

The Geneva Review

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What **is** a Christian Nation?

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.)*

God establishes **nations, kingdoms**, and all other units of civil government. Men, as God's delegated sovereigns in **history** (Genesis 1:26-28), create civil governments as agents of God, but not as original creators.

What would be the **universal** features of a Christian nation? The same five **features** that we see in every government

- 1) **Common** language
- 2) The legal authority to impose taxes
- 3) **Common laws within a shared boundary**
- 4) **Common confession (oath):** implicit or explicit (e.g., allegiance to a constitution.)
- 5) **Citizenship and residency requirements.**

The **Christian** nation would be **fully aware** of what God **requires**. It must be **stressed from** the outset that the creation of such a nation could be accomplished only as a result of the widespread work of the Holy **Spirit**, not through some bureaucratic, topdown, coercively imposed **order** on a non-Christian majority by a Christian minority. **This covenantal transformation of a Muon must be the sovereign work of God, with men as delegated agents, not the work of men apart from the outpouring of the Holy spirit.** With that prevision carefully emphasized, let us turn to a description of the Christian nation.

1. A Common View of God.

All citizens would acknowledge the sovereignty of the Trinitarian God of the Bible. Only He would be publicly worshiped. Only He would be called

upon publicly in times of national crisis. Only He would be given public praise in times of national deliverance. His **Word**, the Bible, would be acknowledged as the source of the nation's law-order.

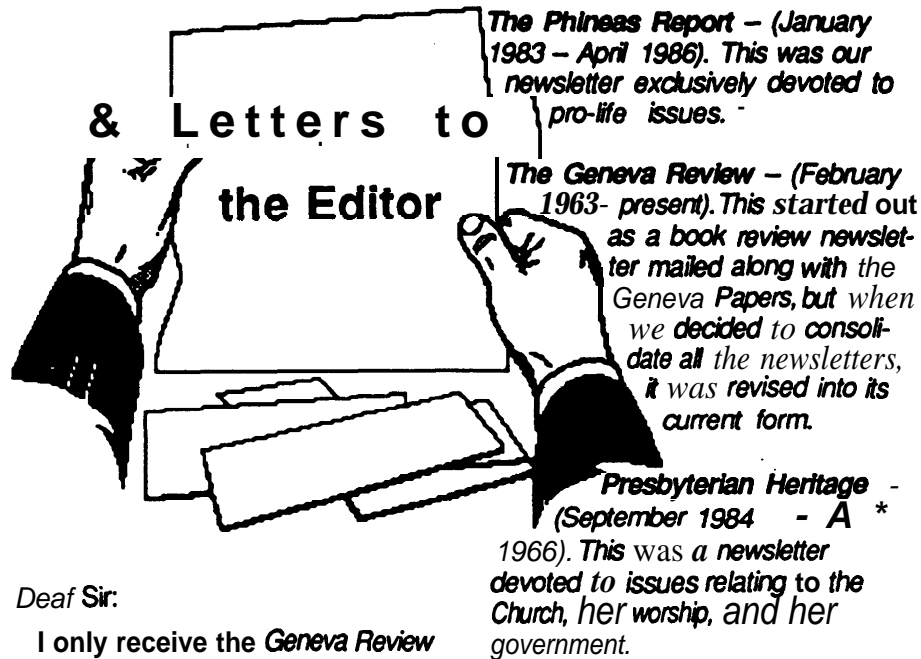
2. A Common System of Courts

Them must be ways of settling public disputes. A Christian nation would follow the example of Exodus 18 and establish an appeals **court system**. Men would be free to do as they please unless they violated a **specific** piece of Bible-based legislation or a specific Biblical injunction that the Bible says must be **enforced** by the civil **government**. **Government is therefore a bottom-up structure, with the individual operating as a lawful sovereign agent**

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Deaf Sir:

I only receive the *Geneva Review* and *Geneva Papers* newsletters from you. Are these the only ones that you are publishing? When did you discontinue the others? what were the last issues?

Michael Pagani
Tracy, CA

Mr. Pagani,

I'm really glad you asked that question. We are currently publishing only one newsletter: *The Geneva Review*.

How we finally narrowed it down to just one newsletter is a little bit convoluted, so I won't try to sort it out in this space. I will however, list for you the various newsletters *Geneva Ministries* published in the past, with a short explanation regarding each one.

Calvin Speaks - (July 1960- July 1985). This was our original newsletter. We published retranslations of Calvin's sermons on Deuteronomy.

The Geneva Papers, volume one - (January 1962- March 1965).

This was the newsletter for articles by contemporary authors (Jordan, Sutton, et al). It was replaced by the revised *Geneva Review* which you see today.

The Phineas Report - (January 1983 - April 1986). This was our newsletter exclusively devoted to pro-life issues.

The Geneva Review - (February 1963- present). This started out as a book review newsletter mailed along with the *Geneva Papers*, but when we decided to consolidate all the newsletters, it was revised into its current form.

Presbyterian Heritage - (September 1984 - A * 1966). This was a newsletter devoted to issues relating to the Church, her worship, and her government.

Reformed Heritage - (January 1966- July 1986). This was a newsletter devoted to book reviews. It was mailed along with *The Geneva Review*. When we expanded to eight and then twelve pages, we dropped it and include book reviews in *Geneva Review*.

Now...is that clear as mud?!? To make matters worse, we also have a series called *The Geneva Papers*, Volume two (soon to be volume three). These are sold on a subscription basis, and consist of lengthier papers (16 pages, triple column, typeset) on various issues and topics. (All the readers of *The Geneva Review* will be sent a free sample on request. We'll also send you an information form which will tell you how you can begin receiving *The Geneva Papers*.)

Also, if you don't have all the back issues of the newsletters listed above, you may get them with a contribution of \$50.00 or more. They are bound in a deluxe, three-ring binder.

— MUG

Dear Michael,

Thank you for your excellent article entitled, "Apocalyptic Cancer: Pornography in America." It was

excellent because you named a man who personally suffered from the chains of pornography and the end results. My eyes filled with tears for Bryan Sorens. I rejoice that he has repented, but am saddened that he lost his family.

Secondly, you clearly defined this "cancer's" effect on our nation.

Most importantly, the reader was able to participate in the fight by writing (or calling) Holiday Inn and AT&T. I really appreciated this practical part of your article, and hope you will continue to inform your readers of how to take God's Word into every area of life through writing and phone calling!

