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An Investment that Pays Eternal Dividends

Michael R. Gilstrap

*How can a young man keep his way pure?
By living according to your word. I seek you with
all my heart; do not let me stray from your
commands. I have hidden your word in my heart,
that I might not sin against you.*

- Ps. 119:9-11 (NIV)

Introduction

In a very familiar passage, Jesus tolls his disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:2 NIV). The thing that has always struck me about this passage is Jesus' statement regarding the harvest. He says that it's plentiful! The problem is with the workers—not enough of them.

Every time I read this passage, however, I can't help but think that the Lord hasn't talked to most of the pastors who shepherd His flock in the 20th century. The complaint that is most often heard today is, "People just don't want to come to church," or "These folks aren't interested in biblical Christianity like we preach at our Church." But that is not what our Lord said. He said the harvest is there; we just need workers.

That raises two problems. First, it points to the fact that often we Christians are satisfied with much less than God has provided for us. It is certainly true in the area of evangelism. The average church size in the United States is between 75 and 100 members. Apparently, there's not much harvesting going on in most parishes.

It's also true on a personal level within most parishes. Most of us will gladly show up for worship on the Lord's day to hear God's Word preached or taught. Some of us will even go out of our way to attend Bible studies to study the Word with our friends during the week. But studies have shown that very few Christians take enough time to thoroughly read our Bibles, even with the myriad translations available designed just for that purpose. Just ask yourself one question, "When was the last time I read my Bible from cover to cover?" Was

it last year? Two years ago? Never?

Even among those who do read their Bibles regularly, very little effort is devoted to **indepth** study, and even **less** to **indepth application**. There are times when I almost think that I should quit **studying** the Bible—it seems that I already know more than I'm walking in anyway. What I need to concentrate on is bringing my life into conformity to what I already know. I realize that's an **oversimplification**, but it reflects a **frustration** most of us feel. The Lord offers us so much in terms of transforming our lives, but most of us only take **little** sips from the well.

And when we turn the **ratchet** one more notch, we lose even more of the confessing Christian population. Of those who read, study, and even apply the Bible to their personal situations, there are even less of us who go all the way—memorize it. Yet all of us confess that Scripture memory is one of the best ways to transform our lives into the imitation of Christ.

As the Psalmist teaches, one way we **learn** to be like Christ—to be holy as He is holy—is by memorizing the

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Word of God — by taking the Word down into the very center of our being so that it transforms us into those who keep their way pure.. live according to His Word... and seek Him with all our hearts. Most of us don't avail ourselves of this **gracious resource**, and hence, our lives fail to measure up to **all** the Lord promises us.

The second problem Jesus' statement on the harvest **raises** has to do with the limitations most of us place on the command to ask **God to** send forth workers into His **harvest**. We almost always interpret this statement in the present tense. That is, the passage is read at a missions banquet or an evangelistic workers recruitment meeting, and the application is totally to the present, or at **best**, to the immediate future. "We need more workers trained for our evangelism program, so ask God to give us more." Or, "We have the **funds** to open two new mission stations, if we only had the missionaries."

Please don't misunderstand me, this application is accurate. We do need more trained witnesses and missionaries today, but as one who believes in the inexorable progress of the gospel in history, we will also need them tomorrow. Limiting our petition and vision for laborers for the harvest field of the world to the present or **immediate future** is to **truncate** our **effectiveness**.

Which brings me **to** the subject of this essay. The laborers of tomorrow are the children of today. In any of our parishes, children don't make up 100% of the membership, but they do makeup 100% **of the future**. **If our** horizon does not include the equipping of our children, then we are grossly negligent as Christian parents in exercising our responsibility under God. So, to bring both of these strands of thought together, I believe all Christian parents should give serious consideration to incalculable benefits of regular Scripture memorization for their children. It will assuredly be an investment that will pay eternal dividends.



The Geneva Review

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Change from the Inside Out

Last issue we discussed the need to include in **the** training of our children the perspective of the spiritual or supernatural ("Living in the Presence of the Supernatural", **The Geneva Review**, Sept. 1988). One excellent way of accomplishing this is through Scripture memory.

