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Living in the Presence of the Supernatural *The Challenge of Communicating to Our Children a Biblical Worldview*

Michael R. Gilstrap

Train a child in the way he should go, and when he is old he will not turn from it. (Prov. 22:6 NIV)

One of the greatest challenges for Christian parents is teaching their children the *spiritual* dimension of life. It is very easy to communicate anon-spiritual, **scientific worldview**, but it is very difficult for most of us consistently to communicate a biblical worldview.

The scientific worldview is a closed worldview of temporal cause and effect. Everything that happens in the world may *only be* explained **scientifically**. Order, control, and material existence are the *only aspects* of reality. The **scientific** approach to **life** deals *only* with the visible. There is no place for a personal, invisible God Who is active in the world. There is no place for a personal God Who acts on behalf of and with His people.

To put it in a slightly different way, most of us, because we have been **weened** on the assumptions of a **scientific worldview**, have a **difficult** time passing on to our children a biblical worldview. Our learned assumptions (i.e., our worldview) about the nature of reality inhibits our ability to see, comprehend, believe, and practice certain truths. Because of the very nature of the parent/child relationship, our assumptions or **worldview** are passed on from generation to generation within the context of contemporary culture with very little change *unless our worldview is rigorously reviewed and revised*.

{ To illustrate what I mean, let me ask you a question. When you or one of your children get sick, what action does your **worldview** lead you to take? If you are like me, you immediately think, "Well, I guess Austin must have a virus. If he doesn't get better by tomorrow, we'll need to take him to see Dr. Payne." You and I (along with most Christians like us) have bought into the "exclusively germ theory of illness." When we get sick unconsciously we think, "It must be a germ, and *only a germ*." There is no spiritual dimension to our theory of illness.

Don't misunderstand **me**; germs do make us sick. In a Christian worldview, physicians are an important part of healing, but they are only **a** part-not the whole.

Jesus illustrates this aspect of the biblical **worldview** in Luke 9. There we **find** a boy who is racked by seizures and painful convulsions. He foams at the mouth, and it's clear that unless something is done, the boy will die. If the boy had lived today, medical science would have pronounced him "epileptic," and promptly given him anti-seizure medication to control the seizures. *But the boy wouldn't be cured*. His symptoms would be masked by the drugs, but his problem would have remained.

The father, however, had **a biblical worldview**. He knew that in his son's case, it wasn't a germ or a defect of the brain that caused the affliction. His son's problem was spiritual-he was **demonized**. He cried to Jesus, "Teacher, I beg you to look at my son, for he is my only child. A spirit seizes him..." Jesus immediately sized up

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the situation, **commanded** the boy to be brought to **him**, rebuked the demon, and healed the boy.

James Sire writes that "**a worldview** is a set of presuppositions (assumptions which may be **true**, partially true, or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic make-up of our world" (*The Universe Next Door*, p. 17). Any healing action **taken** based on the assumptions of a **scientific** worldview not only would not help the afflicted child of Luke 9, but a **scientific** worldview would not even be able to identify the problem! For modern man, **demons don't exist! Only a biblical worldview** that recognizes the inherently **spiritual** nature of reality (i.e., God is the Creator, **Preserver**, and Sustainer of the universe) has a place for malevolent spirits in its cosmology. Further, only one who has a biblical worldview can minister grace and healing to one **afflicted** by the Enemy. (**I** hasten to add, lest any misunderstand, not **all** sickness or physical affliction is a result of deionization. I am merely pointing out a perspective of our world that is totally absent in the **scientific worldview**.)

Sadly, too many of us betray our acceptance of the scientific **worldview** by our practice, and thereby implicitly communicate to our children, that **although** there is a spiritual **dimension** to life, when we get down to the nitty-gritty of pain, sickness, and suffering, the **spiritual or Godward side of things is of little or no consequence**. As Sire points **out**, this is an inconsistency in our worldview.

Think about it for a moment. Some of the worst pain in our children's lives comes when sickness and illness afflict them. **Yet**, at the time of one of their greatest **felt-needs**, we inadvertently tell them, "The Lord doesn't really deal with these kinds of problems in any big way. Let's go see the Doctor." **Think what this teaches your children**. When the pain **and** suffering of this life really

becomes intense, we fail to drive home the reality of the biblical **worldview** that **all** healing — physical, emotional, psychological, spiritual — **comes** through **the** Cross. We truck them down to the physician's clinic for the perfunctory tests/shot/pills combo.

