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Abortion in Lehigh Valley, PA Born: 1972 Died: 1988

Gary R. Hafer

You've probably never heard the names of David and Doma **Solove**, nor those of Jim and Judy Saunders. Maybe you've never heard of Pastors Donald Stone and John Harley from **Lehigh Valley Presbyterian Church (PCA)** in Allentown, **Pennsylvania**. But it is my firm conviction, and that of evangelical believers from the Lehigh Valley, that not only will you see these names cited in your local **media**, but that, more importantly, you will hear and learn of their grassroots agenda: to rid this county of the abortion **holocaust**, and from there, to spread this agenda to Christians all across America.

Sound grandiose? Maybe so at **first** hearing, but this story is **far more** than just another human interest story. It tells of the power of Christ to convict the evangelical Church, of **every** denomination and affiliation in this populous section of the **Northeast**, that they must abandon their doctrine of aloofness and fight the good fight to save the unborn. Like a hibernating bear, the Church has slept for a long wintry season; **yet**, this story tells of her awakening, how the gates of Hell retreat at the advance of His **Church**. It is this confident optimism that has guided evangelical believers in the Lehigh Valley to fight for the faith with the whole armor of God, just as we reconstructionists have always believed.

The Day of Small Things

Christians **here** began to realize that the war is fought from the battlefield, that strong rhetoric had to be accompanied by equally strong action. It simply wasn't enough to **be against** abortion; we had to seek means to **change** it through godly works. In addition, Christians in the Lehigh Valley perceived that small victories in battle result in a winning of the war, that it is perseverance and determination in godliness through the smaller skirmishes that will secure final success.

The murmurings of "something" big began to rumble in the summer of 1987, springing from the

faithful group of evangelical Christians who had picketed Allentown Hospital, a facility that performs abortions up to the **third** trimester. These Christians had **gathered** once a week-sometimes with only two or **three** persons **picketing—to** stand as a remnant witness to the ungodliness being perpetrated within this hospital's walls.

It was in late summer that word reached this **informally-organized** group that the *Women's Center*, a clinic whose chief medical **function** is to tear infants from their mothers' wombs, was about to renew their lease. A local attorney found that the owner of the property was a leading businessman in the Lehigh Valley. One of the **group members**, David **Solove**, a deacon in the Lehigh Valley Presbyterian **Church**, then attempted to setup a meeting with the owner, though to no avail. Finally, **Solove** suggested a **peaceful** picket outside the owner's country estate in order to discourage him from renewing the clinic's lease.

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The First Confrontation

How well I **remember** that afternoon! Just **after** the morning **church service**, we **were first** to **gather** with other Christians for prayer, and then to drive over to this man's **property** en masse. I particularly **remember** being a little scared at being this "radical," but after preying with my fellow Christians, and seeing the **solidarity** in the group, I quickly regained confidence. **Only** later did I find out that even the group leaders felt uneasy, since they too did not know what awaited us. It seemed as if we finally realized what was apparent all along: *those contributing to the plight of abortion have faces.* In other words, picketing a **faceless** hospital was a far easier task than actually **confronting** a man who made money **from** abortionists!

The estate we faced was recessed **from** an **infrequently-travelled** country road at the outskirts of the county. On the perimeter of the estate stood a large restored ham, complete with hex symbols. Also visible from the mad was a portion of a functioning mausoleum and the simulated Greek fountain display situated behind the house. These "symbols" reminded me of how the apostles and church fathers **frequently** had to confront the idols of their own day. How little these symbols had changed in the last nineteen hundred years!

A few neighbors were **quately** amused at our picketing, and some liberal minister courageously drove by, rolling down his window long enough to throw some cat calls. Our assembly of twenty-five saw no evidence of stirring on the property, so after the **local newspaper reporter** came to cover the story, most **were ready** to go home, convinced no one was at home. On our walk back down the country mad, however, we spotted a white limousine, which approached and then passed us feverishly, only to pull into the driveway. Out jumped the **furious** businessman, **screaming** at some picketers lingering around his driveway and gate, and even tearing a poster from young **Nellie Waltenbaugh's** hand **before** stomping on it. (Her father, Jonathan Waltenbaugh, said he had prayed the **previous** night that the Lord would bless the posters **he** and his family made!)

