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The Heritage of the Lord

Michael R. Gilstrap

Behold, children are a heritage from the Lord. The fruit of the womb is His reward. Like arrows in the hand of a warrior, so are the children from one's youth. Happy is the man who has his quiver full of them; They shall not be ashamed, but shall speak with their enemies in the gate. (Psalm 127:3-5).

These verses are familiar to all. Most often when considering these verses, we focus upon verse five. What the Lord means by a "quiver full" of children is of interest to Christians everywhere! When listening to a sermon on this passage, we wait in breathless anticipation to see if our minister is going to argue that if we don't have five, six, seven, or more children then we are not really trusting Go(L. If our minister is not of the opinion that a "quiver full" means in excess of four children, then we hold our breath to await his handling of the delicate matter of birth control—a subject sure to spawn some juicy conversations after the service.

It's not that these issues aren't important—they are. It's just that too often in our zeal to get to practical matters (such as "How many children should we have?" and "May we use birth control?"), we overlook the magnificent message of this passage: Children are special gifts from God.

An Inheritance from the Lord

The key word is found in verse 3: "heritage." Another word we can use is "inheritance." The Scripture teaches that children themselves are the gift of God, an inheritance from the Lord. Children are the reward of His love and kindness to us.

Although I've never acquired any great amount of physical assets, one thing I have learned is that regardless of the value, any asset must be taken care of and carefully invested, or it will disappear. This is particularly true when one receives an inheritance. The simple reason for this is that the inheritance did not come to us directly as a result of our productivity.

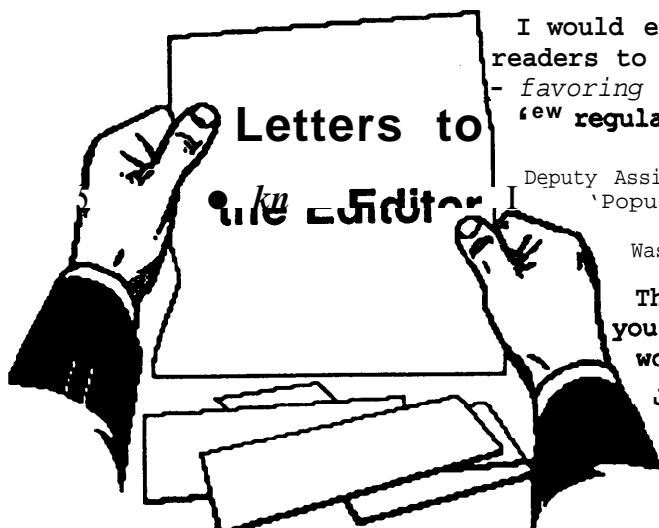
We didn't work for it, so we tend not to be as careful in handling it.

This tendency is underlined in a report I read recently. Research was done tracking the history of recipients who won large lotteries and game show prizes. The study was focused on those who had received \$75,000 or more. The findings are predictable. Almost to a person, five years after receiving a large prize, nothing was left. Regardless of the prize amount, five years later it had all been spent. More tragically, the effect of winning a large prize was often disastrous on the family involved. Many of the "winning" marriages ended in divorce. Often the "winner" not only squandered his winnings, but he also squandered his career by quitting his job and allowing his skills to atrophy.

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I would encourage your readers to write one letter - favoring the president's new regulations - to:

Deputy Assistant Secretary for
Population Affairs
P.O. Box 23993
Washington, DC 20026.

Thanks again for
your continued fine
work.

James Huffman
Burlington, NC

called **Christian Reconstruction ministries** could cooperate more! **Geneva Ministries**, the **Institute for Christian Economics**, **Dominion Press**, and **American Vision** all work very closely together in a number of areas.

The only way we could work together more closely is to merge. That would destroy each ministry's unique contribution to the Kingdom.

- MRG

Dear Michael:

I must express my dismay at George Grant's article "The Title X Hoax" (October).

I agree with the thrust of his article: much ado has been made by pro-death groups over the de-funding of Title X abortions. At the same time, I distinctly felt that his article would discourage Christians who are writing in support of the President's new regulations.

Just because 90% of the federally funded abortions will continue is no reason to try to stop that other 10%. I think one of the problems in the pro-life movement is that we tend to look for big victories, ignoring the possibility of small victories on a day-to-day basis. This can be a small victory. Even a small victory could mean that some children will live rather than die. That doesn't mean we give up our efforts on other fronts - particularly those small, localized fights. It does mean that when we have the chance to influence an issue like this one, we should.

Mr. Huffman,

I appreciate your comments. You are correct in pointing out that every "big" victory is made up of countless "small" victories.

Nevertheless, I think the purpose of Mr. Grant's article was to point out that the minor concessions granted under Title X are calculated to do just what you fear - divert and deflect the pro-life movement's effectiveness.

- MRG

Dear Mr. Gilstrap,

As you are aware, yours is not the only organization having as its objective the same as yours. Why don't you cooperate with each other? Concerted action is bound to be more effective.

Why don't you convoke a conference of similar minded organizations for the purpose of formulating an agenda which all concerned are willing to commit themselves to furthering?

