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Our Father Who Art in Heaven The Starting Point of Christian Worldview

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"Our father.. **art** heaben.. **holy**
name.. **kingdom** come.. **will** the.. earth
and heaben.. **Mama, Papa, Aussin, PawPaw,**
Dam-ma.. Amen!"

Doma and I looked up just as our 22 month old baby **girl** finished praying her "**unauthorized**" version of the Led's Prayer. Just two **hours** before **Charissa** had been a sight that would make your eyes sore-green beans and mashed potatoes liberally **mixed** with hair and eyes and **ears** and nose. Now after her evening bath she looked absolutely cherubic. **Warm** and **cuddley** in her soft sleepers, I couldn't **imagine** a place on earth I'd rather be right at that moment. Although I couldn't read her **mind**, in her own way I knew that our little 22 month old had just had a conversation with her heavenly Father-who had heard every **word**.

As I look back on the earliest years of our little girl's life (she is now **eight**, and I pulled that opening scene from one of my journals), I discovered the answer to the question I formulated to write this article: What is the starting point of teaching children Christian **Worldview**? That starting point is a personal relationship with, and a personal knowledge of God as Savior and Lord

Knowledge of God is the Starting Point

Now that may sound like a very mundane and obvious point to make.. ● nd that's true. It is. But we must be **careful** not to despise the mundane. It is mundane to remark that a driver must use the brakes when approaching a busy intersection's red **traffic** signal, yet the application of just such a mundanity is the difference between life and **death**! A similar analogy may be **used** to **describe** the relationship of the **knowledge** of God and Christian worldview: without one it is impossible to have the other.

This same point **is** made by two respected **theologians**, both of whom have had a good deal of influence on many of *Geneva Review's* **readers** (myself included): John Calvin and John **Frame**.

Calvin writes in the the opening **paragraph** of his major work, *The Institutes of the Christian Religion*, "Nearly all the wisdom we possess, that is to say, true and sound **wisdom**, consists of two parts: the knowledge of God and of ourselves." He goes on to write, "It is certain that man never achieves a clear knowledge of himself **unless** he has first looked upon God's face, and then descends **from** contemplating Him to scrutinize himself." I hasten to point out that when Calvin uses the phrase "knowledge of himself", he is not referring to the knowledge one **man** has of **himself**—or even to that knowledge a man may have of a group of men. Rather the knowledge of ourselves must be understood to include all mankind and all creation (of which man is a **microcosm**).

To put it another way, Calvin is saying that **there** is no possibility of an accurate worldview without a
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right knowledge of the Lord *The very starting point of Christian worldview is the knowledge of God.*

John Frame goes one step further in his excellent study, *The Doctrine of the Knowledge of God: A Theology of Lordship*. He writes of non-Christians who try to deny that God is known or even knowable (agnostics and atheists), "Denial of God's know-ability stems from a personal, moral situation; views about God-Christian and non-Christian alike—always arise from one's personal relation to God, from a person's ethical and religious orientation" (p. 19).

Look back at **that** statement a **moment**. Frame is saying that our views of God—how we see **God**—are directly related to our relationship with God. How we see God in **turn** colors the rest of our view of the world. So in a very real sense our **worldview** is wholly dependent upon our relationship with God. **Wrong relationship—wrong worldview**. Right relationship—right worldview.

St. Paul points out the same thing. In the fifth chapter of Romans, he writes that the wrath of God is directed against **all** the ungodly and unrighteous who **are** suppressing the truth (v. 18). *Why is this so?* "Because what **may** be **known** of God is manifest in **them**, for God has shown it to them" (v. 19). Paul goes on to point out that **from** the creation of the **world**, God has **revealed** His eternal power and Godhead so that the ungodly **are** without excuse (v. 20).

Verses 21 and following are really where Paul gets to the point **we're** after. **He** writes that because the ungodly knew God, yet suppressed that knowledge in unrighteousness and did not glorify Him as **God**, they became "futile in their thoughts" and "their **foolish** hearts were darkened" Insanity (being out of touch with reality) then hit, for "**professing** to be wise, they became **fools**" and began to worship and serve the lower creation rather than the Creator.