By no means is that a reflection of the biblical worldview. Our "exclusively germ theory of illness" doesn't cut it when confronted with the demands of God's **Word**. James writes, "Is anyone of you sick? He should call the **elders** of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has **sinned**, he will be forgiven" (James 5:14-15).

When was the last time you did this? Was it the last time you were sick? Who do we run **to first** when we're sick? Physicians. I'm not saying we shouldn't avail ourselves of modern medical science. We should. What I am pointing out is an inconsistency in our practice that reflects an inconsistency in our understanding of the biblical **worldview**. Further, for the purposes of this article, I am pointing out an inconsistency that inhibits our communicating a biblical **worldview** to our children in perhaps the most important area of all: the underlying spirituality of the biblical worldview.

I have used sickness and healing as illustrative of this inconsistency. I could have used any number of other examples from the Bible. For instance, in Acts 2 we see 3,000 people converted in one day. Later in Acts 4, 5,000 **men** (not counting women and **children**) were converted in a single day. Now, I don't know about you, but that stretches my worldview. On a couple of occasions I've seen 20-30 people converted in a day, but never over 5,000!

What I'm getting at in this article is an inconsistency in many of our worldviews. As believers we don't fully appreciate the personal power and work of God in our lives and in our world. As **Christian** parents, therefore, we fail to communicate the absolutely vital and irreplaceable part the Lord personally plays in our children's daily lives.

The Biblical worldview is a worldview alive with the presence of God. When was the last time you and your family knew you were in the presence of God, and you could say with Jacob, "Surely the Lord is in this place"? When was the last time you knelt with your son and prayed for something important in his life, and witnessed God answering the prayer? When was the last time you knelt with your daughter to pray for one of her friends who doesn't know Christ, and subsequently saw **that** friend brought to the Savior? When **was the** last time **you walked out under the stars and talked** to your son and

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The Geneva Review

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Announcing the Availability of GM's All New **Local** Seminar!

Every Parent's Dream: Building Faith, Character & Success into YOUR Child's Life

conducted by
Michael R. Gilstrap, president of Geneva Ministries

Every parent's dream is for his or her child to be successful in this world. But what are the proper expectations for our children? Christian parents want success for their children, but they also realize the danger presented by the enticements and illicit pleasures of the world.

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The *strength* and *uniqueness* of this seminar lies in Mr. Gilstrap's compelling persuasion toward a comprehensive, Christian approach to forming uniquely biblical expectations for our children. He then offers practical suggestions for bringing them to pass.

Every Parent's Dream is for all fathers and mothers who have sensed the breadth of *their* responsibilities and the scope of their *children's* possibilities, yet, who have not been able to work these into a practical value system which may be used on a day to day basis.

Mr. Gilstrap makes the spiritual practical in a convincing way! Within a large biblical framework, he shows that Christian parents can and *must* shape their children after the biblical blueprint. He practically presents to parents their responsibility to teach their children to become faithful *as well as* successful. He explains in detail how parents must communicate those biblical ideas, concepts, and traits of character which will not only help them lead successful lives, but will also sufficiently protect them against succumbing to the pitfalls of the worldly success orientation of modern culture.

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Every Parent's Dream is designed to be an eight hour seminar, suitable for a Friday evening-Saturday schedule. In addition to the seminar sessions, a complete set of tapes and copies of transparencies and other resource material will be made available. The seminar sessions break down as follows:

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- importance of Self-sacrificial love

Session Two: **The Call Within a Call**

- importance of Godly Purpose and Direction

Session Three: **'Here There Be Dragons'**

- The Vial Significance of the Parent's Task

Session Four: **A Special Pair of Glasses**

- Importance of communicating a Christian worldview

Session Five: **Sowing and Reaping**

- Communicating importance of a life of service

Session Six: **A Three-fold Cord**

- Communicating importance of relationships

Session Seven: **Money and Wealth**

- Communicating place of wealth and ways to handle money

Session Eight: **A Vision for the Future**

- Communicating importance of future orientation

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Our desire is to get the message out — our goal is to minister to families and Churches the gospel of the Kingdom.