Steve & Cindy Wilkinson
Burbank, CA

Dear Steve and Cindy,

Thank you so much for the kind words. More importantly, you are to be commended for putting feet on your faith!

Bryan Sorens' story is indeed a very sad one. But if we will expend the effort now to fighting pornography, perhaps our efforts will head off other young men and women from a life of misery.

Bryan's testimony appears in this month's *Geneva Review*, and next month an article is scheduled to be published which will give you practical suggestions and encouragements to fighting pornography at the local level.

— MRG

**Let Us Hear
From You!**

Address All Letters To:

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

**Apocalyptic Cancer:
Pornography in America
Part Two**

The Legacy of Pornography

My Testimony

My name is Bryan Sorens. I am 32, the product of what most of you would term an upper middle class home. I went to a high school on the exclusive side of Tulsa, Oklahoma. I played football on a team dubbed as "cake-eaters" by the other high schools, and graduated from a famous Christian university. I was a media professional with the university, and then with the state government of Oklahoma. Later I was a freelancer, and successful with Southwestern Bell and AT&T as a writer and producer of business sales and advertising. I am the happy father of four children.

I am also a convicted rapist. I had a minor "history" of reading pornographic materials, which suddenly escalated in 1982 into an addiction and obsession. I began to live a double-life, one at day and another at night. I was husband, father, employee, and church activist, and also a renegade loner who took his camera into the deep night of Dallas to look for danger and to experience and, eventually, to instigate terror. If ever there was a love of death it was in this man, as I was drawn to the night and to the dark "life" of the most dangerous parts of nighttime big-city.

Even my productions began to reflect the change in me, or possibly the expansion of seeds in me, as some of my most effective media program—even for the church—included dark, foreboding, monolithic photos and special effects of Dallas streets and buildings. There was a noticeable and strange lack of people in my photos and shows.

When I was a boy I saw some shocking instances of the abuse of God's gift of sexuality, such as men dressing as women, adultery, and in the neighborhood I lived in, incest. These were not stories or rumor, I saw these with my own eyes.

When I was in high school and college, I rode a bicycle everywhere I went and participated in some biking competitions, including setting a record for the Southwest in the Pepsi 24-hour marathon. Often in my training or traveling I would find discarded pornography on the road or roadside. In my studies since my incarceration, I discovered that the highest readership of obscene materials is not from the primary buyer, but the secondary and tertiary read-

ers who find or are given previously purchased porn.

I'll never forget finding one magazine in particular which seemed to take my breath away. It captivated me. I took it to the film studio on campus and hid it there so I could indulge myself during late-night or all-night editing or sound sessions.

These seeds sprouted again in my cavorting with night-time Dallas where I began to go to adult bookstores. I watched 25¢ movies in the filthy film booths, which had little round holes cut in the plywood walls for homosexuals to engage in their perversion. Interestingly, as is often the case among those caught-up in debauchery, I accepted my own as normal or explainable, and found the homosexuals and such to be truly perverted. In fact, after I played out my fantasies (which eventually became reality and I raped a woman) I found myself reading an account in the Dallas newspaper of a rapist being apprehended in the midst of his crime and being sickened by his act and glad for his arrest. A double-minded man is unstable in all his ways, and I was.

I chose to indulge in porn and to let it rule me. I chose to let my mind go to the slightest thoughts of lust, and in time, to the fantasies and extended thoughts of lust. I chose, by my own power and will, to go out at night and victimize. Pornography did not choose these things for me, but it certainly fed my sin and criminality. As most criminal justice officials will confirm, porn accompanies almost all violent crime—even non-sexually-related—just as alcohol and drug addiction accompany robbery, burglary, and such crimes.

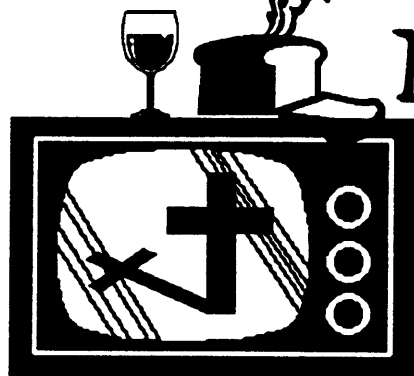
I was arrested in November, 1983 shortly after robbing a woman, the last of some four victims and even more attempts. I was sentenced to sixty years in prison. Finally, something got my attention.

Since my total confession and repentance in early 1985, I have been involved in confronting men and society with the responsibility and accountability they have for their own minds, for preserving and not destroying culture, and for restoring the broken walls as much as possible: restitution.

I can recall walking into dark, stinking bars or strip joints in Dallas and seeing many men dressed in business suits like myself who were in their own ways looking for sin's false fulfillment... looking for the strange adrenalin flow that accompanies worship of the natural and carnal, for what each would likely and innocently term "adventure." I know that these men are in the midst of a battle they are largely unaware of, which began with watching "Dallas" and "Charley's Angels" on television or

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HIGH-TECH



MEDIEVALISM

Peter J. Leithart

I **heard** a revealing statement recently while visiting a home-bound Roman Catholic woman. She was upset that she couldn't make it to **Mass**. Not to **worry**, she added warmly. "I watch a Mass on television" That got me to thinking. Of course, this woman had no choice. She was too **ill** to get to church. But **there are** thousands in TV "churches" who do not have the same excuse. What **are** they thinking? What do they **expect to** get out of **watching a Mass or a worship service on TV?**

This woman's view of the Mass is nothing new, of **course**. During the Middle **Ages**, the "**worship-pers**" would **mill** around in the back of the cathedral, striking business **deals** and catching upon the latest gossip. Then, a bell would **ring from** the altar. Everyone would stop and **look**, standing on tiptoe and pressing **forward**. The host was being **elevated**, held up **before** the congregation by the **presiding priest**. The **people** believed that they could **receive** grace by just **viewing the** consecrated bread. In **fact**, that's about all they **were** allowed to do. It was one of the main achievements of the **Reformers** to include the **congregation** in the celebration of the communion.

So, there's nothing new about TV Masses. The TV Mass is just a high-tech resurgence of the **worst** of medieval spirituality. Television **raises** questions, however, that would challenge even the most ingenious scholastic. Medieval theologians seriously debated whether or not a mouse eating a piece of **consecrated** bread received the body of Christ. Modern scholastics will be faced with equally **tax-ing** questions. Can **grace** be communicated by **satellite**? Can a Mass be taped, or does it have to be live? What about **cable**? **VCRs**? Does **replaying** of a taped Mass have any **effect on the grace** communicated?