Instead of seeing the world through eyes **enlightened** by the Lord, God gave them over to a debased **mind** (v. 28). Their worldview was so darkened that their lives were **filled** with all manner of evil and wickedness, even to the point where they found themselves fighting against creation itself (v. 26).

Where did this tragic **devolution** begin? As Frame points out, it began with the suppression of a personal **relationship** of God. The ungodly are confronted by the testimony of God in His creation, yet **that** witness is **denied** and suppressed. The darkening of the mind **and** the subsequent history of un-

righteousness point to the **perverted and** misshapen **worldview** the ungodly **labor under**.

The opposite may also be said. The starting point for building a Christian **worldview** is a right relationship with the Creator. Rather than suppressing the truth in unrighteousness, we must freely **confess** our absolute dependence upon the **Lord** trusting Him to give us a new heart and enable us to see His world rightly. To build a Christian worldview in our children, we must lead them to do the same thing.

Out of the Mouth of Babes

Not too many weeks after the previous scene took place, our family had assembled for family devotions. I read Luke 4 (the Temptation passage) to my **wife, Charissa**, and our **infant** son **Austin**. The point I tried to make with **Charissa** was two-fold (1) **Jesus** loved her very much, (2) Satan hates her, is **very** evil, and is a liar.

Several days later she was caught lying to her mother. She was promptly spanked and in no uncertain terms told that lying was a sin. She needed to tell Jesus she was **sorry**, tell Mommy she was sorry, and promise never to lie again. Of course she **did**, and the episode was buried, or so we **thought**.

The next evening I was sitting in my chair reading a book when **Charissa** walked by mumbling something. I paused to see if I could hear what she **was** saying. I **couldn't**, so I got Up and **unknown** to her followed her to her room. As I listened at the door I caught most of the conversation she was having with herself.

"Sates.. **he** a liar.. **●** nd I'm **one** too. Jesus is mad at me."

My heart literally broke when I heard **that**. Neither Donna nor I had told her the previous day that because she had **lied**, she was like Satan. **After** she had prayed and asked Jesus's forgiveness, Donna had assured her that Jesus loved her **and** so did Mommy. Yet for some reason, that assurance had not sunk in. Perhaps it was because of the vivid way I had talked about that "**evil Ssserpent Sssssatan**" **two** nights **before**.

Whatever the reason, I immediately rushed in, took her in my **arms**, and told her several times that she was not a liar.. that she was not like Satan.. **●** nd that Jesus loved her very much and so did Mommy and I.

As I look back on that episode, I realize that in a very **simple** sense we had communicated a Christian worldview to her. At the same time in a profound sense we were laying **the** foundations for what will one day be (we hope) a very full, vital Christian

worldview. Charissa understood that her heavenly Father was displeased when she sinned. And we were **able** to teach her that it is only because Jesus died for her and washed her clean **from her** sin that her heavenly Father loves her.

The starting point in building a Christian **world-view** then is our **children's** personal **knowledge** of and relationship with their **Lord**. We parents have an awesome responsibility in this **area** because our children will paint what we do. Their relationship with God will **mirror our relationship** with God. Those little eyes look to us to see how they should conduct themselves. If they see us prey, then they will prey. If they see us **read** and study our Bibles, then they will read and study their Bibles. If they see us **worship God**, then a priority in their lives will be to worship and serve God.

Practical Tips to Cultivate the Knowledge of God in Your Children

Cultivating the knowledge of God and building the foundation for a Christian worldview in our children is not an easy thing. More than anything else, we must so control our children's environment that at **every** point they are confronted with a Christian world. That's one reason Christian schooling is so **important**. It's very difficult to build a Christian **worldview** in a child if he is subjected to 6-8 **hours of government financed humanism each day**. Even though there isn't one set of activities I can point to that will guarantee the communication of the knowledge of God to your children, **here are** some **practical** tips that I hope will help. It is a basic list, but they are areas all of us need **reminding of from** time to time.

1. Make the worship of God an inviolable necessity in your family. Worship is not an option (Heb. 11 :22-25). Our **personal** relationship with God is directly tied to our weekly worship of Him. Failure to worship Him is tantamount to a refusal to **glorify Him**, and you know where that left those boys in Remans I!

Last year we went to the beach on our vacation. The kids loved it. Sunday morning rolled around and all three wanted to hit the beach bright and early. We told them we could go to the beach after **church**, but not before. On the way to the car I asked Charissa (who **had** put up a little fuss because she couldn't go to the beach), "Why are we going to church rather than the beach?"

