. With its **baptistic** and individualistic tradition, historical continuity is not even an issue, particularly when it comes to churches. What is happening **today** in the **Church** is **important**, not what happened 1000 years ago. One has only to note the importance of **creeds**, or the relative **circulations** of Christianity **Today and Church HiStory** magazines to see the importance evangelical place on the historic Church. Once again, this weakness makes **evangelicals** susceptible to Rome and the **East**.

But historical continuity is important. As **post-millennialists**, we of all people realize the absolute necessity of taking the time to change a civilization and secure the inheritance of Christ. It is going to take generations, not just years. Those who have left the Protestant tradition in favor of Rome or the East have gone looking for continuity in those Churches who most vocally claim **it**. Rome and the East each claim continuity with the Apostles through the custodianship of bishops and **councils**.

As Protestants, however, we confess **historical continuity in Christ, not in the Pope or a college of bishops**. As Geddes MacGregor writes in *Corpus Christi*, "The divine promise, which makes the Church **truly** a divine institution in the world, announces that no **human** custodianship of the Church

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among nation-states. Since nation-states have no other legitimate model **for** the successful working out of disputes, how can they be expected to achieve lasting peace? It is a case of the blind (or at **least** the pathetically near-sighted) leading the blind into a ditch.

Christians have failed to understand this **point**. They do not look at the **Church** International as if it **were** a model for international relations. They see no connection between the Church model and the **State**¹ model. The first possesses the God-established monopoly **of** the sacraments, while the second possesses the **God-established** monopoly of the **sword (violence)**. But if **there** is no **connection**, then why did Jesus speak of the Church International as a nation that inherits the kingdom of God? International relations among **churches** within this inheriting nation **serve** as God's designated model for relations among nation-states.

"Our god is not to make humanism work better.... Christians must think carefully about what the Bible says is required for nations. What **is required** is Christianity. This will come as a shock to many Christians."

Christians know that a **local church** is based on a **covenantal bond** among members. This covenant is based on a public confession that Jesus Christ is Savior and **Lord**. Some Christians **also understand** that a denomination is also a **church** based on a **covenant**. But they **restrict** the idea of the covenant to the **church** and the **family**: baptism and the marriage vow. They usually stop short of arguing that nation-states are told by God to become forthrightly, openly, **covenantally** Christian, in the way all individuals are told by God to become forthrightly, openly, **covenantally** Christian. Somehow, **for** some reason, civil governments **are** supposed to remain forever **covenantally** neutral. Old Testament Israel is not an appropriate model in New Testament **times**, we **are** told by Christian **authorities**.² The New Testament nation-state model is by definition (whose, it

Note One: I capitalize the word "State" when I am referring to the **covenantal** institution of civil **government**; I do not capitalize it when I am referring to a regional political unit ailed a state.

Note Two: Meredith G. Kline, *The Structure of Biblical Authority* (rev. ed.; Grand Rapids, Michigan: Eerdmans, 1975), ch. 3.

is never said) necessarily secular. The State is **therefore** always **to** remain a strictly neutral **covenantal** institution — a covenant with no god in particular, meaning a covenant that answers only to the **self-proclaimed** god of this **world**, autonomous (**self-law**) man.

This is the common **faith** of modern Christians. **This is also the common** faith of **modern** humanists, who over a century ago captured almost every Western nation-state. Even those Christians who argue against the myth of neutrality in general make this exception: the State. This is the baptized humanist theology of political pluralism through natural law. This is the politics of hypothetical **covenantal** neutrality. It is the **impotence-producing** Christian heresy of our age.

Because the Bible is the standard across **borders** and throughout history, in heaven and in **earth**, it is sovereign. **History** is the progressive working out of God's **decree**. God has decreed that there will be a **progressive** conforming **in** history of every human institution **to** the **requirements** of His Word. God's kingdom will progressively be established visibly in **history**. Many Christians do not believe this. No **humanist** believes this. **Therefore, there** has been a working **alliance** — philosophically, politically, historically, **culturally** — between many Christians and all **humanists**. **This** book is a direct challenge to this long-term alliance **within** the field of international relations.

Christian Principles of International Relations

If **we are going** to discuss Christian principles of international **relations**, then let us discuss **them**, not **some humanist** imitation thereof. our goal is not to make humanism work better, except as a temporary tactic to buy a little more peace and time until a majority of **voters** become Christians and then vote **for** politicians who will support the Christian reconstruction of **all** aspects of civil **government**. If Christians **are** going to attempt to **reform** today's pagan, humanist imitation of Christian international relations, and if they attempt to do so in terms of a worldview that is acceptable to paganism, then mankind will never achieve a Biblical solution to the crisis of international relations. Christians must think **carefully** about what the Bible says is required for nations. What is **required** is Christianity. This will come as a shock to many Christians.

Next, Christians must think about how **Christian** nations **are** supposed to act toward other nations. To

help them discern **the** fundamental principles of international relations, Christians should think **about** God's assignment to the ultimate nation in history, the **Church International**. What is the **Church International**? How do **local congregations** fit into it? How **is** it supposed to relate to **nation-states**, both Christian and pagan? We need to understand the **Church** of churches before we attempt to **reconstruct** international relations, **for** the **Church International** is God's model for international relations. **The** only other available models are Satan's empire or Satan's anarchy.

This is not a book about the Church. It presumes certain ideas about how **churches** should **operate** and cooperate with each other, but these details are not spelled out in this **book**. But this much is assumed there is a **supernatural unity** of the Church, Christ's body, which is as ultimate as the distinctive of every local church. There is a cosmic Holy Communion that accompanies local participation in the **Lord's Supper**. There is a **Church** unity as well as congregational and denominational diversity, **for** there is a Trinity. This is the model for the nations, once they **are** covenanted to Christ and to each other.