Holiness or uncleanness arise from within. Jesus told the disciples, "What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'" (Mark **7:20-23** NIV). We have already seen that one way to combat inward regurgitation of filth is by ingesting the Word of God into our hearts (Ps. 119:11). Paul commands the **Colossians** to allow the peace of Christ to rule in their hearts. How? By letting "the Word of Christ dwell in you richly" (**Col. 3:15ff.**).

As Christian parents, we are enjoined to "train a child in the way he should go." Part of that training should include some type of **consistent**, regular, **Scripture memory** program. The model for change in **the Bible** is always from the inside to the outside. Paul tells the Romans that they are to be transformed by the renewing of their minds (Rom. **12:2**), and **certainly** one of the tools the Holy Spirit uses to accomplish it is the Word of God hidden **in our hearts**. **If there is** no Word there, though, He can't use **it**.

The Perfect Time

Childhood, particularly the elementary **school** years, is the perfect time to begin a Scripture **memory** program as well. One writer called it "the golden age of memory." I know this to **be** the case from personal experience.

For each of the last three years, in the 3rd Grade-5th Grade Sunday School class I teach, we have had a **Bible Memory** contest. I needn't go into all **the** details, but suffice it to say the action is fast and furious. Last year the children memorized during a nine month period the equivalent of First, Second, and Third John! I didn't allow them to do it **the** easy way either. To prove the work had been memorized, the students were required to write **the** assignments at the opening of class. Occasionally they would be required to write four to six verses at a time — word perfect — and most of the **class** did it! During the contest, points were awarded for passages memorized, and **the** top four finishers were awarded very nice trophies for their accomplishments. The first place **winners** trophy was three feet high!

And you know what? The kids **loved** every minute of

it. We haven't started **our** contest yet this year, but last Sunday when I walked into class, I was greeted by the question, "Aren't we going to do any Scripture memory this year? **When're** we **gonna** start the contest?"

During the elementary years, children have much more tender consciences than after adolescence sets in. As a rule, they are more responsive to the God's Word at **this** age. As they mature, however, the picture changes. When a child moves into adolescence, he begins to become more independent and less pliable. But it's during adolescence that he begins to define and work out for himself his own moral and spiritual values. Many of the decisions he makes in early adolescence will govern his choices during the often turbulent teen years. It is imperative that we give the Holy Spirit this most valuable tool of the Word to God planted in the hearts of our children so that He will use it to guide and mold them as they make some of life's most **difficult** decisions.

How to Do It

Here are seven guidelines which if you will follow them, you will be well on your way to planting seeds in your children's lives which will bear fruit for many, many years to come.

1. **Make** Scripture memory **a stated** intention in your family. You will only succeed if you are convinced, and you convince your children, that memorizing God's Word is indispensable to living the Christian life successfully. This is a primary motivation for learning, and persevering in what will at times be a difficult task.

2. Focus exclusively on Scripture memory at set times during the day while at the same making Scripture memory away of life. If you are to be successful, this must be a priority that supersedes **all** other priorities at set times. The parent/child interface during the **actual** memorizing of Scripture must be comprehensive. Other activities must not be allowed to interfere. On the other hand, it is important to teach the children that Scripture memory is a way of life. Talk about passages memorized at other times during the day (meals, walks, driving in **car**, etc.). This really isn't as difficult as it sounds. It doesn't take very much time on a daily basis to review Scripture with your children. What it does require is consistency. If we find time for piano practice, Boy or Girl Scouts, and soccer, shouldn't we **be** able to carve out a few minutes each **day** for memory work?

3. Use imagery with children. My little boy Jackson is a four year old **Jr. Kindergartener**. At his Christian school, He **learns all** his Bible verses through images. At times the **images** are pictures drawn on cards; in other instances, hand and body motions are woven **together** to create for him **a series of movements he uses**

as memory aids. Jackson even learned the **Apostle's** Creed this way.

4. Use mental **associations**. This guideline is one of the greatest strengths of the Navigator Scripture memory programs. The idea is to connect the teaching of **a** passage you are memorizing with another truth you know (e.g., **Faith** and Proverbs **3:5**). When a topic is memorized with a Bible verse, the **mind** more easily retains **it**. The reason, as William James pointed **out**, is that "the more facts a fact is associated within the mind, the better possession of it our **memory** retains."

5. Review. It is very important that once a verse is learned, it be reviewed in the weeks and months **ahead**. By impressing the passage over and over into the child's mind, he will retain it for years to come.