Don't get me wrong. I'm not taking potshots at the Roman Catholic Church. After all, they're rela-

tive newcomers to the TV world. Protestants (can we really divide **Western** Christianity into Catholic and Protestant?) have grasped the telecommunications **opportunity** with gusto, long before the Catholic Church showed a **glimmer** of **interest**. But, then, Protestants invented the "drive in" church. (I've always **wondered** if the deacons (**-esses?**) **wear** roller skates as they distribute the elements.) **Before that**, Protestants invented the camp meeting. And a host of other grotesque distortions of Christian **worship**. One pastor told me that he had **heard a TV evangelist** tell his audience to go to the **fridge**, get some **bread and** grape juice, and join the-what shall I call it?—the studio congregation in a celebration of communion!

There's a serious point here. Really, there **is**. I'm not just venting my spleen. **Everyone** is talking about TV **preachers** nowadays, what with the **Bakker** thing. **Ted Koppel** has interviewed the couple on **Nightline**. Every new development is covered by the major networks. **Time** and **Newsweek** have had cover stories. **And**, of course, nearly **every Christian** network and magazine has covered it.

In the midst of this **frantic coverage**, however, a crucial issue has been missed. It doesn't arise so much **from the Bakker** scandal itself as **from its aftermath**. The crucial question: What is TV evangelism **all** about anyway? I write this with a straight face. What is the point of TV ministries? The **Bakkers** hinted at their answer on **Nightline**. **They** told **Ted Koppel** that they had been offered a guest spot on **The Lute Show**. That's the show Joan Rivers recently left. It is without doubt one of the most distasteful and anti-Christian shows on television. And the **Bakkers** were seriously thinking about taking the offer! A TV station in Tennessee was thinking about picking up the old Jim and **Tammy** show! And Jim and **Tammy** talk incessantly about returning to their **ministry** at **PTL** (or whatever it's called). **Clearly**, for the **Bakkers**, their TV "ministry" is just a form of entertainment. They're just another celebrity couple, like the ones who are

continued on next page

The Appeal Letter

George Grant

It was lying **there** like a leaden leaf, prematurely detached by spring's stormy thrashing. Looking terribly benign in **the** cavernous belly of the postal slot, **I retrieved** the letter with nary a second thought.

Nothing unusual about **today's mail**. Mostly rubbish. A **couple** of sales **brochures**. A utility notice. Several cheap advertisements. And of **course**, the letter.. **an** appeal letter. Same old **stuff**. All **but** the utility **notice**, doomed to the ash heap. **Of course**, I wished **for** a similar destiny for the utility notice, but then that would be a bit **imprudent**. So I tucked it safely away.

Before dispatching the **rest** of the blighted postal **harvest**, I **double-checked**. **Habit**. Ever since 1974 when I inadvertently tossed out a much-needed \$34.00 **IRS refund**, I always went through the mail twice **before** dismissing it to the nether world of refuse. **It** was then that I opened and quickly **perused** the appeal letter.

As **I** expected, **it** was the **standard** evangelical fare. A sentimental **and** graphic narrative **described** the pathetic scene of a **famine-racked village** on the edge of Sahara's **frontier**. Punctuating the text intermittently, **were** stark photos of starving children, their painfully bloated bellies caked with **mud**, their hallowed **eyes** etched with **despair**. **SU**ppported by ingeniously crafted charts and graphs, statistics **verily** shouted the proportions of **crisis**.

As always, my heart was fleetingly stabbed with Christian compassion. I made a mental note to investigate the **dire** situation further. Someday. When I had time. And a little extra money. At **that**, the appeal letter joined the sales brochures and the **cheap** advertisements in the bottom of the **barrel**, and I made my escape.

Now it was time for a Whopper, **fries**, and a large Dr. Pepper. Perhaps a **fried** pie to boot, if my luncheon gullet remained unsatisfied.

But thoughts of **hungry** faces haunted my **sub-conscious** as I shuffled **through** the **remainder** of the day. Try as I **might**, **I** could not erase the image of anxious mothers looking on helplessly as their **children** slowly atrophied **from** severe malnutrition. **I** plunged myself into a **flurry** of activity: phone calls, memos, agendas, **correspondence**, and various other **banalities**. Still, the awful stench of starvation clung to my nostrils. **There** was not escaping **it**. I'd been "guilt and pitied" (to transmogrify a *Chiltonesque* phrase).

I was **forever receiving similarly** framed appeal letters. Why should this one **affect** me so? Why on this **day**, when my **mind** could have been so much more productively turned to mortgage payments, car notes, rebate checks, merit raises, and the like? Why a guilt trip now?

Perhaps it was due to my flippant attitude to toss aside the leering look of death as if it were of no more consequence than the latest flyer **for** Sear's Best Shock Absorbed. **Was** it not sin? Perhaps it was due to a cumulative evasion of the truth that evangelical though we **be**, like the blaspheme of **Sodom**, we are **arrogant, overfed**, and unconcerned. Or **perhaps** it was due to the sinking feeling that amidst **American** affluence and abundance, **I** might never truly know the high call of Biblical Charity.

Regardless of the cause, **I now** know never to look twice into the visage of privation.. **if** I am not willing to look twice into the storehouse of my pride.

Leithart, continued from page 4

featured in *People* and *National Enquirer*. (Maybe *Jii* and *Tammy* have been **featured too**; I haven't been grocery shopping recently, so I wouldn't know for sure.)

So, what's all this mean? Does it mean we abandon the mass media? Turn it over to the devil? **Of course not**. In His providence, **the Lord** has given us valuable tools **for** reaching vast numbers of people with the gospel. And we should use these **tools**.

What it does mean is that there are inherent limitations to what we can do through the mass **media** (or the **Mass media**, for that matter). We shouldn't use our **tools** uncritically. **The** medium of television, for **all** its power of persuasion, simply cannot take the place of the **church** as the agency of Christian reconstruction. After all, it's primarily a medium of **entertainment**. Of passivity. **More than that**, there is an inescapable and irreducible **personal** dimension to the Christian life that is lacking in television "churches." It **centers** in the personal fellowship with the other members of Christ's body, fellowship around His Table.