The businessman's mge was further aggravated by his inability to close the **electronic gate** to his property after driving his vehicle into the driveway. He kept fiddling with the touch-tone **access pad** mounted roadside, countering the pleas of **pickers** as he vainly attempted to close the **gate** electronically. Finally, he argued at the group—including the reporter **from the newspaper**—declaring that there

was no lease to be **cancelled at** the site, **all** the while winding an old **garden** hose between a **mad sign** and a **tree** to serve as a **makeshift** line of demarcation between his property and the county's. The ranting and **ravings** of this madman **were all** recoded by the reporter, a newspaper photographer, and a **recently-**arrived cameraman and reporter **from** the local television station.

Mission Accomplished

That week, the newspaper announced that *the businessman was cancelling the lease that the Woman's Clinic held.* But such good news was not without a price: the local paper also **wrote** an editorial denouncing this local effort as "**terrorism.**"

Rather than squelching us "**terrorists,**" the **opposition** simply fueled our enthusiasm David Solove and Jim Saunders organized a telephone campaign to shift the picketing emphasis to the original center of **protest**, the Allentown Hospital. The following weekend, over 100 Christian "soldiers" showed up, armed with weapons of **signs**, posters, and public pressure. Some **churches** cut their worship services back ten minutes so members would have enough time to drive to the 1 pm gathering. One **church** even provided a bus, transporting their **members** from the service to the hospital protest sight!

In the ensuing weeks, the **Lord** blessed these efforts with concrete results Two **doctors reported** to the media that they would no longer **perform** abortions. An **area** hospital board of directors **agreed** to meet with the leaders of this informally-organhd group to discuss the issue. The **local** television station conducted **interviews** with two group leaders: David Solove and Pastor Jack **Kineer**, of New Life Presbyterian **Church** in Easton, PA. **Wire serv-**ices began to pick up this story for dissemination throughout **America.**

Counter Attack has No Effect

Pro-death forces turned up the heat when **results were achieved**, specifically targeting Lehigh Valley Presbyterian Church (LVPC). In a locally-written editorial thinly disguised as a news item, a reporter cited the LVPC, a Presbyterian **Church** in America congregation, as a "splinter sect." The local liberal Presbyterian minister was then interviewed, who referred to us (again) as "**terrorists.**" The whole tone of the article seemed to suggest that the Cress we followed **was a swastika**, though without explicitly stating such. David Solove's business was **men-**

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tioned in the article as well, an unnecessary and irrelevant piece of information designed to strike out at one of the group's spokesmen by inflicting on Mr. Solove a loss of income. Deacon Solove, however, was undeterred in his commitment to fight the Lehigh Valley death merchants.

Pastor Stone's evaluation was that such a slap by the media would prove to be a strategic mistake in the future. One week later, his observation already found relevance. At an ecumenical Thanksgiving service at the liberal Presbyterian church, one invited Roman Catholic priest refused to participate because of comments directed at LVPC and the pro-life group in general. Another Roman Catholic priest did attend; he was scheduled to preach. His sermon compared the abortion blight in America to the Nazi Holocaust! The liberal Presbyterian clergyman's only comment was that such a comparison was "unfortunate."

More recently, our informal group picketed the home of a doctor who performs abortions, with about forty participants, and with the same number of media personnel represented. The demonstration was peaceful, and our message, abundantly clear.

That message has been reiterated over and over again. At one rally, over 600 prolife marchers assembled. To date, group leaders estimate the involvement of 1200+ different individuals in the prolife effort.

A press conference was just recently conducted by our informal group, announcing our new affiliation with the Christian Action Council. Rev. Sheldon, a PCUSA minister from Washington, D.C. who is affiliated with *Presbyterians for Life*, deflected criticism that LVPC is a "splinter sect" and that the local pro-life activity was the work of fanatics. One reporter from a major television station asked why these protests occurred. "Because of the Holy Spirit," was Pastor Stone's compelling reply.