She immediately replied, "Because we love God more than we love the beach." I thought to myself "Bingo! Mission **accomplished!**" It is so important that we show our children by word and deed the

absolute necessity of waiting upon God in **worship** if we **are** to lead them into **a** deep, abiding **relationship** with **Him**.

2. Lead children to read their Bible and pray daily. I use the verb "lead" **purposefully**. It is not enough simply to **tell** a child to read his Bible and pray. He must see you doing **it**. Additionally, he may need your help in establishing the **habit**. **There are** a couple of things you can do, however, to help get the ball **rolling**.

First, make sure each of your **children** has his **very own** Bible. It makes a lot of **difference** when your **child can say** "This **is my** Bible." I picked up the old Bible I had during high school and **college** the other day and a flood of memories rushed over me. That particular Bible was uniquely mine, and over the years a wealth of meaning has been invested in **it**. I'm sure many of you have had the same experience. Lead your **children** to that **same place**; it will help them remember to **read** the Bible and pray each day.

Secondly, establish a **particular** time for **family** Bible reading and prayer. I have found this to **be** one of the most difficult things to establish and maintain in the home. **Others** have expressed the same **problem** to me as well. Perhaps that's an indication of its importance. If the devil throws up so many **road-blocks** in the way of **family devotions**, it must be important! Once again, establishing a particular time will help seal a habit in your child's life. Particularly **for pre-school** children, this maybe the only **time** they are exposed to prayer and Bible reading during the week.

Keep a **family prayer list**. List not only requests, but note **fulfillments** or answers. Occasionally during the year go through the **old** lists and lead the children in a time of thanksgiving. This will not **only** help them understand that God is not a cosmic Santa Claus in the sky to whom we bring our "want lists", but it will vividly point out the many ways the Lord cares for them and meets their needs.

3. Train children to memorize Scripture This is quite possibly the most neglected aspect of many families' training programs. Most of us have never had the habit of memorizing Scripture. It doesn't have to be that big a production, however. At your family devotions, pick a **verse** or two a week. Lead the children in reciting the verse each day. By the end of the week, the whole family will have it memorized. Taking the Word of God into our hearts and minds does wonders for building our relationship with the Lord.

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The Twelve "Stars" Studies In Genesis One

James B. Jordan

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

In our previous essay we began a **consideration** of the meaning of the sun, moon, and stars as signs. In this installment I want to **focus** on the *possibility* (please note) that the twelve signs of the zodiac *may* have been designed by God as twelve portraits of humanity, and that they may correlate with the twelve tribes of Israel (which clearly were twelve portraits of humanity).

This is not a new idea. Synagogues dug up in Israel have been found to have tiled mosaics showing the twelve tribes as the twelve signs of the zodiac, and Josephus alludes to this **interpretation** also (*Antiquities* 3:7:7). Before looking at this, however, let us get before us what the Bible says about the constellations.

The constellations **are referred** to several times in **Scripture**, without any implied **criticism**, simply as if they were part of the created order of things. An example is Job 38:31-33, where God says to Job, "Can you bind the chains of the **Pleiades**, or loose the cords of Orion? Can you lead forth a constellation (or the **zodiac-JBI**) in its season, and guide the Bear with her sons? Do you know the ordinances of the heavens, or **fix** their rule over the earth?" This is an **interesting** passage, for it speaks of the chains and **cords** of the astral signs. After all, everyone who has ever learned the constellations knows that they don't in the least resemble what they **are** supposed to look like. It takes a lot of imagination to tie together the stars in these symbols. Who, then, devised them in the **first** place? Who setup the chains and **cords** that bind them together? If they were setup by heathen Babylonian priests, why does God refer to them as if they were His creations?

Job 9:9, speaking of God's greatness, says that He "makes the Bear, Orion, and the **Pleiades**, and the Chambers of the South." It certainly seems that this verse says that God Himself **designed** the constellations. Amos 5:8 says the same thing: "He who made the **Pleiades** and Orion.. the LORD is His name." It might be argued that God made the unnamed stars, and men **designed** the constellations, but I find that to be a strained interpretation. It seems to me that Job and Amos would in that case just have said that God

made the **stars**, and left it at **that**. To say that God made the constellations **certainly** implies that He designed them.