Please contact Michael Gilstrap at (21 4) 592-0620 or write him at Geneva Ministries, P.O. Box 131300, Tyler, TX 75713 if you have any questions or to reserve a date for your local seminar.

*A detailed prospectus
is available upon request.*

Particular and Universal Studies In the Kingdom of God

Peter J. Leithart

In the first essay in this **series** on the kingdom, we defined the kingdom as **Christ's** saving rule, which produces asphereof privilege, blessing, **and responsibility**. That rule, however, has both particular and universal aspects. Christ is said to rule over **all things** (Eph. 1:19-22), and He has been given all authority **in** heaven and on **earth** (Mt. 28:18-20). On the other hand, the New Testament usually uses the phrase "kingdom of God" to refer to a sphere of special, saving blessing. In this latter sense, to enter the kingdom is to be **saved**. How **are** we to understand the relationship of these two aspects?

I propose the following solution: the **one mediatorial** reign of Christ maybe seen from two perspectives, or, to put it **differently**, the particular and universal reigns of Christ are "**perspectivally** related." Readers familiar with John M. Frame's work, *The Doctrine of the Knowledge of God*, will recognize that I am **using "perspective"** in the technical sense. Two doctrines are "**perspectivally** related" when each includes or implies the **other**; Frame argues, for example, that the situational perspective in ethics **includes** the normative, **because** the Bible is part of our situation. On the other hand, the Bible takes note of how its norms apply to various situations, so it may be said that the normative includes the situational. Hence, the normative and situational are **perspectivally** related. The rule of Christ over His people is related in this way to His rule over all things.

To show how this works, let's **start first** with Christ's rule over His people: If Christ is finally to bring His **people** to the **heavenly** kingdom, and to accomplish His **historical purposes** for and **in them**, **He must not only rule** over the church, but also rule over all enemies that are arrayed against the church. If His particular **rule** is to be effective, it must also be a universal rule. Thus, the particular reign of Christ implies a universal reign.

Next, let's start with the universal rule: Christ is exalted as "head over **all things for the church**" (Eph. 1:22). In other words, His universal reign has a particular

focus and purpose: the final salvation of the church. The universal reign of Christ implies and includes the particular **reign**. **Putting** all this together, we conclude that **the** two aspects of Christ's rule are "**perspectivally** related."

A proper understanding of the saving, **mediatorial** rule of Christ must recognize that His rule is both universal and particular. If either is ignored or denied, the whole is distorted. Some deny that Christ is **mediatorial** king overall things; His "saving **rule**" is over His church alone. This formulation **was** proposed and widely debated in the last century both in Scottish and American Southern Presbyterian circles. One Southern Presbyterian representative of this view was Thomas E. Peck. In an 1863 article in *The Southern Presbyterian Review*, Peck argued that "the State is an ordinance of God considered as the creator, and, therefore, the moral governor of mankind; while the Church is an ordinance of God considered as the **saviour** and the restorer of mankind,"

Before I critique Peck's view, it is important to address an important issue of **definition**. What does "**mediatorial** reign" mean? **If** it means that Christ **eternally** saves those who are under the reign, then obviously his reign is restricted to the church. By "**mediatorial** reign," I am **referring** to the authority and position that Jesus Christ, the God-Man, received as a reward of His obedience unto death. Whenever a passage refers to Christ's authority or position as "given" or "**received**," or whenever a passage is referring to Jesus Christ in His twofold nature, that passage has the **mediatorial** reign in view. Obviously, Christ never "received" His rights as **Creator**; He has had the rights of Creator from all eternity, by virtue of His divinity. Thus, the **mediatorial** rule of Christ, which I have **identified** with the kingdom, is His rule as **crucified** and risen God-Man.

Now, back to Peck. It is not my intention to discuss the enormous issues of church and state here. The point is this: Peck claims that Christ is **mediatorial** king only over the church. His "saving rule" is only over the church, not over the world or other social institutions. The practical result of this view is that distinctively Christian **truth—the** laws of Scripture—are relevant only to the church. Though he admits that the Bible plays some role in culture and politics, Peck concludes that "**the rule for the State** is the 'light of nature,' or human reason." By tearing apart the one rule of **Christ into** separate components, Peck has made the Bible irrelevant to the Christian's cultural task, and replaced it with human reason. Peck is a rather obscure figure for me to tangle with, but his views are widespread in **evangelicalism** today. Such a view **leaves** Christians with little or

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Southwest Christian Reconstruction Conference Postponed

Due to scheduling **conflicts beyond our control**, the **Southwest Christian Reconstruction Conference**, originally planned for November 3-4, 1988 has been postponed until April or May, 1989. We apologize for this delay. Please look for additional details in upcoming *Geneva Reviews*.