Ken Schwartz
Port Angeles, WA

Dear Mr. Schwartz,

I honestly fail to see how several of the so-

Dear Michael,

Please know that the changes in The Geneva Review are not appealing to me. The uniqueness of being under the government of Westminster Presbyterian Church is gone.

The depth of study prior to writing the articles seems to be gone. In its place is popularization and sensationalism and seemingly poor advice.

These are strong words, but I sense a change in quality and my confidence in the truth of the articles is shaken. A re-examination of the goodness of recent changes may need to be made.

Please discontinue sending me The Geneva Review.

- Mrs. Doris A. Smith
Mission Viejo, CA

Dear Mrs. Smith,

I appreciate your comments, and I want to assure you that we regularly evaluate the effectiveness of this ministry.

Everything we do is done with a view to reaching the most people with our message. The "popularization" has been done purposefully to do just that.

- MRG

Gilstrap, continued from page 1

Because he received a huge prize for doing something as **innane** as spinning a "Wheel of **Fortune**," the easy winner doesn't fully **appreciate** the magnitude of the@ he has been given. "Easy come, easy go" is the **attitude**—and that's exactly what happens.

As Christians Wing **in** the twentieth century, we **are** susceptible to this **same** attitude. Our **sixty-second** culture fosters a here today, gone **tomorrow** mentality. "Plop, plop, **fizz, fizz**" is the model to solve every problem. If we can't get rid of pain in sixty seconds ("**How** do **you** spell **relief**?"), then at the outside it will take 60 minutes (**including** time-outs **for commercials**!).

If Bill **Cosby** can have a **perfect family** in thirty minutes a week, why can't we do the same thing? Surely we can handle something as mundane as raising children in a few minutes a week! It **certainly** didn't take us long to be "given" the **children**. Sex is **really** no **big deal**. It is nothing **special**. We Can **tune it in on network TV any day of the week** for crying out loud! Everybody's doin' it! And because sex is such a casual thing, it is only natural to view the "product" just as casually.

If you must work, put 'em in a **daycare**. You needn't be inconvenienced in the **slightest**. That's why folks run **daycare** centers — they **love** children. Just **drop** the **kid** off at **6:30** am on the way to work and pick him back up at **7:00** pm on the way home. No muss, no **fuss**. Pop the top on a jar of Gerber's squeezed apple/rutabaga slush and f-junior while you and your spouse eat in **front** of the latest episode of **Dallas**. After dinner (before **Dynasty** begins) you put the **little dear** in bed making a **specialeffort** to spend a few **quality** minutes (two, to be exact) with the little tyke. You mustn't **tarry** too long, after all, Alexis has something really dirty up her sleeve for tonight's episode! Besides, you're **really** bushed. You *need some time* for yourself.

As **Christians**, we resist such episodes. We do, nevertheless, live in a world that is manipulated by an anti-Christian media. As such we are susceptible to the encroachments the media makes into our everyday lives.

We must not, however, succumb to the **media-inspired** worldview when it comes to raising our children. As the Psalmist writes, "Children **are** a heritage **from** the Lord." They are not merely the consequence of some **uncontrollable** sexual expression. **God says children are our inheritance**. They arise from that deep, abiding, permanent **commitment** a man and woman make to one another in the

covenant of **marriage**. They are **created by an act** of God through the most intimate expression of love **between** a husband and **wife**.

Children **are** truly gifts of God. They are of priceless value. We must resist **any** attempt to be-little **or lessen** the great responsibility we have in raising our children. As **parents**, we must be **careful** to **fully** appreciate the magnitude of such a **gift**. We must take care of our inheritance. Such **an** inheritance must not be squandered. Our children must be "invested" wisely and efficiently. It is our **responsibility** as parents to prepare our children **for** whatever God calls them to do. That preparation involves not only the rudimentary elements of a **standard** educational **curriculum**, but also the inculcation of a comprehensive Christian **worldview**. We must teach our children to see God's world rightly, and thereby live **faithfully**.

As an investor devotes a great deal of **time**, **thought**, and resources to his **investment program**, we must do likewise in raising our **children**. Such will be the topic of my article **next** month.

Mining for Gold



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Michael R. Gilstrap

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Willie Jones and Me...and You

George Grant

I saw him flash past. Out of the corner of my eye I just barely caught a glimpse of him. Darting around the edge of the building and down the alley, he bounded effortlessly over the mounds of rubbish and rubble that marks this wretched ward near downtown Houston.

"What on earth is he doing here this late at night?" I thought to myself. "Surely he's no more than eight or nine, barely hip high." But hem he was wandering this forsaken danger zone alone, well after the midnight witching hour.

I dashed after him. Little did I know how difficult it would be for me to track him down in this urban negev. I finally had to give up the chase (I'm not as young as I used to be, nor as nimble). After twenty minutes of full tilt exertion, I collapsed in a heap of exhaustion. Just then, the object of my concern startled me poking his head out from behind the rusted hulk of an abandoned car sporting a wild triumphant grin.

"Had ya' goin' them, didn' I preacher?" He crawled out of his dilapidated hideout and I got a good look at him for the first time. He was an incredibly emaciated child. His clothes were filthy

and ragged His teeth rotted, broken, and discolored. His hair was mottled and patchy. He was a pathetic sight.