I know, I know. I sound like a reactionary traditionalist- I know. **I should** come into the twentieth century. **The** century of the sleek, high-tech Church. Perhaps there is some nostalgia lurking behind my reaction to the **Bakkers**. But let's not be deceived. A Christian civilization is not built by dramatic **media** splashes, as important as they can be in the short run. A Christian civilization is built by faithful men and

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Restoring the Classical Christian Curriculum



Curriculum is Based on Written Language

Gary Hafer

Christianity is a "written" religion. Christians receive their admonition, instruction, inspiration, and **reproof from the Holy Scriptures**. Christ ^{Him-}self is called the 'Wed made flesh' in St. John's gospel, and the Bible constantly *self-attests* as to its absolute importance in the Christian Me, even above the **traditions** of men.

This dependence on the **written** word is evident whenever **anyone** walks into a **Christian bookstore**. Shelves and shelves of books written **from** a Christian **perspective confront** the **observer, authored** not only in this present **era**, but from the distant Christian past as well. All of these works witness to the centrality of the **written word**, and with the advent of computer technology, we can only become **more** convinced that the "written" **word** has an enduring quality **unsurpassed** by any other media.

Have you ever wondered why the written word has such a rich history and an apparently rich future? And did you ever speculate on "why God **relied** on a written form to **preserve** his revelation, rather than an oral one, like folk-telling?

Well, there are probably many legitimate answers to these questions, but one important one that **bears significance** in our discussion of the home schooling curriculum **regards the epistemological nature** (the nature of knowledge and how it is **acquired**) of writing and **reading**; that is, God has invested a learning, or didactic, **characteristic in** written language.

Take writing **as** an example. We frequently think of writing as a **recall** of past experiences we've had, or as a form of **reflecting** on **what** we already know, often **cast** as a letter or as a **diary** entry. But when we think of **reading** we usually think that we are **about** to learn something or discover **something**; at least we hope to!

Yet, both riding and writing **rely** on the same

modality (structure of communication): written language. It is precisely **from** this perspective **that** we can see that "writing" can be away of knowing, a method of learning, a pattern of coming to new **insights** and new directions: that writing (like **reading**) is a procedure for learning.

Consider, in sharp contradiction to this **observa-****tion**, how twentieth **century** educational textbooks have treated writing. **Here** it is viewed as a **subject**, and like any **subject, requires** memorization and drill. The material to be committed to **memory** usually consists of a plethora of grammatical rules and their seemingly countless exceptions. The drill involves **correcting** error-ridden **sentences**, called **exercises**, that are written by the textbook author and **rarely** appear in student papers, if at **all**. This whole process of **memorization** and **drill** in **writing** is supposed to produce "good" writing.

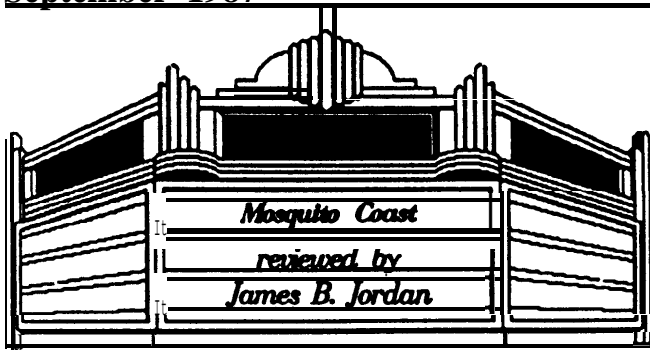
Moreover, these same texts **generally** teach **from** the same "rigorous" **framework**: the student starts with something called a "thesis" and then sets out in the paper to prove **it**. The thesis must be arrived at before writing, according to this method, with the assumption being that the whole composition must be in the mind of the student author before he even sets his pen on the paper.

what the classical **curriculum** emphasized was simply that communication **arts, like writing, are** not subject material; writing is not so much about itself as it is about other things, like literature, politics, and theology. The idea that writing is a **subject**, like mathematics, has played a large role in creating an illiterate society, since the depiction of **writing** as a static, product-oriented **subject**, consisting of **artificial** sentence **drills**, has made writing tailored strictly for literature students. "Good **grammar**"—an exceedingly ambiguous **phrase**—is presumed to equal good **writing**.

How did writing become viewed as only a reflective or **pre-conceived** activity which involves grammatical rules? Most Christian educators would be devastated if they knew **that grammatical** "exercises" are so named because **they** grew out of the false cognitive psychological theories of leaning in the nineteenth century. Cognitive psychology taught that memory was a muscle, and **in** order to "**invigorate**" it, one must "**exercise**" it, hence the introduction of **grammatical** "exercises" in order to get the composition "into shape." **Most composition instruction is therefore based on an inaccurate, and even "harmful," psychological model!**

The thesis-and-proof prescription for writing—

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The Mosquito Coast is now available at video stores across the country. If your city is like mine, this film **never** played at **local theaters**, despite the fact that **Harrison Ford** is the star. **Gresham's Law** states that cheap goods drive out good ones, and bad money drives out good, but happily we can go rent *The Mosquito Coast* and view it at home.

The producer of this fine film is Saul **Zaentz**, best known for the film version of *Amadeus*. The director is Australian Peter Weir, best known for the philosophical but obscure *Year of Living Dangerously*. What interested me most, however, was that the screenplay was written by Paul **Schrader**. **Schrader's** roots are in Dutch Calvinism, and he attended Calvin College in Grand Rapids. His previous films have been heavily into the "R" category for violence, but *The Mosquito Coast* is a tame PG.

Schrader was an earlier **Franky Schaeffer**. As with **Schaeffer's** recent movie, **Schrader's** films have been characterized by violence. Both men seem to have felt the only way to break out of the evangelical ghetto and make a significant Christian artistic statement was to become a "bad boy" and offend traditional evangelical mores. They could take a leaf from **Horton Foote**.

I am by no means familiar with all of **Schrader's** films, but I have seen few. Two of the most noteworthy, *Taxi Driver* and *Hard Core*, dealt at length with theological themes, especially predestination. Both also concern themselves with rebellious teenagers. In *Taxi Driver*, the rebellious Christian teenager runs off to New York to become a prostitute, only to be delivered by the mystery of Divine providence in answer to her parents' prayers. In *Hardcore*, the rebellious Christian teenager runs off to Hollywood to make pornographic movies, but is delivered by a determined father (George C. Scott). Both movies are graphically violent and frank in their portrayal of degenerate American culture, but each makes the point that while Christianity may be pretty dead these days, the alternative is the sewer.