Dinosaurs Studies In Genesis One

James 8. Jordan

And God created the great tannins . . .

(Genesis 1:21)

In the King James Version of the Bible, the word "tannin" is translated whale, **serpent**, dragon, and sea monster. It refers to gigantic, or at least large, **serpent**-like creatures of sea and land. On the **fifth** day, the water tannins were made, and by inference the land tannins were made on the sixth day.

The verb "create" is used for the tannins, as it is for the world in general (Genesis 1:1) and **for man**. While the Hebrew verb "create" sometimes implies creation out of nothing, more strictly it has the meaning of "initiate something new and wondrous." The use of "create" for tannins and for men implies that the tannins were the most wondrous of all the **lower** creation, and are most man-like in that respect.

The tannins are what we today **call** dinosaurs. **They** are virtually nonexistent in the world today, though we probably could classify crocodiles, alligators, and a few other large reptiles as tannins. The huge dinosaurs roamed the earth before the Flood, and since Noah took two of every unclean beast on the Ark, the dinosaurs were **preserved** after the Flood as well.

Job describes two dinosaurs. The behemoth, a land dinosaur, is described in Job 40: 1S-24, and the leviathan, an aquatic dinosaur, and described in **Job** 41. Modern commentators, blind to the thought that these might be dinosaurs, see the passage as giving an hyperbolic description of the hippopotamus and crocodile. This is not a credible interpretation. The animals described in Job 38:39-39:30 are not described in exaggerated or hyperbolic language. **They** are described quite literally. Thus, whatever behemoth and leviathan were, what we find in Job 40 and 41 is a literal description, not an hyperbolic one.

Behemoth might be a hippo, from the description, except that no hippo has a tail like a cedar tree! By no stretch of the imagination, however, can leviathan be a whale or a crocodile. First, he cannot be hunted or **harpooned**, not true of whale or **croc**. Second, he has scales, not true of whale. Third, he breathes fire, true of neither **croc** nor whale, but true of many worldwide traditions concerning dragons (dinosaurs). These things don't exist any more, except maybe in Loch Ness, but they were **still** around in **Job's** day.

According to Genesis 3:1, the serpent was **the** most subtle of the beasts of **the field**. I believe that this is to be associated with the tannins, who were the most glorious

of the animals (Cf. Isaiah 27:1, "Leviathan, **the** twisted serpent.") When Satan used the tannin, dragon, to attack humanity, this was **the "fall"** of the dinosaurs. According to Genesis 3:14-15, the dinosaurs would be exterminated, as a sign of the destruction of Satan. Thus, by New Testament **times**, there were no more dragons menacing ships at sea (though men continued to draw dragons on sea maps for centuries), and no more dinosaurs frightening people on land.

Descriptions of cherubim in the Bible show them as the most glorious of God's angels (**Ezk.** 1). Lucifer, the fallen captain of the cherubim, is called **dragon** in the Bible. In Ezekiel and Revelation the Cherubim are composite creatures, with several heads and faces, and **full** of eyes. In Revelation, the dragon is also a composite creature, filled with blasphemous **names** (17:3). These **correlations** suggest that the tannins were like cherubim in their glory. Since cherubim stood **for** humanity when Adam failed to guard the garden (Gem 3:24), we can see some analogies between tannins, **cherubim**, and men.

The powerful and glorious rulers of wicked kingdoms in the Bible **are described** as dinosaurs, as members of the serpent's rebellious **host**. The Tannin of Egypt is seen in Exodus 7:8-12 and Ezekiel 29:3. Egypt as Leviathan is seen in Psalm 74:13-14. The Leviathan of **all** God's enemies is to be destroyed, according to Isaiah 27:1. Another dinosaur, the **Rahab**, symbolizes Egypt in Salem 89:10 and Isaiah 307,51:9-10.

In and of themselves, of **course**, the dinosaurs were not evil. They were part of God's glorious and wonderful creation. The passages in **Job** show this, as does Psalm 104:26. Nevertheless, as symbols of human evil, they had to be destroyed (Job 9:13; 26:12-13). They are no more.