The churches in this county have withstood the onslaught of criticism from Planned Parenthood, the National Organization of Women, and the print media's editorializing. And we are assured that such criticism will continue as long as we are making progress against this horrible holocaust that has gripped the Lehigh Valley and America.

Future strategies are being mapped. Funds are now being gathered for a major billboard blitz in an attempt to keep this issue in the minds of the community. Picketing at doctors' homes and increased picketing of Allentown Hospital are also being planned, following the success of a candlelight service for the unborn, held just outside the hospital.

"Dominion Theology" Really Works!

We at the Lehigh Valley Presbyterian Church have learned that our "dominion theology" really works, as we had always believed, not only in theory, but in practice. Several aspects of it, however, have particularly convinced us of its applicability.

First, in order for the Church to be effective, it must be "catholic," or universal, in its orientation. Now is not the time to be divided over doctrinal distinctives, important though they may be, but to be united in our stand for the gospel and its social message.

Second, the Church must call upon the keys of the kingdom. Ours is the power to declare Christ's judgment, and too many Christians have emphasized the love of God without ever giving credence to the judgment of God. It is my sincere belief, and the belief of many leaders in the group, that God blessed this early and meager effort when Christians gradually became convinced that abortion is murder. When the evangelical community saw that our dominion theology truly was presenting an accurate "blueprint," they not only came to respect our methodology, but came to appreciate our theology. Such a circumstance had been next to impossible previously! The Christian community here is much more receptive to our dominion theology because they see the proof and the veracity of it in its application.

Third, the success of any protest is not through the ingenuity of political manipulation, but through the power of the Holy Spirit. It is essential, therefore, for each one of us to worship God every week with His people. Our informal group sponsored a joint worship service one Sunday afternoon which was conducted by local evangelical pastors. The spirit of unity was present, and amply illustrated in the prayers of the clergy and the singing of the laity. I don't believe I've heard *Onward Christian Soldiers* sung so vigorously and single-mindedly (even by premillennialists!) as we see Christ's kingdom encroaching on the halls of darkness. We are joined with the Church throughout the ages in worship, and we dare not neglect so great a privilege.

Fourth, victory is often achieved from the bottom up. Witness the fiasco of trying to appoint pro-life justices to the Supreme Court. But there is a force that liberals can't boondoggle, and that's the movement of God's people against abortion on a local level.

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Liturgy or Chaos?

Peter Leithart

An interesting trend (or alarming, depending on **your perspective**) has recently surfaced in many evangelical churches: Churches that **are** not charismatic in theology **are** adopting charismatic or **semi-charismatic forms of worship**. In particular, **Reformed** churches that **are** solid in doctrine and polity sing endless choruses of "Scripture songs" in place of the traditional Psalter. They spontaneously raise their hands at **arbitrary** moments during prayer or singing, rather than standing stock-still as did their forefathers. This is to say nothing of those trendier **Reformed churches** that are virtually redefining worship by including puppet **shows, drama**, and the like.

This trend **toward** charismatic **forms of** worship is **understandable** and perhaps even inevitable. And it is hard to be completely out of sympathy with it. Worship in the Reformed tradition has, after all, often been less than inspiring. It has for centuries been dominated by **intellect**. It has implicitly denied that men have bodies and "reins" (that old King James **term for** emotions). In many ways, Reformed worship has been **more** indebted to Stoic ideas of "decorum" and "simplicity" than to **a** genuinely biblical regulative principle. **Worst** of all, Reformed worship has **neglected** important *biblical* elements of **worship**.