6. **Establish accountability**. As with any activity like this, accountability is **important**. You should establish a specific time period within which the child must learn the verse or versa. This is particularly true the older the child is. Our daughter, **Charissa**, memorizes a great deal of her work on her own with very little interaction from her mother or myself at the learning stage. We discuss **the verses** with her after she learns it, and we review with her, but she **is** able to memorize on her own. It is important for us, therefore, to set a **time-oriented** objective for her to shoot for.

7. Establish **rewards and blessings**. I think this is a very important aspect to any Scripture memory program. Punishment or discipline is often counterproductive in this context, but a reward is **always** very successful. The rewards should include **intermittent**, smaller rewards which may be distributed along the way, but your reward system should include a larger, annual reward bestowed in recognition of the cumulative progress made during the year.

Resources

The **best** resource I have found for beginning a Scripture memory program in the home is a new product developed by the Navigators titled **Well-Versed Kids: Scripture Memory for Kids**. Included in a handy storage box is a "Parent-Teacher Manual," 108 verse cards divided into six main topics (Understanding Salvation, Knowing God, Growing as a Christian, Enjoying God, Christian Character, Great Bible Truths), and a plastic card case for keeping the verses handy during memory sessions.

Well-Versed Kids is really more than a Scripture memory program. **It's** a course on Christian living specifically designed for elementary age children. And if you ***vc** never taught anyone to memorize Scripture **before**, the practical techniques **and** guidelines offered in

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Is Operation Rescue Really Civil Disobedience?

E. Adrian Van Selfden

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Why Rescues?

Those of us in the **prolife** movement have become frustrated in the intervening years since the Roe vs. Wade decision in 1973 legalized convenience abortions. Such frustration is understandable, because it has been a decade and a half and because there is little evidence of any real **progress**. And the pro-abortionists have become very **wealthy**, politically **powerful**, and institutionalized into a **significant** force in American society.

But in the midst of the frustration we all **feel**, it is helpful to remember that however formidable Goliath seemed, and however impenetrable the walls of Jericho seemed, God made a provision. I think the rescue mentality is the **forerunner** of a **significant** change in the conflict we have been waging against the forces of death in this **country**.

I think that the law in the United States will be changed some day, and that convenience abortions will no longer be allowed. However, in the mean time, we should do everything we can to reduce the number of abortions performed. I think that picketing, sidewalk counseling, crisis pregnancy centers, adoptions, lobbying state legislatures and Congress, helping **elect** pro-life officials, preaching, education, and prayer are **all** legitimate ways to deal with this tragedy, and we should continue **all** with vigor. But there has arisen another method which involves physically blocking the door or other entrance to abortion mills so that the abortionist doctor, the abortionist nurse and staff **personnel**, and the woman who is seeking an abortion cannot get inside to perform the act.

What is the Legal Background?

When people block entrances, it causes an abortion **mill** to shutdown, and it usually gives rise to a complaint of misdemeanor criminal trespass. Such complaint sometimes gives rise to an arrest by the police, and

occasionally a trial, conviction, and sentencing. In rare instances the charges are more substantial, such as resisting arrest or assaulting a **police** officer. Rarer still are severe judicial determinations with excessively high fines or long jail sentences.

Naturally, **all** this generates an **enormous** amount of controversy, most of it centered around the concept of rescue (also called **justification** and in a few jurisdictions, necessity). This doctrine **comes** to us through about 900 years of English, and then American common law. In lay terms it means that a trespasser to land can raise the defense that he was on the property for the **purpose** of rescuing a person who was in imminent danger of death or serious injury. That is, a landowner **or** tenant cannot use the law of trespass to prevent a person from coming onto his **land** to save a life. Most rescues in modern society are done by police or Emergency Medical Services, but that does not kill the doctrine as it applies to other people. Most people would not expect that a civilian who entered a burning building to rescue a **fire** victim or a civilian who jumped a fence to rescue a rape victim would be prosecuted for criminal trespass or liable for civil trespass.