The Mosquito Coast takes up this last theme in a more sophisticated way. The central character, **Allie Fox**, is an atheist inventor-genius. He decides to leave corrupt America and create anew world in the wilderness. Casting **Harrison Ford** in this role was a stroke of genius, because audiences are naturally sympathetic to him. It takes a while for us to realize just how loathsome a character this man really is, and how he is abusing his family.

Inventor Fox has developed a machine that, like some Norse god, makes ice from*. Fox describes this machine inorganic terms, as a person, and when he builds a huge version at the gate of his new civilization, we understand that it is an idol — a personalized image of his beliefs. This idol of science is, however, impotent. "Ice is civilization," says Fox, and he determines to impress a native tribe by taking them a block of it, but the ice melts along the way. So much for the gift of the gods! His attempt to overwhelm the natives backfires on him, however, because it catches the attention of a gang of thugs, who invade his community.

To get rid of the invaders, Fox is forced to burn down his god-machine. Since the machine is linked to all the buildings in the community, the burning idol leads immediately to the total destruction of the culture built on and around it. The City of Cain is built on pride and the sorcery of science, but science cannot save man. It is a god that fails.

The foil of Fox's character is Rev. **Spellgood**. **Spellgood** represents evangelical Christianity at its cheapest and tawdriest. He is personally and theologically offensive. All the same, his mission to the Indians is proving effective, while Fox's is not.

Driven from his first encampment, Fox rebuilds along the seashore. He is warned by natives that when the rains come he will be flooded out, but he refuses to listen. Sure enough, as Christ warned, his house built on sand is washed away. Rev. **Spellgood's** church, however, is evidently built on the rock, and withstands the storm. In a fury of envy and hatred, Fox bums down the church. Rev. **Spellgood**, believing that communist insurgents are responsible, fires his rifle into the mist, and as Providence would have it, cuts down and kills Fox.

The overall message is that Christianity at its worst (Rev. **Spellgood**) is preferable to scientific humanism (the genius Fox) at its best.

A sub-theme dear to **Schrader's** heart is the effect of all this on the children. Rev. **Spellgood's** daughter Emily has no use for her father's cheap religion, and is clearly headed for a life of promiscuity. Similarly,

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North, continued from page 1

under God and God's law. The individual, institution, or association initiates **projects**; the State only **serves** as a kind of "night watchman" to see to it that each **person** abides by-Biblical law in seeking his various personal goals.

The principle of localism would be **affirmed**. Local courts would handle most **cases**. Only the hard cases would be accepted by the appeals **courts**. Local laws would not be overturned unless they could be proven to be in opposition to a Biblical principle or in opposition to the agreed-upon **covenantal** (constitutional) terms of the next **level** of civil **government**. Just as in **today's humanist** nations, the supreme court can overturn a piece of **legislation** that violates the national constitution or common law **precedent**, so a **supreme** court would overturn a **constitutional** provision that violates Biblical law. The Bible is sovereign, not some human **compact**. However, to keep the supreme court **from** becoming absolutely sovereign, a combination of other civil authorities could overturn the **court**. For example, if the United States were a Biblical commonwealth, the combined votes of (say) **three-quarters** of all the **members** of each of the two houses of **Congress**, plus the **President**, would be able to overturn a decision by the U.S. Supreme **Court**. **There would never be a unitary, absolutely final, earthly court of human appeal.**

3. Common Biblical Law.

The Bible as the **Word** of God would be the final standard of justice. All laws at **every** level of **government** would be judged in terms of the Bible. The national constitution (written or unwritten) would be officially subordinate to the Bible. The courts would render judgment **in** terms of the Bible. A body of legal precedent would buildup over the years, but precedents would always be subjected to the decisions of juries regarding the proper application of civil code of circumstances. **The Bible** would be declared the supreme law of the land, and it **would** be taught in public gatherings on a **regular** basis (Deuteronomy 31:10-13).

4. Judgment by Citizens

The judges of Exodus 18 were to be men of good character. There were to have been a lot of **judges**—far **more** than an elite **group** of legal specialists. One rabbinical estimate (by **Rashi**) was that **there** must have been 82,(X)() judges in Israel, or 15% of the

6(X),000 adult males. (1)

The essence of citizenship, Biblically speaking, is the legal authority **to render** public judgment. Covenanted citizens alone may **serve** as judges. All other civil rights (legal immunities) belong to every resident. There is to be one law for **all** people: "One law shall be for the native-born and **for** the stranger who sojourns among you" (**Exodus 12:49**). (2) There must be no legal **discrimination** against non-citizen residents of the nation.

Why should residents (**non-covenanted sojourners**) be prohibited **from** saving as judges and jurors? Because a person must be under Biblical law **covenantally**—a personal, voluntary bond among men and under God and God's **Bible-revealed** law-in **order** to administer Biblical law **covenantally**.

The preservation of the integrity of the jury system is probably the most important single domestic civil task facing Christians today. If we lose the judicial sovereignty of the jury by our peers in deciding both the justice of the law and the truth or falsity of the testimony, then we have lost the most important remaining institutional bastion against judicial tyranny. It would mean the eclipse of freedom.

5. Continuity.

Continuity must be **over time** and also **across borders**. Continuity overtime would be provided by provisions to amend the Constitution and local legal **codes**, and also by steady changes in common law **precedent**, as men's knowledge of God's kingdom principles **improves**. Each succeeding generation would be trained in Biblical law by parents (Deuteronomy 6:6-7) and by the civil government through public instruction in God's law (Deuteronomy 31:9-13).

Continuity over borders would **be provided** by permanent **treaties**. Such treaties are valid only **between** or among Christian nations. The means of securing the legal basis of such treaties is missionary activity. Christians who are **citizens** in a Christian nation must send out **representatives** to **preach** the **gospel** to all men. They must send out missionaries to non-Christian societies who will represent various church governments (3), but who would also

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Note Two: Gary North, *Moses and Pharaoh: Dominion Religion vs. Power Religion* (Tyler, Texas Institute for Christian Economics, 1985), ch. 14: "The Rule of Law."

Note Three: Ultimately, this means an international Church government.