On the other side, there is much good to be found in charismatic **worship**. Charismatic **are** physically active in worship, a **practice** warranted by biblical example. They recognize the centrality of **worshiping**, adoring, and honoring the **Lord**. They **recall** that the Father seeks *worshippers* to **worship** Him in Spirit and truth. They *enjoy* worship, and throw themselves into it with an admirable enthusiasm. Everyone participates, and worship is exciting. At its **best**, charismatic worship **focuses** on the **Lord**, not on the preacher **or** even the experience of the worshipper. The charismatic movement has, in **short**, challenged **evangelicalism** in general and the Reformed community in particular to **rethink** traditional forms of worship.

Recognition of the deficiencies of Reformed **worship**, combined with appreciation for some of the elements of charismatic worship, **leads** to a series of tough questions. How **are** Reformed churches to respond to the charismatic challenge? Should **Reformed churches** admit that **there** is anything to **be** learned **from** charismatic worship? Should **Re-**

formed churches **retrench, reaffirming** their commitment to the regulative principle, and continue to **worship** in the old way? Should **Reformed** churches **try to gain** what they can from the charismatic example? If so, how? Adopt it wholesale? Or, as is **more** common, should Reformed churches allow certain charismatic practices (spontaneous **hand-raising**, Scripture songs, etc.) without permitting the extremes (speaking in tongues)? These questions **are** made all the more trenchant by the **fact** that charismatic **churches**, and those that have adopted semi-charismatic **fores**, appear to be growing faster than old-line Reformed churches.

It seems unlikely that a Reformed **church** could adopt charismatic **worship** wholesale, and still remain Reformed **in** any traditional sense. To do this, Reformed **churches** would have to **depart from** their confessional position in regard to the continuation of gifts. Moreover, liturgical practice subtly influences theology (as well as vice versa). Even if a charismatic **Reformed church** did not **alter** any of its doctrinal **positions**, it would be hard pressed to maintain a traditional Reformed "**tone**" in its **theology** and **practice**.

At the other end of the **spectrum**, it is unlikely that many people will remain satisfied with the old **stoicized Reformed** worship. Only by strictly isolating itself **from trends** within the larger evangelical community-by building **ecclesiastical** and **theological** barricades to stave off charismatic **penetration**—could such a **church** keep its **members** **liturgically** satisfied. Such barricades are inherently **fragile**, and made all the **more** so by modern technology. How can traditional Reformed **churches** continue to appeal to members who enjoy watching **Kenneth Copeland** on the sly? To the outsider, the choice will appear to be **between** sitting through a lecture and joining in a party.

Reformed churches that adopt a *via media* will find themselves in a quandary. How much charisma should be **permitted**? At what point does **worship** become indecent and disorderly? Is the individualism inherent in much charismatic worship really compatible with Reformed **ecclesiology**? The church that tries to balance on the tightrope of the *via media* will tend to lose its balance, falling either into the new trap of liturgical chaos or the old **trap** of rigid stoic decorum.

It seems to me that the only way that churches can **gain** the benefits of charismatic worship without also incorporating its weaknesses is to adopt liturgy. Liturgy permits physical action without sacrificing

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Abraham's Astral Prophecy

Studies In Genesis One

James B. Jordan

Then God said, "Let there be lights in the firmament of the heavens to separate the day from the night, and let them be for signs."
(Genesis 1:14)

The heavenly bodies separate day and night, and act as signs. We have noted that Night is associated with the Old Covenant, with the First (Adamic) Creation, and that Day-the Day of the Lord-is associated with the New Covenant, with the New (Resurrection) Creation, when the Sun of Righteousness arises (Mal. 42).

More generally, the heavenly bodies signify the rulers of this world. We see this even today. The flag of the United States of America has **fifty stars**, for the fifty states of our nation. The flags of oriental nations include the rising sun. The flags of near eastern countries **feature** a crescent moon. Sun, moon, and stars are **symbols** of world powers.

Prophetic Stars

This is true in the Bible as well. The prophets often see the "sun, moon, and stare" falling to the earth. One of the most frequently encountered mistakes in Bible prophecy today is the notion that this always refers to the end of the world at the second coming of Jesus Christ. Actually, though, this expression usually **refers** to the collapse of some particular nation.