Another avenue of evidence points in the same direction. Psalm 147:4 says that God "counts the number of the stars; He gives names to all of them." Similarly, Isaiah 40:26 encourages us to lift up our **eyes** "and see who has created these stars, the One who leads **forth** their host by number, He calls them all by name." Does the Bible tell us any of these names? It would seem so, as we have seen: Bear, Orion, **Pleiades**, etc. Maybe, of course, the constellations are not what Psalm 147:4 and Isaiah 40:26 are talking **about**. Maybe these verses are just talking about individual stars, in which case we simply don't know any of their names. Maybe. But again, this is not the simplest and most obvious **interpretation**. Comparing Scripture with **Scripture**, it seems that God named the constellations.

Some passages allude to the misuse of the constellations by **idolaters**. 2 Kings 23:5 refers to apostate Israelites who burned incense to **Baal**, the sun and the moon, and the constellations. Similarly, Isaiah 13:10, **speaking** of the destruction of Babylon, says that "the stars of the heaven and their constellations will not flash forth their **light**." It is likely that the constellations are included in this judgment because of their misuse of Babylonian astrology.

With this in **mind**, let me lay out a series of **propositions**. *First*, it **appears** that God designed the **major** constellations, both those of the zodiac and the **circumpolar** ones (Bear and **Serpent**, Job 26:13). It seems that this is part of what Genesis 1:14 means when it says that God made the **stars** as signs.

Second, clearly the Bible is opposed to the abuse of the constellations for idolatrous or astrological purposes, to tell fortunes and the like (Dt. 18:9-13; **Lev** 8: 19-20; 44:24-25; 47:8-15).

Third, I know of no evidence to support the notion that the precession of the equinoxes, and the 2000-year-long periods of time they introduce (Age of Pisces, Age of Aquarius), is used by any Biblical passage to structure either **history** or prophecy. As a way of marking time, the precession of the equinoxes is part of God's universal clock system, but it seems to have no symbolic **significance**.

Fourth, I find no Biblical evidence to support the popular notion that the twelve signs of the zodiac are a map of Bible history and prophecy, beginning with Virgo and ending with **Leo**. This has been the most common evangelical/fundamentalist use of the

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Discerning Good and Evil Man, the Creaturely Judge

Peter J. Leithart

It's been nearly sixty years since church trials were regular front-page news, so I was surprised to find this headline on the front page of the August 23, 1987 edition of the *Atlanta Journal-Constitution*: "Lesbian Pastor Challenges Church." The story told of one Rev. Rose Mary Denman, a United Methodist **ministress**, who was facing **trial** for being an active lesbian. (I was **equally** surprised to learn that the Methodist church cared enough to deal with the offence. After all, Denman has also denied the deity of Christ, but has not faced **trial** for apostasy.) One of the residents of Conway, New Hampshire, where Denman once seined as pastor, was upset by the jokes making rounds in the neighborhood, and said, "No one has any right to pass judgment on another person. Only God can do that."

This sentiment—the word is carefully **chosen**—is hardly novel. For many years, among Christians of all stripes, the one absolute prohibition has been against passing judgment. In this case, **lesbianism** is **tolerated**, but judgment of the lesbian is intolerable. That such an opinion could gain such widespread acceptance among even Bible-believing Christians is almost beyond belief. Far from condemning **judgment**, the Bible teaches that the ability to judge is a preeminent mark of Christian maturity.

One of the clearest passages in this regard is Hebrews 5: 11–14. In the early part of that chapter, the author discusses the superiority of the priesthood of Christ. Some of the most profound mysteries of the Christian faith are hinted at hem, things that angels long to know. The mention of Melchizedek, however, causes the author to digress about the stubborn immaturity of his readers. Maturity is contrasted to immaturity in several ways: elementary principles versus difficult things; **milk** versus solid food; babes versus the mature. In verse 14, the **mature** are described as those "who because of **practice** have their senses trained to discern good and evil." The word for "discern" means to "distinguish," and implies judgment. In short, the author to Hebrews teaches that the ability to pass right judgment is a key mark of the mature Christian.