He ambled over to me, playfully teasing about our little chase and engaging me in one of the most disturbing conversations I'd ever had in my life.

I shared with him the Jesus he had never heard of. I shared with him the Love he had never known. I offered him the Hope that he had never conceived of.

He wept.

And so did I.

He wept the joy of discovery. I wept with the joy of rediscovery.

You see, I wasn't the only one "giving" that night. Willie Jones, an eight year old ghetto tough from Houston's Fourth Ward gave me a remedial lesson in Biblical theology.

He helped me to rediscover the truth that children are a heritage to be preserved and a reward to be cherished (Ps. 127:3). He helped me to discover the truth that not only are children a special concern for God in the Old Testament (Jer. 49:11), and in the New Testament (Mk. 10:13-16), but they are also a special concern for God right now. He reminded me that Christ's passion for children was not an oddity or an anomaly, but that it was, and is, central to the work of the Gospel in this fallen world (Mt. 19:13-15).

Willie Jones helped me rediscover a lot.

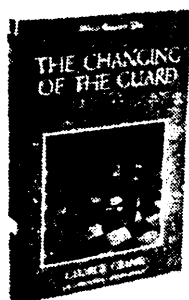
As I sat on the grimy litter strewn curb trying to help that young street waif, he was able to remind me of the significance of Christ's words: "It is more blessed to give than to receive" (Acts 20:35).

It was Willie Jones who helped me discover that.

The thing is, he and thousands of kids like him can remind you of these great Scriptural truths as well. As many as a fourth of all American children live like Willie Jones: by their wits in an ecology of hunger, sickness, and deprivation. They can help you discover the magnificent beauty of service, the transforming power of love, and the compelling joy of commitment — if only you would let them.

Won't you let them?

"If you give yourself to the hungry and satisfy the desire of the fatherless, then your light will rise in the darkness, and your gloom will become midday. And the Lord will continually guide you, and satisfy your desire in scorched places, and give strength to your bones, and you will be like the watered garden, like the spring whose waters never fail" (Isa. 58:10-11).



The Changing of the Guard Biblical Principles for Political Action

George Grant

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God's World Government Part TWO: Covenant law for the Nation

Gary North

*(The following is the final article 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. Although unavailable at press time, we should have information on availability next month.)*

The Healing of the Nations is a landmark study in many respects, but chiefly its importance lies in the fact that 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, economics, and political issues. Explaining the Bible's model for international relations is the objective of The Healing of the Nations.)

Few if any Christians today believe that the Word of God applies exclusively to a particular nation or race. They say that the Word of God applies to **all** nations and races. This statement is more true than they **imagine**. The key word is "applies." Christians are unclear about the Biblical meaning of the word "applies." In what sense does God's Word **apply** to any institution? Specifically, how does it apply to a nation? Answer: it always applies by **covenant**. Through **Adam**, it applies **covenantally** throughout history; through **Christ**, the second **Adam**, it also applies **covenantally** throughout history. This is why God will judge men as members of nations (sheep and goats) at the last day (Matthew 25:31-33).

Almost no Christians today believe that the Word of God applies **covenantally** to any nation or race. They do not believe that a nation or a **race** can establish a **covenantal** bond with God through the grace of Christ in history. Supposedly, nations cannot legitimately designate themselves as exclusively Christian nations. So, the Bible supposedly applies to all nations in **general**, but not to any nation in particular. No nation can legitimately claim that the Bible applies to it in a unique way, and most **important**, no nation can claim that a rival nation is less conformed to the Bible. Modern Christians argue this way because they have rejected the doctrine of the national covenant.

By denying the idea of the national covenant, a person is proclaiming the **myth of neutrality**, the myth of natural law, the myth of permanent **pluralism**, the myth of "equal time for Satan." There is no **logical escape from this** conclusion. If **neutrality** is a myth, then there is a war on between Christ and Satan, between Christ's kingdom and Satan's empire, between Christ's law and Satan's **counterfeit** laws.

Most Christians reject the idea of truly Bible-based **political** action. They do not believe that Christians should **work politically to see God's laws replace** humanism's laws in civil **government**. But if Christians as citizens are not **required** by God to **bring** their views to bear on politics, and to pass legislation that conforms to God's laws, then the anti-Christians inherit civil government by **default**. Christians who **refuse** to work to establish a **Christian** nation are no different from those who refuse to establish **Christian schools**. (See Robert Thoburn's book in the Biblical Blueprint Series, *The Children Trap: Biblical Blueprints for Education*). They have publicly and **covenantally** turned over civil **government** to Satan through his "neutral" human followers.

It is time for Christians to abandon the myth of natural law. It is time for them to **declare** instead the **covenants of God**. It is time for them to **proclaim** the ethical terms of the **covenant**, God's revealed law, for God is the Sovereign Creator who governs **all** of history. It is time to abandon the myth of neutrality.

If neutrality is illegitimate in the heart of each **individual**, if it is illegitimate in **marriage**, if it is illegitimate in the church, then why is judicial **neutrality** legitimate in civil **government**? If God's law is the **standard** of judgment on judgment day, why isn't it the **standard** now, when we **serve** as apprentice judges? Doesn't God judge **individuals**, institutions, and nations in history, as well as at the end of history? Isn't Deuteronomy 28 true today, just as it was in Moses' **day**?