Please understand the preceding paragraph is not meant to be a legal treatise. In some places the common law has been **modified** through statutes and cases. Additionally, I am not saying that a judge or jury will not convict despite this theory. In fact, the necessity defense has not fared well in the courts with respect to **abortionaries**. But the legal concept of rescue is crucial to understanding what is going on. In Texas law this area is under the topic of **justification** and referred to as necessity, and it can be found under Chapter 9 of the Penal Code. Also in that chapter is the defense of third persons section which I think is applicable in these cases. There is even a section called protection of health in that same chapter. Legal scholars will want to read an excellent article in Volume 32, St. Louis University Law Journal, page 523.

This whole area also creates strong emotions in people, especially people in the Christian community. We are the most law-abiding, least **confrontational** group in society. When **people** get arrested, we like most Americans, think that they must have broken the law and are guilty. As a group, we are strong law and order supporters. Therefore, the idea of potential arrest and being in jail is just plain scary.

These emotions are not unique to individuals. **Christian** leaders experience them as well. Some of the large, institutional right-to-life **newsletters** groups have blocked out all news of the **rescue** movement from their newsletters **and** other communications with their constituents. Some nationally known pastors have **condemned** the **rescues** as being an improper **exercise** of

civil disobedience. In my **opinion**, their analysis is **incorrect**, because they begin with the wrong premise, that this is civil disobedience. Most of us saw or experienced the tumult of the civil rights protests and the anti-war protests. Both of these movements encouraged people to trespass, but neither had an affirmative defense grounded in common law or statutes. That makes the rescue operations, as they are presently conducted, qualitatively different and distinguishable from our prior experience. There is a legitimate legal theory that a person who does an act, which under normal circumstances would be unlawful, but who has a legitimate **affirmative** defense, has not broken the law. Therefore, rescuers are not engaging in civil disobedience. I know that all this is highly technical, but it is critical to an understanding of the situation. I normally try to avoid such complexity in a newsletter, but **I** have been a practicing attorney in Texas for 10 years, and I guess it is inevitable that it would show through sometimes. My conclusion is that this is not civil disobedience, and to analyze it in such **terms** is not **fully correct**.

Potential Pitfalls in the Rescue Movement

Some people **involved** in the rescue movement are thinking in terms of publicity, tying up the criminal justice system, and martyrdom. My opinion is that they should be focusing instead on shutting down the **abortion** mills for a few hours at a time so that some babies are saved between now and when we can get the **laws** changed.

Unfortunately there seems to be arising out of the rescue movement a spirit of pride in being arrested and put **in jail**, similar to **the red badge of** courage of wounded soldiers in warfare. In my opinion certain people, particularly Christian leaders who are operating as generals, need to avoid arrest. Additionally, individual churches need to support people who get arrested by taking care of the family, paying the rent, utilities, lost wages, etc.; and anyone without such support from his individual church **should** avoid arrest. Also, I think that risking women in **arrests** in some cases may be necessary, but should be **planned** and approached with utmost caution. Finally, the purpose of the rescues should never be to get arrested, but to shutdown the **abortionaries**. While the risk of arrest **may** sometimes be necessary, it is, and should be, **incidental** to the overall plan.

Let me reiterate that emotions run high with **everybody** on this issue, and Christian **leaders** disagree on strategy, tactics, plans, organizational matters, theology, and legal theories. But despite **all that**, **I** think something very significant is occurring which will affect us all. I also think this movement is worthy of our help and

personal involvement.

Why Atlanta?

Rescue operations have occurred all over the country, increasing significantly in the last 9 months. In Friendswood, Texas several months **ago**, a **rescue** operation shut down an abortion mill there **all** day and resulted in no arrests. There have been about 4,500 arrests nationwide this year with Atlanta only accounting for about 750 of that total.

One rescue group picked Atlanta, Georgia in July to coincide with the Democratic National Convention. Several arrests were made, but somewhere along the way some pro-abortionists with **significant** contacts in the local civil government convinced **the** powers that be to make an example of those who were arrested. **That** hardened the resolve of the rescuers and the thing blew all out of proportion. **The** leaders called for Christians to come to Atlanta from **all** over the country. Dr. **James Dobson**, Pat Robertson, and Marlin Maddox, among others, gave support and national radio and television attention. And lots of people did go to Atlanta. A bus left from the central Texas area to take a group. Of that bus load only five people were arrested, and **all** the people who went had a tremendous experience. What has **happened** is that Atlanta, Georgia has become a wonderful training ground.