This view was not, of course, original with the author of this epistle. Throughout the Old Testament, mature men were characterized by their ability to judge. Jethro encouraged Moses to select "able men" to serve as judges (Ex. 18:21). The leadership

of Israel before the monarchy was in the hands of "judges." The chief illustration of the wisdom of Solomon was his ability to judge the case brought by the two prostitutes (1 Kings 3:16–28; note the preceding context). Judgment is most prominent in the book of Proverbs. **Wisdom, discernment, sound judgment—these are** virtually synonymous in the Proverbs.

We can make the same argument from another perspective. Biblically, the highest purpose of a thing is revealed **eschatologically**. Jesus Christ will be fully revealed as Lord at His Second Coming. Significantly, Jesus will return to **judge**. Judgment is for Jesus the culmination of His **redemptive** work. Similarly, the saints will judge the world in the **eschaton** (1 Cor. 6:2), which implies that their highest purpose and privilege is to share in the judicial kingship of Christ. The pinnacle of **creaturely** dominion is to share in the judgments of the Creator.

It is important at this point to recall that "judgment" is not a sterile intellectual activity in Scripture. Rather, it involves determining what is right and acting to insure that right triumphs. Judging has an activist element. Thus, when I say that the highest expression of man's dominion is **judgment**, I mean both the ability to discern the right and the will to work to see justice done. Contrary to the assumptions of pietistic Christianity, advocacy for justice is a central element of the Christian life.

Many Christians appeal to Matthew 7:1–5 to support their contention that Christians **should** not judge. Aside from the fact that this conclusion contradicts an important thrust of Scripture, there are exegetical reasons for rejecting this interpretation. A deeper look at this passage confirms what we found in Hebrews 5. Jesus does not **forbid** removing the speck from our brother's eye. Instead, he says that we should remove another's speck only **after** we have removed the log from our own eye. This image, which Chesterton quite appropriately found so hilarious, is an apt one, since the Bible often uses sight as an image of judgment. If we have a log in our eye, our sight will be **blurred**, and we won't be able to make out the sharp lines of distinction between good and evil. In other words, Jesus is saying that we **are qualified** to judge others only when our senses have been trained to discern good and evil, only when we are **mature** and consistent ourselves. We are qualified to judge only when we have sight to discern truly.

Of course, there are times when we are not to judge our brothers, and we are surely not to be

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Restoring the Classical Christian Curriculum



The Writing-Learning Model Explained

Gary Hafer

Last *time*, I discussed how the Triadic perspectives-particle, wave, and field—are ways of seeing, or **windows**, on the **world**, and **are** initiated by question-posing. These **perspectives** can become strategies for exploring new insights and theses not immediately accessible to student investigation; these strategies even encourage the asking of more pertinent questions in **order** to provide a fully explored answer.

This question-and-exploration pattern is integral to the learning process for several reasons. **First**, it posits knowledge within the question itself instead of investing it in some ambiguously **defined** “**subject**.” For **instance**, I’ve found that most teachers and parents send their curious students into the library with a research “**subject**” rather than a question. The student becomes hopelessly confused, for must now on his own begin asking the questions the teacher should have initiated, such as “How deeply should I discuss this subject?” and “What aspects should I stress in my research paper?” By the time the student reaches the library, he is buffeted with a quandary of ten or twenty questions. Is it any wonder that the student is confused about research, so much so that he cannot even ask **specific** questions of the librarian!

Several years ago, I observed a curious situation in a specialized research library. An episode I believe is repeated in **every** school or public library in the United States. A young student approached the research librarian to tell her his “**topic**,” and to ask where he could start his research. The librarian began to ask him a series of questions, all pertaining to directing his research to the library shelves.

What the librarian undoubtedly recognized was two matters: that a “**topic**” cannot really be “**narrowed**,” and that **research** is intended to answer questions. The subject-topic paper assumes that the student will “**narrow***” the scope, but that goal is

unrealistic when one considers that research on O’Hare Airport can **be** just **as** long as a paper on **any** airport; just because a subject has a physical **representation** (relative size of O’Hare as contrasted with other airports) **does** not mean that *the research has the same physical component*. Question-posing escapes these **false** distinctions of “**broadness**” and “**narrowness**” by seeing that **research** flows from the initiation provided in **inquiry**.