Dinosaur Resources

available from Geneva Ministries

- [1] **Rocks, Stars, and Dinosaurs** by James B. Jordan (Six tapes, 40 page workbook in deluxe binder). \$29.95.
- [] **The Great Dinosaur Mystery and the Bible** by Paul Taylor (oversize, fullcolor, hardcover). \$10.95.
- [1] **Dinosaurs: Those Terrible Lizards** by Duane Gish (oversize, fullcolor, hardcover). \$5.95.
- [1] **Dinosaur ABC's Activity Book** (children's coloring activity book, paper). \$3.95.

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Restoring the Classical Christian Curriculum



Grammar and Gram- mars - Part One

Gary Hafer

Define an exercise in futility within the academic world. What about **defining grammar** in succinct terms, or am I being redundant?

Is there any subject that is so mangled, mismanaged, and misunderstood as English grammar? I can only speculate, but I would venture to say that there is no subject taught in schools more thoroughly and with more attention to detail than English grammar. It is also, at the same time, the only subject that is taught every year of a student's **first** twelve years of schooling without the student ever having felt that he "mastered **grammar**" in his own writing. Usually, the student-and sometimes (unfortunately) the teacher-concludes that (a) the student was incapable, academically, of doing the work, or (b) **grammar was too academically** complex to be understood, or (c) the teaching methodologies are vague. These are the hindsight diagnoses for the frequent failures.

Most students' experiences with grammatical instruction consist of learning how to diagram sentences and guessing what grammatical rules are in effect. Usually, "learning" how to **write** grammatical sentences consists of two activities that have little (of anything) to do with writing: memorization and mechanics. The goal, supposedly, is for the student to memorize a bewildering set of **rules** that purportedly summarize the structure of language, in order for him to punctuate and "correct" sentences that textbook authors plot. The student, after learning how **to correct** sentences that aren't his own, and ones he will never encounter again in a lifetime (except in textbooks), he is then expected to write Standard Written English essays effortlessly. No wonder it takes twelve years to grammar!

If this weren't enough of a dissonance, consider home school parents and Christian school teachers who have to choose curriculum in this area. Traditional grammarians, who aren't always in agreement, sometimes speak of maintaining their static grammar as if the values of Western civilization hung on the edge of a dangling participle. **On the** other hand, rejection of such a premise

seems to open the door to relativity and academic anarchy, the **breeding** ground for illiteracy.

A quick review of **the** card catalog in your local library will complicate matters even further. Present is a dizzy array of sub-species under the general rubric of grammar: transformational grammar, traditional grammar, grammar and linguistics, **Chomsky** and grammar, **post-Chomsky** and grammar, **grammatology**, **Wittgenstein** and grammar, a grammar of motives, ad **infinium**. The various classifications are as complex as they are numerous.

Of course, it is beyond the scope of this series to consider, let alone evaluate, these grammatical labyrinths; we are concerned exclusively with the pedagogy (teaching) of grammar. That is, how is grammar to be taught in the **Quadrivium** and what methods should we employ? Perhaps we could develop some preliminary ideas about a biblical perspective on grammar. But upon reflection, aren't these categories just as bewildering?

Unfortunately, the answer is yes. But that is all the more reason why we need **to** put forth hypotheses, and argue strengths and rationale based on biblical "blueprints." **Our** culture has been widely removed from a **Christ-centered** curriculum-indeed, Christians have been removed from the academic arena for eras-and so a few simple articles (these included) grappling with this subject will not resolve all the problems and **questions**. Foundation-building is the primary task. But even if we only arrive at better questions and methods of investigation, we are far better than our contemporary secularists who are entrenched in a presupposition of error.

What makes this whole discussion even more intricate and even sensitive-if it weren't enough so already-is the seeming Christian consensus that allies with the traditional grammarians. The notion posited here-that we need a Biblical perspective on **grammar**-suggests that current models are flawed, that Noah Webster's 1828 **Dictionary** is not the **pinnacle**, that **Harvey's Grammars** aren't the standard-bearers.