Note One: Michael Walzer, *Exodus and Revolution* (New York: Basic Books, 1985), p. 127.

represent the particular **Christian** nation as a guest in the **foreign** nation. He **would** have to **learn** to operate in terms of two legal **systems**—a very difficult skill. His job is the conquest of Satan, but not the subjection of the particular foreign nation to the nation of his earthly citizenship. At **most**, he would work **toward** the integration of that nation into a **covenanted federation** of Christian nations.

We now have some idea of what a **Christian** nation should be. What does the Bible teach about foreign relations?

Christians Must Be Consistent

The establishment of a godly foreign policy must be part of a program of comprehensive redemption. It is our responsibility as Christians to seek to **reform** every area of life. No **area** of life is outside of God's twofold **judgment**: cursing or blessing. No aspect of life is **religiously** neutral. Thus, **for** the **formerly** Christian West to continue to conduct its **foreign** policy on the assumption of the myth of neutrality is suicidal. The **more** consistent **humanist** **systems**—the empires of **history**—will always seek to swallow up those less consistent humanist societies that believe that a **permanent** peace **treaty** with evil is possible and **desirable**. God tells us what is in the hearts of **empire-builders**: **rape**. *God will sometimes permit this because of the faithlessness of His people* (Jeremiah 62-63).

Satan's Soviet Empire

No one has seen more clearly this **surrender** of the West's less consistent humanists to Communism's more consistent humanists than **Aleksandr Solzhenitsyn**, who was exiled from the Soviet Union in 1974 because of his **anti-communist** books. In his speech to the graduating class at **Harvard University** in 1978; which produced a wave of outraged protests **from** humanists across the United States, **Solzhenitsyn** stated the problem accurately:

As humanism in its **development** was becoming **more** and **more** **materialistic**, it also **increasingly** **allowed** its concepts to be used **first** by **socialism** and then by **communism**. So that **Karl Marx** was able to say, in 1844, that "communism is **naturalized** **humanism**." . . . It is no **accident** that **all** of communism's rhetorical vows resolve **around** Man (with a capital M) and his earthly happiness. At **first** **glance** it seems an ugly **parallel**: common traits in the thinking and way of life of today's West and today's East? But such is the logic of materialistic **development**.

The interrelationship is such, moreover, that the current of materialism which is farthest to the left, and is hence most consistent, always proves to be **stronger**, **more** **attractive**, and **divictorious**. Humanism which has lost its Christian heritage cannot prevail in this competition. Thus during the past centuries and especially during recent decades, as the process became more acute, the alignment - was as follows: Liberalism was inevitably pushed aside by radicalism, radicalism had to surrender to socialism, and socialism could not stand up to communism. The communist regime in the East could endure and grow due to the enthusiastic support from an enormous number of Western intellectuals who (feeling the kinship!) refused to see communism's crimes, and when they no longer could do so, they tried to justify these crimes. The problem persists: In our Eastern countries, communism has suffered a complete ideological defeat; it is zero and less than zero. And yet Western intellectuals still look at it with considerable interest and empathy, and this is precisely what makes it so immensely difficult for the West to withstand the East. (4)

A godly foreign policy must begin with repentance, as Solzhenitsyn elsewhere has written. "Repentance is the **first** bit of firm ground **underfoot**, the **only one** from which we can go forward not to fresh hatreds but to **concord**. Repentance is the only starting point **for** spiritual growth. For each and every individual. And every trend of social **thought** (5).

In this sense, the isolationists have things partially **correct**, for they say that we must cleanup our own societies **before** trying to clean up everyone **else's**. But they assume that our **backyard** will never be perfectly **clean**, and we can **therefore** **forever** ignore **everyone** **else's** **backyard**.

If **Christians** took this perfectionist personal attitude with respect to sharing the gospel with others, or **before** imperfect **churches** could sent out missionaries, there could be no evangelism. Sanctification is a long-term, lifetime project. It is an inside-out process, for **regeneration** begins with the individual soul, but eventually sanctification does begin to affect the outside world. **Imperfect** people **are** to minister to **others**.

Imperfect nations are also to minister to others—and I do not mean to limit this to national civil governments. Nations sometimes must offer **protection** to other nations. In doing so, they can also gain

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N (XC Four: Solzhenitsyn at Harvard (Washington, D.C.: Ethics and Public Policy Center, 1980), pp. 17-18.

Note Five: Solzhenitsyn, "Repentance and Self-limitation in the Life of Nations," in Solzhenitsyn, *From Under the Rubble* (Boston: Little, Brown, 1974), pp. 108-109.

North, continued from previous page

protection. This has implications **for** foreign policy and defense policy. For example, the support of **specific anti-communist freedom** fighters is often a wise **policy**; it **allows** the United States and other Western nations to inflict economic, political, and **propaganda** damage on the Soviet **empire** at low cost and without a **direct military confrontation** between the West and the USSR. It challenges the long-term Soviet military policy of encirclement of capitalist nations.

When the latest empire of Satan is on the attack, we must clean up our **backyard** ethically, but we must also seek to destroy the offensive empire. It **does no good to proclaim** peace, **for there** is never peace between nations covenanted to God and nations covenanted to God's enemies. They can only be **temporary cease-fire** agreements. A war is always in progress. We must not listen to the **treaty-signers** and the economic **deal-doers**. We have listened **foolishly** and **hopefully** to the **corrupt deal-doers** and **treaty-signers** at the highest level of national government because we are ourselves **corrupt deal-doers** at our own level. (Jer. 6:13-14)

Conclusion

The first point in the Biblical **covenant** structure is the transcendence, yet presence, of God. God is transcendent over the **affairs** of men, including foreign **affairs**. God is sovereign over history, and His kingdom is a manifestation of this **sovereignty**. God has promised to subdue all the kingdoms of men to the kingdom of His Son, Jesus **Christ**. This kingdom cannot be stopped in history. (1 Corinthians 15:24-26).

All Biblical domestic political policies and foreign policies must begin with this assumption. Each nation must publicly ally itself with **Christ**. This is the **only** way that a nation can become part of Christ's victorious kingdom. Foreign policy in every covenanted nation must reflect this commitment. The goal of Christians in politics should be to extend the visible kingdom of God in the **realm** of political life, just as it is to be extended in the non-political realms. The goal should be **progressively** to restrict the influence of non-Biblical **law**. This is a bottom-up political process **that** must begin with individual self-government under Biblical law.