And if we say that God's law is the only valid standard of righteousness for a person, a **family**, a church, and a nation, then how can we deny that it is valid for all nations? If the gospel proves **successful**, and the **Great Commission** is steadily **fulfilled**, and a majority of people convert to Christ in nation after nation, and then they seek to do God's will in every area of life, won't we see the creation of a worldwide Christian order that will steadily replace the **worldwide** disorder of Satan's divided kingdom? If not, why not?

Restoring the Classical Christian Curriculum



Rhetorical Arts
are Instrumental
to Learning

Gary Hafer

In the preceding installment, I explained that rhetorical arts, including writing, are **structures** which provide a unique **way-of-knowing**: processes of coming to new **insights**, new **understandings**, and new theses. The very quality of "newness" sought in the writing act suggests a learning performance is engaged. These rhetorical arts, in turn, bear close resemblance to the medieval **Trivium**. Both are **excluded** as "subjects" in any formal sense (like algebra or geography), yet they are to be viewed as a communications-based system for looking at and organizing subjects. But how do these rhetorical arts—writing, note-taking, record-keeping—qualify as unique learning activities? Why are these written communication activities singled out as **specific learning tools** when talking, listening, and reading also require language skills?

Frequently, linguists have pointed out that there are two processes in language use: talking and listening, which are characterized as **first order processes**, and writing and reading, which are characterized as second-order processes. Even with these categories, it is apparent that reading is not **creating** language, but reciting it; similarly, listening is not recording a verbal construct that is already present, but a **more** passive activity. As scholar Janet Emig notes, writing and talking are often **commonly** considered (though not by linguists) as **corollary** activities, and while it is true that talking may be a **pre-writing** activity of an author or student ("talking out" an essay before writing it), writing is distinctly a learned behavior and results in a visible product, such as a term paper, a letter, or an essay.

Numerous educational scientists, such as Jerome Bruner, have demonstrated that there are **basically three** components in any learning environment. First, there is a motor activity: "learning by doing" as some prefer to call it. Second, there is

iconic representation: an **appearance or an** image represented on paper. Third, there is symbolic representation: what we call a statement in words.

These three activities are bound up in rhetorical arts. First, writing **requires** the movement of the hand, thereby engaging the **motoric learning function**. Second, writing produces an image on a piece of paper by **arrangement** of paragraphs, thus enlisting the iconic learning function. Third, writing employs the symbolic learning activity when the writer records language on paper.

Consider any student's intuitive notions about learning. He **feels he knows** a reading assignment better when he takes notes or when he records a lecture in his notebook (**motoric mode**). Before an examination, the student may practice tiling sample essay answers as a diagnostic in order to detect if he really knows the material well enough (**symbolic mode**). A student may even find that his note-taking is **more** helpful for future study when he has organized them by headings, sub-headings, indentation, spacing, underlining, and capitalization (**iConic mode**).

***"Language is Integral to dominion,
for It is the God-given means to
penetrate reality, to frame knowl-
edge into a concrete structure: a
vehicle to discover the unknown."***

What is even **more** amazing about writing as the tool for learning are recent findings that see rhetorical arts as "whole-brain" activities. While writing is chiefly a **left-hemisphere brain** activity, there is now reason to believe that the **right hemisphere is a source** of time, and perhaps four, creative acts that writing encompasses!

Reflect on how writing is uniquely situated to learning. A student can use writing to **analyze** the constituent parts of any **problem, object, or** experience. He can synthesize these same parts into new arrangements and new classifications. Or he can trace the progression in his thoughts by a visible product (writing) which **forms a record** of achievement and initial **formulations**, as in note-taking.

The biblical authors used **all three** components to record the most precious knowledge of all, divine revelation. The scriptures confirm that the prophets spoke the Word of God, as the Holy Spirit gave them utterance (2 Peter 1:21). Moreover, like John, the

prophets recorded **them** in written language as **a testimony of the truth to the disbelieving world**—a motor activity that is **a learning** activity (John 21:24). Reformed theology has always stressed that the biblical authors **were not “mechanically”** inspired by the Holy **Spirit**, but **manifested** their own style while still preserving the **inerrant** Word of **God**. The **perspective that sees learning** connected to the motor activity of writing can give us **a greater** appreciation of the **importance** of God’s method in giving us the Holy **Scriptures**.

Furthermore, the canon of **Scripture** is arranged by **covenantal representation**, which we call Old and New CovenantS (**iconic mode**); the church **fathers** **drafted** divisions between the various authors, which we call the “books” of the **Bible**. Also, language is used by the biblical **authors** as an **anthropomorphic “window”** to explain the way of salvation to mankind (symbolic mode). As **St. Peter** states in his second epistle, the prophetic word (speech) is made “**mom sure**” with its recoding in holy writ (written language): the apostle **refers** to this revelational movement as “light that [now] **shines** in a [previously] dark place” (1 Peter 1:19).

The Bible **often refers** to language as a **learning** tool, **frequently to** employ **classification** and **compare-contrast** skills. In Genesis 2:15, God places pre-fallen Adam in the **Garden** of Eden “to tend and **keep** it.” It is then Adam’s task to **name** and **classify** the animals and birds as God brings them to him.