For it sees this corrective perspective as necessary because traditionalist grammarians face an even greater dilemma in considering how grammar interfaces with Christian values and pedagogy. Clearly, there is no argument that grammar **does** change, even over **relatively** short periods of time. But how can these changes be explained from a Christian perspective when a static, rule-laden grammar is the basic assumption of language? If objective, unchanging rule-laden grammar is the criterion of orthodoxy, how do we explain the changes in **our** language? Can change ever **be** Biblical? And if all change is unauthorized (by whom?), does that mean we must discount **all** modern **Bible translations** *primae facie*?

Some tough questions, but ones worthy of consideration.

Gilstrap, continued from page 2

daughter of the magnificence of the Lord's creative handiwork? When was the last time you witnessed with your children the glorious terror of the thunder and lightning of a storm, and explained to them that all they see is a part of the glory of God? When was the last time you **kneled** beside the grave of a loved one and talked to your child of realities of the coming of Christ and the blessed resurrection of the dead? When was the last time you and your family went to a mission for the poor and homeless to give a cup of cold water and some food in Jesus' name? When was the last time your family visited a retirement home or village to minister to the shut-in and invalid?

What I am getting at is that the only way to communicate the spiritual realities of the biblical worldview is by living out the realities of that **worldview**. We cannot give our children this knowledge from a book or through a Sunday School **class**. When they are sick, we need to teach them that it is God Who heals. Onetime, take them to the elders for anointing **first**, and then to the physician. (Don't fall into the trap of only going to the elders with the **big illnesses**, either. Where do we find that in James?) Alternatively, assemble the whole family together and pray for healing before you go the doctor. When they are in need, by example show them that it is God Who supplies that need. Regardless of the predicament, affliction, or trouble, we **must** teach our children to turn to God — it is His reality that governs our daily **lives**.

When we read Deuteronomy **6:4-8**, too often we overly rationalize this passage. It is not enough simply to teach our children a code or a set of rules. As important as that is, it is not enough. To love the Lord with all our hearts, souls, and minds is more than memorizing a **law-book**. As believers we are privileged to live in the presence of the Almighty and ever-living God, "for in Him we live and move and have our being." Although a difficult task, it is our job as Christian parents to communicate this reality to our children. We must show them, by our examples as well as our teaching, how to live naturally in the presence of the Supernatural.

Leithart, continued from page 4

nothing to say to the world **that the** world could not have discovered on its own.

On the other hand, it is **equally dangerous to define the kingdom** as Christ's universal reign without recognizing the centrality of the church. The church is central both in God's plan of redemption, and in **the implementing** of that plan. If one neglects the **church**, he **falls** into the ultimately idolatrous trap of making politics or education the chief instrument for the extension of Christ's kingdom. In this series I will attempt to sketch the outlines of a church-centered, but culturally relevant understanding of the kingdom of God.

BOOKS

Baby James by Thomas and Jayne Miller. (Harper and Row, 1988). 192 pages. \$14.95 (HB). *Reviewed by Michael R. Gilstrap.*

Many of you may have heard of "Baby James," the **fifteen-month-old** California boy who underwent a successful heart transplant at **Loma Linda Medical Center** in California. Although this was medical history in the making, few know the history behind the history.

That's **where Baby James comes in**. **This** book tells the bittersweet story of Tom and Jayne Miller's heroic struggle for their **adopted** son, Nicholas Lawrence Miller, a.k.a. "Baby James." Unable to **have children**, the Miller's had long sought adoption. When they were informed by a local hospital that a new baby boy was theirs through a private adoption (the birth-mother was giving up the baby), the Miller's joy knew no bounds.

They rushed to the hospital. The Miller's viewed him for the first time through a nursery window. **They** write of that moment, "It was then, during those **first** few minutes that he became irrevocably and forever part of our family . . . Without our even being conscious of it, a boundless, **unalterable** parental love and sense of responsibility sprang into being."

Just nine hours later the Miller's experienced the **first** of many, many moments of heartache and pain — Nicholas was not a well baby. Although Nicholas would not legally be theirs for over a year, the Miller's agonizingly stood by him.. first through meningitis, then heart complications.

Baby James is the touching, triumphant **story** of a Christian **couple's love** for their infant son. It is indeed "a legacy of love and family courage," as the subtitle

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to the anonymous donor from
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suggests. As you read through this book you will **find yourself** alternatively gripping the edge of your chair living through the tenseness of a moment and then finding yourself weeping with joy.