Suppose we wrote a prophetic poem about the destruction of **America**, and included in the poem these lines:

The sun was **darkened**, the moon **eclipsed**;
The stars fell, they fell to the ground;
Fifty in ranks, trampled **under foot**;
Her rulers **imprisoned**, caged in darkness.

Let's analyze this section of our "poem." It has an **ABBA structure**, which Bible scholars call a "chiasm." The first line, about the darkening of sun and moon, is explained by the last line about the imprisonment of our rulers. The second and third lines clearly **refer** to the defeat of the fifty states. This would be obvious to us, would it not? Anyone who has had a high school class in literature could figure it out.

But, when we come to the Bible, all this common sense gets thrown out the window. Prophecy teachers assume that the language of heavenly collapse

must always **refer** to the end of the world in **some** literal sense. Not so, however. Right in Genesis One we **are told** that the sun, moon, and stare **were** designed as symbols, **symbols** of rulers, symbols of the times in which they rule.

With this in mind, let us begin a survey of the Biblical passages that use sun, moon, and stare as **symbols** of rulers and times.

Abraham's Stars

In Genesis 15, when God cut the covenant with Abraham, He took him outside and told him to "tell" the stars, "if you **are** able to tell **them**; thus shall your seed be" (v. 5). Bible exegetes differ on exactly what Abraham was being asked to do. Generally it is assumed that he was being asked to count up the number of **the stars**, and that his descendants would be like the stare of the heavens for multitude, even as they would be like the sand of the **sea**. Some have pointed out, however, that the Hebrew verb **translated** "count" can **also** be translated "tell" in the sense of "evaluating" (Hebrew **saphar**, as in Ps. 56:8). This is not clearly the case, however, since the verb often just means to count up.

All the same, two alternative interpretations have been suggested. The **first** is that of M. Barnouin. Barnouin points out that the **patriarchs** in Genesis 5 and 11 lived lives of curious numerical lengths. Enoch, for instance, lived 365 years, the length of a solar year. Kenan lived 910 years, ten times a standard quarter year of 91 days. Lamech lived 777 years, which is the total of the **synodical** periods of Jupiter (399 days) and Saturn (378 days). (Gen. 5:23, 14, 31.) Is it possible that God was saying to Abraham that his seed would be like the great **patriarchs** of old, the faithful Godly men who were blessed and preserved before the Flood, and in the years tier the Flood?

Barnouin suggests that when Abraham looked at the stars, he was considering the planets and how they **govern time** (Gen. 1:14), and making an evaluation based on this. The years of the patriarchs **corresponded** to the time-governing periods of the planets and other heavenly bodies. Abraham's seed would be like this. **They** would be heavenly people, gathered around God's heavenly throne. Their history would mark time. Barnouin sees this fulfilled in the censuses of the book of Numbers, in which these same astral periods **recur**. His thesis is a complex one, but certainly also a challenging one. (Barnouin's essay on the astral significance of the

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Communicating Christian Worldview to Children

Michael R. Gilstrap

In the first article on raising children (The Geneva Review, no. 42, November 1987), we looked at how valuable our children are. Psalm 127 points out that children **are** an inheritance from the Lord, priceless gifts from God. As parents, we have a great responsibility placed on our shoulders to raise our children wisely, to take care of our inheritance lest it be squandered.

I also noted in the last article that our chief goal as parents is to prepare our children for whatever God calls them to be and do. We must prepare them not only with the rudimentary elements of a standard educational curriculum, but we must also equip them with a comprehensive Christian worldview. As parents, we must teach our children to see God's world -rightly, and thereby live faithfully in it.

What is a Worldview?

Before we can inculcate into our children a Christian worldview, we must know what it is. My expedience in talking with many of our readers on the phone or when traveling is that the concept of Christian worldview is a very fuzzy one. All seem to like the term-in fact it's become a buzzword-but very few can really nail down a definition.