It is interesting to note the text at this point: God “brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.” Adam is given the responsibility to use language in order to provide meaning; God here has created the living matures out of nothing, and it is man’s dominion to “recreate” by using language to identify.

Language is integral to dominion, for it is the God-given means to penetrate reality, to frame knowledge into a **concrete** structure: a vehicle to discover the unknown. Adam used language to differentiate: that is, how one living thing differed from another living thing was reduced to the name Adam assigned to it.

The Bible also discusses the uniformity and sheer “power” of language, performed either for good or **evil**. At the Tower of **Babel**, God confounded the universal language in **order** to defeat the **combined** enemies of the Lord and to prevent their **self-deification**. Conversely, language is **redemptively** developed in the New Testament to the point where St. Paul spends considerable time discussing

the **nature** of “tongues” and the **importance of language-interpretation** (Whatever view is taken on what “tongues” actually are, it is certainly true that language plays a prominent **importance** as a **gift** of God.)

But how is language **organized**, and how can we use it in the home school curriculum? The answer lies in the understanding of the **trinitarian** name of **language**, a **subject** I will address in the next **installment**.

Let Us Give Thanks



St. Ambrose wrote, “No duty is more urgent than that of returning *thanks*” Christians throughout the ages have confessed this same sentiment, yet, in practice, we too often fall short in the exercise of this duty.

During this season when our nation turns aside to celebrate a season of thanksgiving, may our hearts echo Psalm 107:1

O give thanks unto the Lord, for He is good; for His mercy endureth forever.

Have a Blessed Thanksgiving!

Creation and Covenant Making

Part Two

Studies in Genesis One

James B. Jordan

*(In Part I of this essay, we noted that the five-fold "Covenant Model" discussed by Ray Sutton in his book **That You May Prosper** has close analogies to the creation sequence of Genesis One. In short, the sequence of creation, and of re-creation elsewhere in Scripture, betrays the fact that the act of creating is also the act of covenant making. We come now to the last three aspects of the "covenant/re-creation" model.)*

Distributing — Stipulations

Having reworked His creation in Days One, Two, and Three, God then distributed it to various rulers or governors, just as Jesus, after He broke bread, gave it to His disciples. As Jesus gave us the bread and wine, He also gave us instructions "take and eat; drink of it all of you."

Any time anything is distributed, it comes with instructions. If you purchase a toy for your children, it comes with instructions. If you are given a car, it comes with an owner's manual. Similarly, whenever God makes anew creation and anew covenant, He gives instructions as He distributes it to its governors. In the Mosaic covenant, for instance, there were three groups of rulers: priests, Levites, and Israelites. The law of Moses carefully lays out the instructions for each class. In the Davidic covenant there are additional rulers: kings, doorkeepers, choristers, and others, and them are rules for each. Each group is given certain area to manage, and given instructions to go with it.

While there are acts of distribution on Days Five and Six, Day Four highlights this stage of covenant making. The heavenly bodies are set up for the purpose of ruling time. To them is distributed the heavens, and they are put under law. At this point, however, no blessings or curses are given, and so this is the clearest manifestation of the stipulations-section of the covenant. (On Day Five we get distribution and sanction, and on Day Six we get distribution, sanction, and succession.)

Evaluation — Sanctions

God evaluated each Day as it passed, pronounc-

ing His work "good" (except for Day Two). The culmination of His evaluations came at the end of the week, when all was "very good" (1:31). Thus, evaluations come at the end, before rest.

Day Five, however, focuses attention on sanctions as a stage in the covenant-making process. Here for the first time we see God blessing part of His creation (v. 22). In terms of the covenant model, sanctions come after stipulations and before succession, and that is indeed the order of Days Four through Six.

Rest — Succession

Once we've evaluated something, we can relax and enjoy it if it is good. That is what God did on the Seventh Day. In terms of the covenant model, an aspect of such rest is the ability to transfer responsibility to a successor. The older man can retire and spend his later year in relative leisure — working at more artistic and less pressing tasks — because the younger man has taken up the responsibility. This aspect of the covenant is set out on Day Six.

The entire world is distributed to man on Day Six, and he is blessed, but beyond this, it is said that man is God's own image. Man is God's successor in history. God began the work and set the pattern; now man is to complete the work by fulfilling the pattern.

The celebration of succession, the transfer of authority, is signified by a meal in Scripture. The covenant is transferred to the successor at the point of the meal. Notice, for instance, that Isaac transferred the covenant to Jacob at a meal (Gen. 2'7), and that the climax of the Mosaic covenant-making event was a meal (Ex. 24). This is part of the meaning of the Lord's Supper, that Jesus gives the New Covenant to us. At any rate, we notice that the covenant-transfer meal is found in Genesis 1:29-30, the animals being included as man's assistants.