In a day when so many **healthy** infants are consigned to their deaths at the cruel hands of the abortionist, *Baby James* is a **refreshing** and uplifting saga of one Christian family's unwavering commitment to **self-sacrificially** give of themselves out of love for their son. I can no better **summarize** this book than by quoting Nicholas' cardiac surgeon, Dr. Leonard L. Bailey:

This book is a **reminder** in very poignant terms of what it means to love someone, to give all you can and more, to cope with risks as big as life and **death**, and to be much better for having someone touchdown in Your life, if only **for a brief time**. The Millers **exemplify humanity** in its best form. They have enriched my life more than I can say . . .

When the Spirit Comes in Power by John White. (InterVarsity Press, 1988). 251 pages. \$8.95 (pb). *Reviewed by Michael R. Gilstrap.*

Unless you have been in a coma for the last **decade**, it cannot have escaped your notice that Charismatic churches, **and** the Charismatic movement in general **has exploded** with growth. Charismatic and Pentecostal churches in Asia, Africa, South and Central America, and to some extent in North America are experiencing growth rates only comparable to the first century **church**.

John White, best-selling author of such books as *Eros Defiled, The Fight, and Excellence in Leadership*, **examines this** movement in some detail in *When the Spirit Comes in Power*.

As a former missionary and practicing psychiatrist, White brings a **unique perspective** to the subject. Around the world people are experiencing powerful "signs and wonders" (hence the subtitle). Just exactly what are they? Is it mass hypnosis? Demonic deception? Genuine revival?

White not only carefully analyzes modern experiences in the light of Biblical revelation, but he painstakingly compares these experiences to phenomena that took place during past revivals, examining the narratives of **Whitefield**, Wesley, Jonathan Edwards, among others. White highlights differences as well as similarities with these other outpourings of God's Spirit.

White is a careful, evangelical scholar. *When the Spirit Comes in Power* is not of the same genre of books that one ordinarily comes across when dealing with this subject. That makes it an important book for **Charismatics** and **non-Charismatics** alike. For the Charismatic, White brings a sober, at times clinical perspective to the subject of "signs and wonders." This book attempts carefully to weave its way through the minefield of ex-

travagance and excesses that **too** often characterize the charismatic movement.

For the non-Charismatic (like myself). *When the Spirit Comes in Power* **challenges** many cherished presuppositions about the way God works **in** the world. Although I don't know what to do with many of the **experiences** White describes (whether past **or present**), I found White's comments **full** of insight and wisdom. I especially found remarkable **many** of Jonathan **Edwards** comments quoted by White. The Great Awakening must have been an awesome display of the power of God to elicit such comments from a stuffed-shirt like Edwards!

As we near the end of the 20th century, a fresh outpouring of the Spirit of God is the prayer of many of God's saints. I admit I do not understand all that God is doing in the world, but I pray that He continues to enlighten me. *When the Spirit Comes in Power* has certainly been of help.

For readers who wish a practical, restrained **examination** of the "signs and wonders" **being** attested to in parts of the Church today, *When the Spirit Comes in Power* admirably fits the bill.

A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement by D.R. McConnell. (Hendrickson Publishers, 1988). 195 pages, select bibliography. **\$7.95 (pb)**. *Reviewed by Michael R. Gilstrap.*

This book is a devastating analysis of the Faith **Movement**, whose major proponents today are Kenneth Hagin and Kenneth **Copeland**, the well-known Charismatic leaders both of whom have large television ministries reaching worldwide. McConnell, a theology instructor at Oral Roberts University (of all **places!**), carefully critiques what has become popularly known as the "**name-it-and-claim-it**" or "prosperity" gospel.

Although he gives a great deal of historical background, McConnell's most telling criticism proceeds from his biblical analysis of the movement. He points out the major heresies associated with the movement **critiquing** each biblically: (1) its **deistic** view of a God who must dance to man's attempt to manipulate the spiritual laws of the universe; (2) its demonic view of Christ, who had to be "born-again" in **hell**; (3) its gnostic view of revelation which demands a denial of the physical senses; and (4) its metaphysical view of salvation, which deifies man and spiritualizes the atonement.

McConnell also exposes the dangerous **cultic** practices which characterize the faith movement. Among those covered are: positive confession, sensory denial, implicit rejection of medical science, and prosperity.

I found this book very enlightening. **It's** a must **for** pastors or laity seeking reliable information on the faith movement.