Creative Thinking

Another essential **reason** for the question-and-exploration pattern to learning lies in the **realm** of creative thinking. The exploratory perspectives (particle, wave, field) allow the student to creatively pursue possible **answers** and new avenues of research not **prescribed** by the teacher. Often, this exploration is called lateral thinking: the generating of possible new theses within the broad bounds of its vertical component (absolute truth). Here, the student actually learns how to apply creativity in constructive applications of learning (see figure).

Frequently, creativity is considered to be the product of “**feeling**” or “**emotion**”: that inspiration has no tie to **perspiration**. Pagan models of creativity rely on the **recipient** (usually an artist) being “in tune” with the divine, so that he can inherit some mystical revelation **from** the cosmic genius. Since such “**inspiration**” is haphazard sporadic, the creative artist must wait on divine pleasure (whatever that is). As Ray Sutton has shown, pagan models of religion often **rely** on being fused with more “**God stuff**” so that the recipient can transcend his earthly limitations, which when applied in this case means rising **from** non-creativity.

But we do not live in a randomly selected universe, but an ordered, created one. **Pre-fallen** Adam worked the ground and toiled the soil. The Church is to work at expanding the Kingdom of God throughout the whole earth as the Lord gives it power. This creativity is hard work. It simply is not the result of accident on the human mind, as pagan models have depicted it.

Now is a good time to **recap** this installment, though this time in the form of a sample exercise for a **fifth** grade student. In this **situation**—a short research paper—the teacher has provided the initiation question:

How do Butterflies fly?

Undoubtedly, the student has some superficial answer (“With his wings!”), but it’s **clear** that such an answer will satisfy only one line of his theme book.

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Such a response doesn't explain anything to his teacher or himself. It is at this point of **dissonance**—the student realizing he doesn't really understand how butterflies do **fly—that** he is instructed to use the perspectives to generate further questions (this is just one function **for the** Triads). Below is his **exploration**:

Static (Particle)

- What is a butterfly?
- **Where** do they get their names from?
- How important are the wings of butterflies?

Dynamic (Wave)

- **Do butterflies** always fly? Is there some **time** in their life when they don't fly?

Relative (Field)

- What **other** insects fly?
- How well do other insects fly in relation to the butterfly?

When the student considers these **questions—ones** that he generated **from** the initial question posed by the teacher—he has a fuller undemanding. Why? Because he has learned how to ask questions that will guide him in his encyclopedia readings and his composition writing. The student is looking for answers to real questions!

But how does the student reach that crucial thesis sentence? My suggestion is to place it at the end of the **research**. The thesis in a research **composition** is paralleled to the act of judgment **in** the Bible: one makes a judgment **after** he has seen and evaluated the evidence. It is not **fair** to **ask** the student to come up with a thesis before he has considered the matter, much less to state it right after he has finished the exploration. It's **far** better to have the student incubate on the thesis for several days, even after the research and **notetaking** has been completed. **Judgment**, in the **final** sense, occurs in the Bible at the end of **history**; judgment in **learning** (thesis) occurs at the end of researching a matter (Prov. 18:13; 25:7).

Thus, our preliminary model for using writing as a way of learning appears sequential:

1. *Initiation* (question-posing)
2. *Exploration* (Triads)
3. *Research* (Notetaking)
4. *Thesis Statement* (Foreclosure-

Judgment: answer to main question at initiation)

Outlining should be formulated after the thesis statement is formed. It serves as a post-judgment prediction of the paper, and assists the student in placing answered questions **in the** form of **coherent** paragraphing.

The first draft of the paper can then be **assigned**, followed up by subsequent **drafts**, as time permits.

Next time, **I'll** discuss how the parent-teacher can develop criteria for evaluating his own **question-posing**, and those of his children-students. In addition, a set of guidelines for formulating questions will also be **included**.

Gilstrap, continued from page 3

4. **Finally, develop a "God-consciousness" with our children.** Perhaps that phrase isn't the best way to communicate this **point**, but let me see if I can explain it.

We **are** creatures of the twentieth century. We are immersed in a culture that puts God in a box out of the way. To the modern mind, He doesn't **really** matter. As Christians, we must fight against this presupposition as subtle as it often is. We must learn to recognize God's hand in **all** areas of our **lives**, and we must teach our children to see His hand as well. Whether we're sitting or walking, lying down or rising up, we must teach our **children** to utterly depend upon God and walk faithfully before Him in all situations (Deut. 6:4ff.).