Conclusion

Our study has shown that the acts of creation in Genesis One are simultaneously acts of covenant establishment. The five aspects of the covenant fit with the six parts of the rite and are non-exclusively highlighted on the seven days of the week, as we have seen:

Transcendence and worship	Taking Hold	Day ONE
Hierarchy	Giving Thanks	Day Two
Stipulations	Dividing & Naming	Day Four
Sanctions	Distributing	Day Five
Succession	Evaluating	Day six
and rest	(Rest)	Day Seven
	Rest	

The Triune Judge Part Two

Peter J. Leithart

In the last essay, we saw that the Father is the Judge, and that He **exercises** His judicial authority to accomplish His ends among men. In this essay, we **will see that Christ also has a judicial office.** This is probably even more **often** neglected by modern Christians than the judicial **office** of the Father. We should never view the Persons of the **Trinity** as if They **were** pitted against each other. The Son is no less a Judge than the Father.

We can look at the judicial office of Christ **from** a number of **different** angles. One **helpful** way to look at the Son's work is in the traditional categories of humiliation and exaltation. Generally, we think of **the earthly work of the Incarnate Son as** reconciliation and **peacemaking.** Christ did not **come** to bring judgment, but to bring peace (Lk. 2:14; Jn. 3:17; 12:47; Rom 5:1).

While this is certainly true, it is only one side of the picture. **Jesus** also claimed that His earthly **ministry** was a ministry of **judgment.** In John 9:39, He **characterizes His entire mission on earth as** a mission of **judgment:** "For judgment I have come into this world." The context of this declamation is **significant.** John 9 tells the **story** of Jesus healing a **man who had** been born blind, **As He did so often,** Jesus healed **the man on** the Sabbath. **This led to a** dispute with the **Pharisees,** who investigated the **incident,** questioning both the man and his **parents.** The **event,** we **are** told in verse 16, caused a **schisma,** a division, among the people. Some defended **Jesus;** others accused Him of blasphemy. Thus, one element of the judicial work of Christ in His humiliation is division and **discrimination,** dividing by His word son **from** father and brother **from** brother (cf. Mt. 10:34-39; Lk. 12:51-53).

Another element comes out at the end of the **narrative** in John 9. In general, Jesus' opponents were **powerful members** of the religious **establishment,** and His supporters **were** poor and often **oppressed** common people. After separating **these** two **groups,** Jesus reversed their status. This part of Jesus' earthly ministry is more prominent in Luke's gospel, with its frequent **references** to the Jubilee (cf. Lk. 4:12-16). In John 9 Jesus describes this **reversal** as a process of blinding and giving sight, He judges the world "**so that** those who do not see might see and those who see might become blind." This expresses the **purpose** of Christ's division: to take the

kingdom **from** the self-righteous and to give it to those who **are** righteous by faith. It is **gnificant** that this **reversal** is described in terms of blindness. Sight is a prerequisite **for judgment;** by blinding the **Pharisees,** he takes **from** them the ability to judge, and opens the eyes of His people in **order** to **render** just **judgement.**

Jesus was thinking of "judgment" in the light of its Old Testament usage. According to Leon Morris, judgment in scripture does not **refer** to an **abstract** and impassive intellectual discrimination, a "neu-tral" weighing of evidence. Rather, "judgment is the process whereby one discerns between the right and the wrong and **takes action as a result.**" Judgment includes **discrimination,** but it leads to vindication of the right (*The Biblical Doctrine of Judgment* [Grand Rapids: Eerdmans, 1960], p. 17). When Jesus said **that He had come for judgment, He meant that He had come to discriminate between the true and the false Israel,** and to vindicate His people by blinding His enemies.

We associate Christ's exaltation more readily with judgment than we do **His humiliation.** Even so, it is striking to discover how central Christ's judicial office was in the apostolic preaching of the gospel. Peter explained to Cornelius that **Jesus** had commanded the disciples "to preach to the people and to **testify** that **He is the one** whom God **appointed as** judge of the living and the dead" (Acts 10:42). Similarly, **Paul** told the skeptical **philosophers** on Mars Hill that God "has set a day when He will judge the world with justice by the man He has appointed. He has given **proof of this to all men by raising Him from the dead**" (Acts 17:31). A major theme in the book of Romans, **especially in the early chapters,** is the heightened **threat** of divine judgment since the **resurrection** and **ascension** of Christ (cf. Rom. 2:5-11, 16, 3:25-26). In Revelation, of course, the **wrath** of the Lamb has an **important** place.

Of course, God had always been judge. The threat of divine vengeance has always hung, like the **sword of Damocles,** over the covenant-broker. Yet, the New Testament indicates that the exaltation of Christ heightens that **threat.** Prior to the coming of **Christ,** God "winked at" disobedience (Acts 17:30, KJV); He does this no longer. In the **first century,** the imminent **threat** was the destruction of **Jerusalem.** But the same general principle holds true still today. We are living in the age of crisis, the time of decision. God has spoken in the last days through His Son; **there** is no higher **source** of revelation to come. **Now** is the judgment of this world. This must

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Capitalizing the Future: The Christian and Wealth — Part Two

Ian Hodge

(In the first part of this essay, Mr. Hodge looked at the fundamental nature of economics. Following Ludwig von Mises he noted that economics is human action. It is you and I making choices. Since choices are inescapable, so economics is inescapable.)