The leaders of **the rescue effort** in Atlanta **have** taken a respite for now. They have reduced their scope to one rescue a week there and are using their time mainly to regroup, **reenergize**, and prepare. By the time you read this, another major effort in Atlanta beginning the **first** week of October, and one nationwide the end of October **will** have taken place. The training and experience gained in Atlanta will be taken back home by the participants. The organizer's expectation is that the participants will go back home and put together a local rescue effort. The plan includes rescues in about 100 major cities on **October** 29th.

What Can We Do?

The body of Christ in this country has had a role in the 25 million or so abortions performed in this country. A small percentage of us have been involved with trying to change **the** laws, sidewalk counseling, crisis pregnancy centers, adoptions, or other activities. But the vast majority of the Christian community has been fairly silent while these **deaths** occur daily in our cities. These abortions have been **made** possible by the implicit permission, the unthinking cooperation. **and** the quiet complicity of us **all**. And the rescue movement is calling

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The Kingdom of God in the Old Testament

Peter J. Leithart

The doctrine of the kingdom of God in the Old Testament is an exceedingly complex subject, and one that I have only begun to explore. Thus, the following is not so much an essay as a series of reflections, an attempt to delimit the borders of the subject rather than to give a precise **definition**.

1. It is possible to view the entire Old Testament as the story of the kingdom of God. This is true, not only in the **Poythressian** sense that every theme can be used as a perspective on the whole, but in the sense that the Old Testament itself presents this as a major theme. On its face, the Old Testament is the story of Israel, which is **called** a "kingdom of priests" (**Ex. 19:6**) and "the kingdom of the **Lord**" (**2 Chron. 9:8; 13:8; 28:5**). Many prophetic passages refer to the future glorious reign of the Lord and of His anointed, while others mourn the **depths** of sin and shame into which the kingdom has fallen. **Many** of the Psalms describe the glories of God's Reign over **all** things, and others describe the reign of the **Davidic** kings.

Nevertheless, the establishment of the **Davidic** kingship over Israel marked a radically new stage in the history of God's kingdom. Before David's ascension to the throne, no individual sat on the "throne of the kingdom of the **Lord**" (cf. **2 Chron. 9:8**). For the first time, a ruler was given the title of "God's Son," and a dynastic succession established. Moreover, the Davidic kings were in some sense **Melchizedekan** priest-kings (cf. Ps. 110): David wore the linen **ephod** as the ark was carried into Jerusalem, planned to build a house for the Lord, and reorganized the **priesthood**; Solomon replaced **Abiathar** the priest with Zadok (**1 Ki. 26-27, 35**), stood before the ark of the covenant (**1 Ki. 3:15**), built the temple, and offered **sacrifices** (**1 Ki. 3:3-4**).

The glory of the reigns of David and Solomon provided the model for the expectations of the prophets. Negatively, the failure of the Davidic kings was the immediate background of the prophetic writings; faced with the failure of Israel's kings, the prophets encouraged the people with their prediction of the coming of a future, more glorious King. They described the coming kingdom as a restoration of the righteous rule of David. **2 Samuel 7** (cf. **1 Chron. 17**) seems to be the seed from which many of these prophetic expectations grew. In short, the reigns of David and Solomon provide particularly vivid "types" of the coming kingdom of the Messiah. In order to understand the biblical theology of the kingdom, we need to pay special attention to the books

of Samuel, Kings, and Chronicles, and the related **prophetic** and poetic literature.

2. We can discern several aspects of the prophetic expectation of the coming kingdom. **First**, the prophets predicted that it would be inaugurated by the Day of the Lord, a day in which the Lord **would** deliver His people and judge the nations who oppose Him (e.g., **Zeph. 3:14-17**). Second, the Lord would establish His **righteous** rule over all the nations (e.g., **Is. 2:1-4**). Superimposed on these prophecies of the **Lord's** deliverance and rule are prophecies that predict the deliverance and rule of the **Messiah**. Micah prophesied of a ruler from Bethlehem who would deliver God's besieged people and become their Shepherd-King (**Mic. 5: 1-4**). The Messiah is said not only to rule over Israel (**Jer. 23:5-6; Ezek. 37:24**), but also over the nations. His just reign would produce peace among the peoples of the earth (**Is. 9:1-7; 11:1-10**; **Ps. 72**). Taking a broader, heavenly viewpoint, Daniel predicts that the exalted "Son of Man" will be given all authority and dominion (**7:13-14**). (Incidentally, this correlation of prophecies about the Lord and the Messiah might be fruitfully explored as an answer to **Anselm's** question, *Cur Deus Homo?* ["Why did God become man?"])