Conclusion

We hear a lot of talk about Christian worldview these days. Quite frankly, it is refreshing to see Christians of **all** persuasions recognize that God is concerned with all of life. We must not, however, lose sight of the fact that it all begins with our personal relationship with Him.

It is important to teach our children that before they can be a **Christian** historian or a **Christian** attorney or a **Christian** economist, they must first of all be a **Christian**. If my children don't remember anything **else** I've taught them, I want them to know **that God** loves them and they must obey His word. **They** must live out their baptismal vows **first** and foremost. Dominion will follow.

Jordan, continued from page 4

zodiac in popular literature (see the previous essay in this series), but I can find no foundation for it in Scripture.

Fifth, it is a **fact**, however, that the four **faces** of the cherubim in **Ezekiel** and Revelation correspond to the four central constellations in the zodiac, and to the four tribes of Israel that **were** positioned north, south, east, and west of the Tabernacle in the wilderness (**Num** 2: 1-34). The Lion is Leo, Judah (**Gen.** 49:9). The Bull is Taurus, Ephraim (**Dt.** 33:17). The Man is Aquarius, Reuben, "unstable as water" (**Gen.** 49:4). The Eagle is Scorpio, Dan. This last identification is more difficult until we understand two things. **First**, Scorpio was also drawn as an Eagle in the ancient world, acceding to **R.H. Allen**, *Star Names: Their Lore and Meaning* (New York: Dover, 1963), pp. 57, 362. Second, the scorpion is linked with the **serpent**, and Dan is the serpent (**Gen.** 49:17; **Lk.** 10:17-19).

With this paradigm in **mind**, it is possible to draw a diagram of the twelve tribes in the wilderness, and link the other tribes with the other zodiacal signs by going to the right and left of **each** of the four major (cherubic) signs. A correlation of these signs with the prophecies of Jacob and Moses in Genesis 49 and Deuteronomy 33 would prove most interesting.. but we have not time for it **here**. Also, the student will find that the faces in Numbers 2 **are** transposed **from** their positions in the zodiac. There is a reason for this, because **Judah** replaced Reuben as firstborn, but I must leave the exploration of this fascinating subject to you./

In conclusion, when Joseph saw the sun, moon, and eleven stars bowing down to him (**Gen.** 27:5-10), what do you suppose the "stars" were? It seems most likely that they were the twelve signs of the zodiac. It would be interesting to take the twelve tribes of Israel, and the preeminent symbols associ-

ated with each by **Jacob and Moses**, and study them as "humanity in **twelve** dimension' both as revelations of sinful Adam and as **adumbrations** of Christ. Such a study might shed light on the relationship between the twelve tribes and the zodiac.

[For help in untangling the tribes and the zodiac, see Ernest L. Martin, *The Birth of Christ Recalculated*, and Austin Farm, *A Rebirth of Images*, both available from Geneva Ministries. *The Birth of Christ Recalculated* is \$8.95, and *A Rebirth of Images* is \$13.25.]

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judgmental, **hyper-critical**. Moreover, there is a final, **perfect** judgment to come, so all our judgments have a certain provisional quality. We are commanded to **reserve** judgment, however, only in those areas that the Lord **has** left **free** to Christian conscience. We are not to judge one another about **food** or observance of days (Remans 14). But there are times when we are to pass judgment on immorality (1 Cor. 6:1ff). Paul pronounced a curse on those who distorted the gospel of **grace** (Gal. 1:8-9). Paul did not say this because he was **feeling** particularly testy. He was passing sound and righteous judgment on the **Judaizers** who **were** teaching righteousness by the law.

Rev. **Denman** was found guilty of violating the Methodist church law, but was given the mildest sentence possible: suspension. She is now seeking a position in the Unitarian Universalist church. No wonder. As a **Universalist**, she can deny the divinity of Christ with impunity.. **at** least for the moment. She can practice her perverse sexuality with no fear of reprisals **from** church courts. But **there** is a **final** judgment, and Rev. **Denman** will someday give account **before** the Judge. May God hasten the day when the church takes seriously its duty to mimer the judgment of that Day!