Because economics is basic to life itself, it is a prominent subject in the Bible. In fact the last five commandments are directly related to economic matters: preserving one's life, wife, goods, and reputation. The book of Proverbs, because it is literally page after page of practical advice on human action, places a great deal of emphasis on economics. We must therefore, develop a distinctively Christian approach to economics.

In so doing, we must examine whether or not it is proper or right to accumulate wealth. And if it is a righteous goal, by what means may we accomplish it, and to what end should a Christian's accumulated wealth be used?)

Christianity's "Final Hurdle"

Economics is Christianity's "final hurdle," according to R. E. McMaster. At the same time it is also Christianity's first hurdle. Recently I was speaking with a church elder who did not like the idea of Christians working too hard and making too much wealth. For him it was more "spiritual" to remain with the basic essentials for survival, a modest home, car, etc. So I asked him this question: How many missionaries and evangelists could his church support if they had at least one millionaire tithing his income? Before he answered, I followed it with a second question: How much evangelism could your church undertake if it had several wealthy individuals faithfully tithing their income? The advocates of the "simple lifestyle" approach are ultimately saying the Church is to have little or no finance. Too often Christian organizations are living parasites, surviving off the wealth of others while at the same time saying wealth should be avoided. While there is a legitimate place for charitable organizations, too many manipulate those who do work to give to their organization, often by attempting to make us feel guilty for the fact that we actually do have some wealth to give away, in order that they can then go

around preaching and telling us that we should not be wealthy. Then they wonder why their ministries are ham-strung through lack of finances. They have castrated their own future, and too often seek a solution to the problem they have created through government handouts, that is money confiscated by taxation. We would all be better off if these organizations taught those of us who do work how to create, manage, and keep our hard-earned wealth, then we would have more of it to give to them. Unless there is the creation of capital there can be little tithing and charity, and the greater the amount of capital the greater potential for use of that capital for the extension of God's Kingdom.

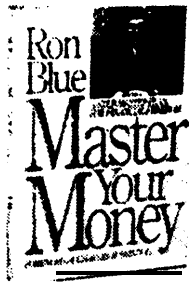
Man, with finite knowledge, lives with the fear of failure. Risk is a part of the life God has given to us. We do not know the future, only the One who holds the future. The love of money is the root of all evil. Wealth offers one of the greatest risks because of the temptations it offers. Yet it is a risk which the Christian community must face, and face it in terms of faithful stewardship of the resources God gives to His people.

In the nature of things, wealth has its own rewards and punishments. Again to quote McMaster: "The indisputable, unshakable truth for a rich man is that he will maintain more of his wealth long-term when he tithes to his church, supports local charities, and sees that the health, education and welfare needs of his local community are met through these offerings. If, instead, he takes a short-term selfish perspective and hoards his wealth, government will fill the vacuum of his irresponsibility. Then, the health, education and welfare needs of the people will be met inefficiently by government through its bureaucracy at a much higher cost, at least four times higher, and possibly to the point of total wealth confiscation if a communist or socialist government is established. So, rich men have a choice. They can either pay a little now, or literally have hell to pay later" (p. 251).

The future belongs to those who capitalize the future through the creation and stewardship of wealth. This is why a debt oriented society is so disastrous. Existentialism has created the "now" generation. People do not save for the future. In my capacity as an investment adviser and financial planner, I deal with retiring couples who have little or no capital. They have a house to live in, but they must feed on the crumbs which they can afford on a meager government pension. On the other hand, I speak with younger couples who are intent on

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BOOKS



Master Your Money by Ron Blue. (Thomas Nelson, 1986). 236 pages. \$14.95 (Cloth). Reviewed by Michael R Gilstrap.

Ron Blue is a C.P.A. who at the age of 32 "had it made." A lovely family, a thriving practice, membership at an exclusive country club, major ownership in two banks, and all the other accoutrements of success. He was at the top, but he began to wonder: "When will I ever have enough?"

Asking himself that question began the process which lead to his establishing a Christian financial counseling firm, *Christian Financial Management* of Atlanta, Georgia, and ultimately resulted in the book we have before us.

Although I have read a number of personal financial management books, I find *Master Your Money* to be among the best. Chiefly I think the reason for that lies in the fact that this is indeed a Christian financial management book. Too often when coming to a book of this kind one expects to find either a good financial management book or a Christian financial management book — rarely does one find a good Christian financial management book which integrates biblical principles with technically sound and practically applicable financial expertise. *Master Your Money* is such a book.

Blue begins with his underlying presuppositions. His philosophy of money management may be summarized in three main points:

1. Godowns it all.
2. Money is never an end in itself, but is merely a resource used to accomplish other goals and obligations.
3. Spend less than you earn and do it for a long time, and you will be financially successful.

An oft quoted proverb in *Master Your Money* is "He who gathers money little by little makes it grow" (Prov. 13:11). That points to the second reason this book is such a value: future orientation.

At every point, Blue reiterates the absolute necessity of a future orientation as opposed to a present orientation. He points out the perils of a

consumptive lifestyle. In fact, he sees a consumptive lifestyle—that is spending more than you can afford or spending more than you should and ignoring future goals and priorities—as the biggest financial mistake among Christians today.