Clearly, to establish a godly foreign policy, Christians must first establish Christianity as the religion of their nations. **The West** needs a revival. So does **the East**. Any discussion of foreign policy today **that** presupposes that we live in a world of neutral nations **has** already given away the case for

Christian international relations. The assumption of neutrality leads to the erroneous conclusion **that** a nation's **foreign** policy will **be** constructed either in terms of the principle of humanist internationalism (empire or alliances) or in terms of humanist isolationism. Both approaches to **foreign** policy **are** wrong. What we need is Christianity, not the myth of neutrality.

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with picking up an issue of *Playboy* when they were thirteen **or thirty**, and which is **currently evidenced** by their accepting lustful thoughts as unavoidable and as their own true desires. These men must be confronted with the claims and **reign** of Jesus **Christ**. 'These men, and society, must be shown a **revealing mm-section of the rotting** caused by **porn**, just as **yOU, dear reader, may see from reading this testimony** and imagining the details I am not providing in this short space.

The cleansing Blood and **forgiveness** of **Christ** is **real**. He is **faithful**. However, **for** the times when we have pure W, promoted, dwelled upon, or **tuned-in** to **society-wrecking** obscenity, we **are** each accountable to **reverse** and amend the advances of this enemy we once sponsored. The question **remains**: **Are we faithful?**

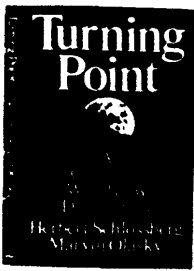
Hafer, continued from page 6

known to every shuddering high school student as the "five **paragraph** theme"—presupposes that judgment has no **eschatological** character. In other words, **the** student must **arrive** at a thesis (how he arrives there is never **explained** except in the most ambiguous terms) and stick to it, **even if during the course of his writing he finds his original judgment (thesis) was in error or imperfectly formed**. No new insights can be cast into the **thesis**—since it must **remain** fixed—which **succeeds in emptying** writing of its **epistemological** character. Writing here cannot be a tool of learning, because the student is precluded from incorporating new points of insight into his writing by the fixed thesis statement. **The student is actually discouraged from learning anything from seeing his words and ideas in written form before him, the very form that God uses to teach us in the Bible.**

In contrast, **the** classical Christian curriculum believed that there is an **epistemological** function in writing. consequently, writing and **reading** were viewed as the core learning **strategies** the student **mastered** in order to tackle the subject areas, for writing and reading are not really about themselves

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BOOKS



Turning Point: A Christian Worldview Declaration by Herbert Schlossberg and Marvin Olasky. (Crossway Books, 1987). 158 pages, indexed. \$6.95 (pb). Reviewed by Michael R Gilstrap.

As you have read in the pages of *Geneva Review* many times, Christianity faces many challenges. The authors of this fine book echo our concerns, "we face a tidal wave of militant anti-Christian belief engulfing society and the chaos it leaves in its wake: the AIDS epidemic, the dissolution of the family, the abortion holocaust, growing economic weakness, the crisis of judge-made law, teen pregnancy, and widespread financial fraud."

But like good optimistic Christians, the authors, while painfully aware of the immense problems, don't view our society's ills as a cause for despair. The difficult problems we face are as a result of the anti-Christian humanism which has been the guiding force in our world for the last three decades. The crime, immorality, poverty, and violence all point to the unassailable fact that humanism does not work! That's *good news* for the Christian!

The world is in crisis, and people want answers. Christianity provides the answers people need. We live in a dark age, but we also live in an age of unequalled opportunity for Christians to proclaim the truth...to provide the answers the world is blindly searching for. The question is, will we seize the opportunity? Will we share with others the only hope there really is? To put it another way, will we live out Our faith in every area of our lives by showing that Jesus is Lord not only of our personal lives, but also Lord over *all life and cube*?

As a reader of these pages, you are not unfamiliar with these considerations. You will be happy to know that this new book will help you better represent the Lordship of Christ in every area of your life. Written by Herbert Schlossberg, author of *Idols for Destruction*, and Marvin Olasky, professor of journalism at the University of Texas, *Turning Point* is an introduction to the general area of Christian Worldview, that is, how we "X" the world.

Turning Point is a popularly written book which blends actual historical anecdotes of faith in action with explanations of why our faith needs to work the same way. For example, in their chapter entitled "Reason, Piety, and Action," the authors write regarding the problem of poverty, "...our common contemporary concept of charity is a sentimental one based on promiscuous pity for all. The Biblical concept, though, is discriminating in the good sense of that word. The Bible sees all humans as equal in - to give and not just receive, to use God-given talents and not waste them. It does not suggest, though, that all should receive equal portions. If able-bodied persons will not work, the obligation of individuals and society is at an end" (p. 118).

They then ask the question, "Can 3000-year-old Biblical principles be relevant to the problems of today's jobless?" In positively answering that question, they turn to the case of Believer's Fellowship in Humble, Texas where George Grant was the pastor. The time is the early 1980's, and there are thousands of homeless living on the streets of Houston. In a little over three pages, they explain how these Christians in a suburb north of Houston followed Biblical teaching and dealt with a horrible human disaster in their backyard by coming to the aid of these thousands of homeless individuals and families who were willing to trade labor for food and a place to live. Instead of simply falling back on any number of excuses, *Believer's Fellowship* entered into a Biblical commitment, and in doing so, met with great success. This is faith in action! This is an example of Christian worldview! (This is a marvelous story, and if you are unfamiliar with it, see any of George Grant's books.)

Turning Point is filled with similar stories woven into such chapters as "Piety vs. Pietism: 'Reason and Rationalism,'" "The Failure of Rationalism," and "A Biblical Undemanding of Reason." This approach not only makes for easier reading, but in providing real life examples, it gives the reader something concrete to remember. Rather than an abstract concept divorced from reality, the authors drive home each of their points with examples of how a particular aspect of our faith works in the field of life. An extremely effective technique!

Turning Point is also the first volume in the *Christian Worldview Series*, which will be edited by Dr. Olasky and published by Crossway Books. Three other titles are scheduled for this year, and four

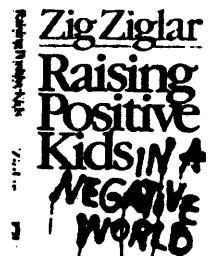
more next year. According to Dr. Olasky, subject areas we may expect in the future include sexual morality, journalism, politics, economics, calling, and popular culture.