That's ok. The word is rather fuzzy with very indistinct boundaries. When asked "What is Christian worldview?", one could very easily respond with "In the beginning God created the heavens and the earth.. then God saw everything that He had made, and indeed it was very good" (Gen. 1:1, 31). An answer affirming the transcendence of God and His creation *ex nihilo* would be a good one. God is the Creator. The only right way to see the world is from His perspective. In a very real sense this is Christian worldview.

Or, one might respond as Solomon did:

Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God will bring every work into judgment, including every secret thing, whether it is good or whether it is evil (Eccl. 12:13-14).

Again, this would be a good answer. As creatures, we must recognize that the Lord is the Judge of Heaven and Earth. As Solomon writes that is the

bottom line—the whole duty of man is to obey God. Understanding this fact of necessity colors everything we see or do in the world. Regardless of the activity.. regardless of our calling.. the fact remains that our number one priority is to obey God. This, once again, is Christian worldview.

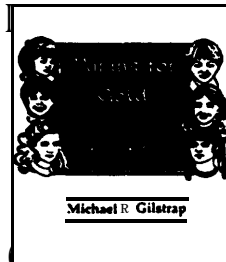
Yet, you may say, examples such as these might be multiplied indefinitely. Indeed, that is the case. There are many perspectives from which we can understand Christian worldview—hence the fuzziness and ambiguity attached to it. Philosophically we can say that a person's worldview is the sum total of his presuppositions about reality which represent his total outlook on life. (Hoffecker, ed, *Building a Christian Worldview*, p. ix). It includes a person's fundamental beliefs which affect literally everything he does.

Although we shall look in more detail at what makes up Christian worldview in the months ahead, I want to conclude this essay by painting very

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Mining for Gold

Raising Faithful King's Kids!



Michael R. Gilstrap

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Gilstrap, continued from previous page

broadly **what I** mean by Christian **worldview**, particularly as it **relates** to rearing children.

A Special Pair of Glasses

I wear glasses. As a matter of **fact**, I am wearing glasses as I write this. You see, I am **farsighted**. To make **matters** worse, I have bifocals—two different strength lens in my glasses. If you wear glasses, then you'll know what I'm talking about when I say my glasses **are** the **very** best glasses in the world **because** they **make** it possible for me to see the **world** **accurate**".

I just took my glasses off and tried to read that last paragraph. I had written it no **more** than 30 seconds before, but I could not accurately quote back what I had written. I could see the letter groupings, but I could not read it. My view of the world was out of focus and **indistinct**. Letters swam together making it impossible to decipher the sentences. If I lost my glasses and could not **acquire** another pair, then my **worldview** would change dramatically. I would even begin to act differently. I would have to get along **keyboard** extension for my computer so I could get back far enough away from it to get the screen in focus. In all probability I would have to strictly regulate my time at the computer so as not to strain my eyes (not to mention avoiding Excedrin headache number 469!).

I think you **can** see where I'm going. Look back at the perspectives mentioned earlier. In each case I talked about the perspective affecting how we **view** or see the world. Simply put that is **woddview**: how we see the world. As Van Til pointed **out**, there is no such thing as brute **factuality**. All men see the world from a set of presuppositions. The only right or accurate way to see the world, quite naturally, is from God's **perspective**—Christian worldview.

As parents, we have the privilege (and awesome responsibility) of being the primary architects (humanly speaking) of our children's worldview. In finishing our analogy, every parent fits his child with a special pair of glasses: Worldview Glasses. These **are** the lens through which our children view the world.

Even non-Christians give their children worldview glasses, but in **their** case the lens **are** almost too dark to see out of, and to further complicate matters, the lens **are** definitely out of focus.

Because this is God's world (after all, He created it), it is impossible to **see** the world clearly from **any** perspective other than His. To put it in psychological

parlance, **sanity** is to be in touch with reality while the definition of **insanity** **is** to be out of touch with reality. The reality of the situation is **that** Jesus is King of Kings and Lord of **Lords**. Many of this planet's inhabitants **fail** to **recognize** this simple **fact**. They **are**, in a word, **insane**—out of touch with **reality**—their worldview is dark and out of **focus**. Individuals in this situation need new glasses!