Along the same lines, Blue argues against using debt to finance the future. He recognizes that the Bible doesn't forbid debt, but it does discourage its use. He warns the reader of the very real dangers of debt. He asks the question, "Why is so much written about debt in God's Word?" He answers it in three ways: 1) debt is extremely deceptive—getting into debt is easy—getting out is next to impossible; 2) debt creates bondage—the borrower is servant to the lender (Pmv. 22:7); and 3) debt presumes upon the future and may deny the debtor an opportunity for Godtoworkin his life.

Blue doesn't simply tell you how bad debt is, either. He outlines specific criteria for undertaking debt. He also offers those readers who are currently over their heads in debt a specific action plan to recover from their debt.

Master Your Money is an eminently practical book in yet another way. Blue doesn't fill his reader's mind with a lot of good sounding principles and then leave it up to each individual to apply what he's read. Rather he provides numerous worksheets, forms, and personal financial survey tools which the reader may use as a step-by-step plan to attain financial freedom.

There is one blight on this otherwise picturesque landscape, and I would be remiss if I did not mention it. Blue is weak on the tithe. Please don't misunderstand, he advocates very strongly a planned giving program for every family. In fact, at certain points in the book he almost (but doesn't quite) comes out and says Christians should tithe 10% of their income. Alas, this is one weakness in an otherwise excellent book.



The Restless Heart: The Life and Influence of St. Augustine by Michael Marshall. (Eerdmans, 1987). 151 pages, fully illustrated. \$19.95 (cloth). Reviewed by Michael R. Gilstrap.

My wife and I named our first son after St. Augustine, so as you might guess we are very familiar with the life and work of this great church father. Augustine, more than any

other individual, shaped the course of western Christianity prior to the Reformation. Sadly, many Christians **are** unaware of his importance

This biography was published to **commemorate** the 1600th **anniversary** of Augustine's **conversion**. The title is taken **from** one of Bishop Augustine's collects (prayers) during the **festival** of **Pentecost**: "Almighty **God**, you have made us **for yourself**, and **our hearts are restless till** they find **their rest** in **you**."

The Restless Heart grew out of author Michael Marshall's longstanding enthusiasm for the life and work of Augustine. In 1985 **Marshall**, an episcopal Bishop, was able to **undertake** a long-awaited pilgrimage to the streets Augustine trod- Fresh **from** the experience, **Marshall** wrote this popular biography in the hope of interesting **others** in the life and work of the **church** father.

I can only pray that such will be the **effect**. Augustine is important to Christians today not only because he is a decisive figure in the history of the Church, but also because of the example and instruction his life **offers** to us. Augustine lived in a period of **great** and rapid change. His youth was secure as a citizen of one of the greatest empires in human history. Rome's decline during his **lifetime** was **swift**, however. **Constant** change marked the years of Augustine's **life**. So much so that at the end of his life, when he was Bishop of the North African port of Hippo, Rome's power was so impotent that the city was blockaded by the warriors of a tribe who had originally sailed **from** Sweden. Rome indeed had fallen.

As a **church** leader, Augustine had to seize the challenge of meeting change and new **environments**. He was called to minister to a **culture** in the flux of transition. There is much we can learn **from** the life of Augustine. We live in a day in many respects similar to his.

Marshall's work provides an excellent **introduction** to Augustine's life. Although **there** are other biographies which are more complete (Peter Brown's being the best), *The Restless Heart* does what it is intended to do: interests others in the life and work of this great man.

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obtaining a 30-year mortgage for their home, but will not discipline themselves to save for the future. They hope **for** an old-age pension, when the truth is **there** will be **no pension**, or **if there** is, it will be worth little. The population is **aging**. There will be more collecting welfare and less paying **taxes**. That means one of two things: either **increased** taxes (and **increased** tax evasion and avoidance) or lower welfare payments. While **inflation** exists it will mean both occur simultaneously. In **fact**, our inflationary **economic** system is **fueled** by debt.

Christians must learn to become the major **wealth creators** and **through godly use** Of that **wealth** establish **institutions** which will **further** the **Kingdom of God as it** manifests itself **on earth**. This is our calling in **Christ**, that His kingdom might extend throughout the whole w-and that He alone might have the preeminence in all things. Why do we **tarry**?

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be one of the emphases of our gospel **witness**; How shall we escape if we despise so great a salvation?

Christ's judicial activity could also be **described** in **terms** of His three-fold office of **prophet**, **priest**, and **king**. Each of these has judicial elements As **prophet**, Jesus is God's "prosecuting **attorney**," bringing charges against all rebels and producing the convicting evidence. Jesus is the **Prophet**, **warning** Israel of its **imminent**, final demise (Mt. 21:33-46; 22:1-14; 23:37-39). The priestly **office** also has judicial dimensions. Priestly offerings and sacrifices propitiate the wrath of the Divine Judge (**Rom. 3:25-26**). On the cross, Jesus satisfied the justice of the Father, and now He **pleads** in the heavenly courtroom for us (Jn. 2: 1). Finally, Christ is the **royal** Judge. He rules nations, blessing **faithfulness** and cursing unfaithfulness. He discriminates between right and wrong, and **orders** history for the good of His church. He is the Greater Solomon who discerns the true mother and acts on her **behalf** (1 Ki. 3:16-28).