I close this review with the authors' last paragraph:

Our prayer is that this series will challenge both Christians and non-Christians, and that through these books many who believe or come to believe in God will be prepared to show Christ's Lordship in every area of personal and societal life. That is the kind of process that is foreshadowed in the prayer of Jesus: 'Thy will be done on earth as it is in heaven.'

To which we add a hearty "Amen!"

Raising Positive Kids in a Negative World by Zig Ziglar. (Thomas Nelson Publishers, 1985). 286 pages. \$14.95 (HB). Reviewed by Michael R Gilstrap.



I'll be real honest with you. If you would have asked me two years ago if I would be reviewing a Zig Ziglar book for *The Geneva Review*,

I would have answered with a somewhat condescending, "Are you kidding me! Zig Ziglar is that nut from Dallas who is always talking about positive thinking

and motivation. That stuff is just a bunch of hooey!"

That was two years ago, and quite obviously, I've changed my mind. You see the truth of the matter was, I didn't really know anything about Zig Ziglar. All that I knew was what I had heard from other people just like me. I have a degree in philosophy with a greek minor. What Zig Ziglar had to say might be alright for salespeople, but for someone "serious" like me, he had nothing to offer.

Boy, was I wrong!

Zig Ziglar is a motivational teacher and sales trainer. He is the author of six books, including bestsellers *See You At the Top* and *Confessions of a Happy Christian*. He teaches a large Sunday School class at First Baptist Church, Dallas, where he lives with his wife. His four grown children also live in Dallas.

What makes Zig Ziglar an authority on raising children, however, is a course which he helped write called the "I CAN" course. Although the actual course was developed by Mrs. Marnie McCullough,

it is based on Mr. Ziglar's book, *See You At the Top*. This course is taught in over five thousand schools to Wcu over three million participants. He has been able to compile the most comprehensive, measurable results (such as improved grades; improved attendance; better self-image and attitude; more success, etc.) ever made available to an author. Mr. Ziglar has taken the principles in the outstanding "I CAN" program, and adapted them for parental use in the home.

Raising Positive Kids in a Negative World teaches that if we are to be successful raising children, we must teach them to build on a good foundation: love, loyalty, honesty, character, integrity, and faith. From this foundation, we must show our children how to develop and keep a good self-image (I like what Ethel Waters use to say – "God don't sponsor no flops!"), how to have good attitudes, how to set and attain goals, and the importance of hard work and desire.

As Mr. Ziglar goes through – rid, however, the most important part of the book are the myriad bits of proverbial gold scattered about on nearly every page. Mr. Ziglar's home-spun wisdom and humorous anecdotes provide a refreshing perspective on raising children. Examples are "When we do more than we are paid to do, eventually we will be paid more for what we do," a "Life is not easy-as a matter of fact, it's tough, very tough. But if you are tough on yourself,

life will be infinitely less tough on yew" Little phrases like these encapsulate a great deal of wisdom, and by their very nature are easy to remember and repeat.

One other example will have to suffice. In discussing the fact that one of the most implant qualities for a truly successful person is a healthy self-image, Mr. Ziglar points to the dilemma Christian parents have in trying to correlate self-appreciation and Christian humility.

He quotes Christian businessman Fred Smith:

What we're really taking about is identification of worth. In ego we establish our own worth. In the Christian context we let God establish our worth. How does he establish our worth? First, He made us unique; then He died for us. This fact is incomprehensible. . . is

If the President of the United States offered to die for me, I would expect to be interviewed by every member of the media and asked why and how it was to happen, and so forth. That would just be on his offer to die. If he actually was willing, his mentality would be checked out; there would be weeks of psychological studies on him and then there would be all kinds of studies on me. It would be one of the great events of history—that a

President was willing to die for one of the citizens.

Well, we're dealing with the same concept when we talk about God dying for man. It's too big to comprehend. Even if we had an inkling of it, it would give us self-worth. Egomania gives relative value; Christianity gives absolute value. (p. 55)

Mr. Ziglar goes on to say that in addition to our redemption, the very fact that we are created in the image of God should give us an idea of the great value God places on each of us. This should, therefore, make us recognize the immense treasure God puts in our hands. He trusts us to improve on this treasure.

Zig Ziglar's book, *Raising Positive Kids in a Negative World*, is outstanding. I recommend this book highly. You may not agree withal that is written, but you will definitely come away with some positive steps you can take to make sure your children become the straight arrows (Ps. 127:4) you want them to be.

Let me close this review with the words of Dr. D. James Kennedy: "[*Raising Positive Kids in a Negative World*] is not only extremely practical but is delightfully inspirational. He writes in a style which makes it difficult to put the book down. It should be required reading for everyone who has the temerity to try to raise children in today's society."

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who week-by-week reconsecrate them
Selves to the Lord in Word and Sacrament, and who day-by-day seek to obey the Lord and take dominion in their particular callings. Some sincere and faithful men and women have been and will be called to work in the mass media. For that we should praise God. But let's not expect too much of them.

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so much as they are about real subjects. Writing, in the classical curriculum, was the necessary tool used to learn subject areas, such as history and even mathematics; in short, writing involves its roles as a way of coming to know new things and to arrive at new points of insight. There's

nothing wrong with learning grammar or developing a thesis, but it cannot be so framed as to deny the very epistemological function that writing provides to the student. (More on this later in the series.)

In the next article, I will discuss how the classical Trivium used communication skills as its core curriculum, and how writing can today be applied to home-school learning.

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Fox's eldest son Charlie loses respect for his father, but by way of contrast, Fox's children seek out religion. Their rebellion drives them toward true civilization, and in the jungle they secretly play at school, church, and finance — all things their father rejected.

The most telling remark, however, comes at the end of the film. Charlie Fox had been dominated and overwhelmed by his genius father's personality, but not merely human personality is big enough to form the context of human life. Charlie says, "Once I believed in my father, and the world had seemed small and old. Now he has gone, and I wasn't afraid to love him any more, and the world seemed limitless."

The Mosquito Coast shows the degeneration of the human consciousness apart from God, from arrogance to pride, to hubris, insanity, envy, and finally death. Children may find this film too intense, but it is the first Paul Schrader film I can honestly recommend for any serious Christian. It is truly worth watching seriously.