Moving on to **Christians**, there are two general classes of Christian **worldview** glasses. **SOME** **Christians** give their **children** glasses which **are** in **focus**, but the outside of each lens is painted black, leaving only a small hole through which to see the world. About 85% of the world cannot be clearly seen (that is, **6/7ths** of the **world**—**Mon-Sat**, the **so-called** secular days). These Christians give their children Christian worldview glasses, but they tell them to only wear them on Sunday. Because the outside of the lens are painted **black**, these glasses mustn't be worn during the **week**, else the children might bump into walls or fall into holes. During the week a pair of 'secular' **worldview** glasses must be worn.

The other type of Christian recognizes that God intends for Christian **parents** to fit their children with full vision glasses that they may see the whole world clearly. He is concerned with **all** the world and everything in it. We Christians must be too, and perhaps more importantly, we must teach our children to see the world in such terms as **well**.

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Much work still needs to be done, but one thing is certainly established: we who call ourselves Christian **Reconstructionists** have much to offer the rest of the Church in terms of **insight**, method, agenda, yet we too have much to **learn** from our **brethren**. Now is the time when our theology can find real application and significance, as it **finds** Christians united in service and prayer.

[Mr. Hafer, a frequent contributor to Geneva Review, is an instructor in rhetoric at Purdue University where he is completing his doctorate. As a member of Lehigh Valley Presbyterian Church, he is intimately familiar with the exciting victories being enjoyed by God's people in Allentown, PA.]

I urge you to write and encourage your fellow Christians involved in this particular "front line." Send all correspondence to the Rev. Donald S. Stone, Lehigh Valley Presbyterian Church, 116 East Johnston St., Allentown, PA 18103]

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censuses in Numbers is available from Geneva Ministries for \$7.00.)

A second alternative view of Genesis 15:5 is found in the writings of E. Bullinger (*The Witness of the Stars*), J.A. Seiss (*The Gospel in the Stars*), and Duane Spencer (*The Gospel in the Stars*). They point out that Genesis 22:17 says God will multiply Abraham's seed as the stars of the heaven, but in contrast Genesis 15:5 implies that the "seed" will have the character of the starry heavens. They then point to Genesis 37:5-10, where the twelve tribes of Israel are seemingly associated with the twelve signs of the zodiac. They believe that this is what Abraham understood: The twelve signs of the zodiac were designed by God (Gen. 1:14) to be twelve pictures of humanity. Israel would fill out these twelve pictures, according to the prophecies of Jacob (Gen. 49) and Moses (Dt. 33). Ultimately, the Seed, Jesus Christ, the New Adam, would incorporate into Himself this twelve-fold portrait of humanity, for it was He who was ultimately revealed in the signs of the zodiac.

This interpretation has always had its devotees, though it has never commanded the majority of expositors. It seems clear that the Bible does use the signs of the zodiac as prophetic types, though we shall postpone consideration of this for a later essay.

For now, we simply take note of the possibility that Abraham was thinking in terms of the twelve signs, and that Genesis 37:5-10 gives the initial fulfillment of God's prophecy to him.

To conclude this essay, let me point out that when God made the covenant with Abraham in Genesis 15, He did so by burying the sun and making it "very dark" (Gen. 15:17). This implies to me that if the "seed" is to be like the stars of heaven and dust of earth, it will have to be a new heavens and a new earth.

Leithart, continued from page 4

order. Liturgy involves the royal priesthood without collapsing into a free-for-all. Most importantly, liturgical worship follows the pattern of Scripture. In the descriptions of worship in Nehemiah, for example, everyone raised his hands together, and everyone bowed down as one man (Neh. 8:6). Liturgy is consistent with Reformed theology, and specifically with Reformed ecclesiology. In the coming decades, Reformed churches will increasingly be forced into a choice between charisma and liturgy. In a very important sense, the character of Reformed Christianity as a whole hangs on this question. For in worship, as in all of life, the choice is between godly order and chaos.