If the nations **refuse** to take Christ seriously, then one by **one**, **they will find themselves increasingly** pressured to covenant with Satan in his hoped-for world **empire**. There is no escape from covenants. The question is: Whose covenant will a nation affirm? Christ's or Satan's?

Conclusion

This book does not ask or attempt to answer the question: "How should mythical neutral civil governments conduct official diplomacy in a way that does not come into conflict with Christian principles?" Instead, it asks and attempts to answer two far **more** controversial questions: "**What** does the Bible say that a **God-fearing** nation should be, and how should such a nation conduct its relations with other nations."

If Christians remain unaware of what the Bible says about what this world should be and should do, they will not possess a motivating vision of the Biblically attainable **future**. Understand, what this book presents is not a program to attain what in principle cannot be attained in history. Instead, it **presents** God's required blueprint for what must and will be attained by **covenantally** faithful people in history. Humanists **will** resent this. **World-retreating** Christians will also **resent** this.

To get **from** here to there will require a world crisis of institutionalized humanism on a **scale**

unmanageable by those who **presently** hold the seats of secular humanist power, and it will also **require** a Christian revival on a scale unmanageable by those who presently hold the **seats** of Christian power. **Let** us pray that these events occur simultaneously. If they do **not**, a new dark age **lies** ahead, for the world crisis of humanism cannot be delayed much longer.

We must never **forget** that Jesus Christ came to divide people. "DO not think that I came to bring peace **on earth**. **I did not come** to bring peace **but a sword**" (Matthew 1034). This sword is His dividing Wed, it proceeds out of His mouth as Judge of this world (Revelation 19:15). But this sword is also the means of establishing peace among a growing number of people, **as** the gospel progressively separates men **from** their **sinful** patterns of living. So, what we must **affirm as** Christians is that Jesus Christ divides men ethically in **order** to heal some of them ethically. This process of healing is comprehensive: physical, psychological, economic, political, and in every other way **specified** in Deuteronomy 28: 1-14. Jesus Christ is the **healer** of **redeemed** mankind.

He is also the healer of the nations.

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is needed, for it is in the custodianship of God Himself, who **cares** for it by pouring out his Spirit upon **it**, that the Body is united with the Risen Christ" (p. 213). **Evangelicalism** in ignoring the issue of historical continuity has **left** open the door **for** Rome and **Constantinople** to come in a snatch some of our most **thoughtful** and serious men and women.

Conclusion

Because of Geneva Ministries' past emphasis on the reform of worship in the Church, I believe it important to **address** this problem of evangelical leaving Protestant churches for Rome and the East. Although a **great deal more** can be said, the four generals **areas** outlined above give some guidance in understanding what motivates individuals and churches to join with Rome or one of the Eastern Orthodox **traditions**.

As I have shown, it is the weaknesses within **evangelicalism** which **prepare** some Christians to heed the siren call of Rome or Constantinople. Until **we** begin to teach full-orbed biblical Christianity **firmly** grounded in the doctrine of **the** Trinity and the essential difference between God **and** man, the

See "Gilstrap/Evangelicals"
on next page

Gilstrap/Pornography, continued from page 15

cludes 'lesbian acts, sodomy, rape, incest, excretory-erotic acts, bestiality, bondage, sadomasochism, and sex acts between adults and children.'

The numbers are advertised in widely available pornographic magazines (*Penthouse*, *High Society*, etc.), and experts note that the numbers quickly appear on schoolroom ails and notes passed among students. AT&T makes its money by billing the caller (\$2.00+ per call plus toll charges, depending upon time on the phone), and the Dial-a-Porn companies make their money by getting a kickback from AT&T based on the number of calls. One New York City dial-a-porn operator received 800,000 calls daily during May 1983, and 180,000,000 calls during the whole year. At anywhere from two cents to nineteen cents a call kickback, that's a gross income of \$3.6 million to \$342 million!

The explicit nature of these recordings is all the more shocking when one considers how many young people use the service. One Oakland, California father was forced to take a second job to cover the phone bill his son ran up during a two month period. The bill came to \$5,313.44. The boy made hundreds of calls to about 20 different pornographic numbers, some for up to 10 hours at a time.

AT&T is cleaning up on their dial-a-pm business. According to *Direct Marketing News* on April 5, 1987, the phone sex business is now a \$2.4 billion annual business in the united States. Although all the phone company money isn't going to AT&T, a large percentage is, possibly running into the hundreds of millions of dollars. With that much profit at stake, AT&T is not about to put a plug in this pornographic sluice-gate. AT&T can pledge to not

do any business with companies or use any products originating in south Africa, but pull the plug on dial-a-porn — in way.

What can you do as a Christian? First of all you can write their Chairman, James E. Olson (AT&T, 550 Madison Ave., New York, NY 10022) and inform him that your dollars will no longer go to a company that supports dial-a-porn.

Second, if you are currently using AT&T as a long distance carrier, you can change to one of the companies that have publicly stated they will not carry dial-a-porn. There are three that I know of: MCI, US Sprint, and ALLNET. It usually costs about \$5.00 to make the switch, and that is often recovered by "reduced long distance fees from these services. MCI'S number to make the change is (800)333-40(X). US Sprint's number is (800) 521-(Y777. And ALLNET's number is (800) 942-0020 for residential listings and (800) 922-53(Y7 for businesses or churches.

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problem of losing some of our best and brightest to "Holy Mother Church" will remain with us. It is not enough to derisively call them "Romanists" or "Papists." We must examine Ourselves to see if there are any undetected weaknesses for these defections (and I believe there are). As evangelical, we must correct the problems by re-examining Scripture, and then "be ready to give a defense to everyone who asks [us] a reason for the hope that is in [us]" (1 Peter 3:15).