3. Some of the prophecies about the Messiah's rule call Him "David" and refer to His rule in the "land" and over "Israel." From a New Testament perspective, we know that these prophecies refer to Jesus Christ, but Christians have differing opinions about the nature and timing of His ascension to the throne of David. The premillennialist says these prophecies will be **fulfilled** in some **future** age, and accuses the **amillennialist** and postmillennialist of "spiritualizing" them.

A response to this premillennial criticism might take the following **lines**: Solomon is said to have sat on the "throne of the Lord" (**1 Chron. 29:23**), but "literally" he sat on a man-made (though quite impressive) throne. Just as the tabernacle and temple were copies of the true heavenly tabernacle, so Solomon's earthly throne was a copy of the true heavenly throne. It is not spiritualizing to say that the prophecies of the Messiah's rule are fulfilled in His reign from His heavenly throne, anymore than it is spiritualizing to say that the blood of Jesus cleansed a heavenly tabernacle. It is of the essence of the New Covenant that the shadows pass away with the coming of the real. From the perspective of the kingdom, the glorious newness of the New Covenant is that God's Anointed, the Lamb that was slain, sits on His throne at the very right hand of the Father, far above all rule and authority, power and dominion, both now and in the age to **come**.

4. The rule of the **Messiah** includes the rule and

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Cattle and Beasts

Stud/es In Genesis One

James B. Jordan

Then God said, "Let the earth bring forth the animated living creature after its kind: cattle (behemah), and crawler and living thing (beast) of the earth; and it was so."

And God made the living things (beasts) of the earth after its kind, and the cattle after its kind, and every thing that crawls on the ground after its kind; and God saw that it was good. (Genesis 1:24-25)

Land animals were made on the sixth day, along with man. Three kinds of land animals were created. The cattle, or *behemah*, are domestic animals in the sense that they live with man. Not only dogs and cats, but also livestock and work animals are what is really in view. The "living thing of the earth," generally translated "beast of the earth," is the "wild" animal. Third is the land crawler.

There is a great deal of overlap between "cattle" and "beast" as these are used in the Old Testament. Depending on the context, each term may embrace the entire land animal realm. Where a distinction is drawn, however, it is that "cattle" are those animals close to man. This is seen most clearly in the Mosaic revelation. God's judgment against Egypt included both men and cattle, and as a result, God claimed the **firstborn** of both men and cattle (Ex. 12:12, 29; 13:2, 12, 15). The word "beast" never occurs in these contexts. This is also true of Leviticus 27:26-27. The word "beast" is used other places in Exodus and Leviticus, but never in **connection** with the firstborn stipulation.

The **firstborn** of both **clean** and **unclean** cattle belonged to God, both ox **and** ass. The **firstborn** of clean and unclean beasts, however, were not claimed by God, neither deer nor lion. The situation is fairly obvious, then. Those animals that live with man, so that man is present when they give birth, are included in the firstborn law. Those animals that do not live with man, so that man is not present when they give birth, are not included.

As a result of this examination, we can see clearly the distinction between "cattle" and "beast," though we don't know exactly how the Jews classed every animal. Were the firstborn of camels and horses — that is, their **value** (Lev. 27:27) — given to the sanctuary? How about domestic **cats**? The rabbis maintain, on the basis of Deuteronomy 23:18, that the firstborn of dogs had to be killed, since their price might not be given to the **sanctuary** (cp. Lev. 27:27), though this **may** not **have** been the understanding of the ancient Jews. This does indicate

that the firstborn of domestic dogs were **included under the rule**, while the firstborn of wild dogs would not have been. Again, this makes **sense**, in **terms** of the **rule**.

Any animal, **regardless** of species, that lives with men is under the **firstborn rule**, and is regarded as "cattle." Any animal, regardless of species, that lives apart from men is, thus, a "beast." Domestic dogs are "cattle," and wild oxen are "beasts." The Bible speaks of wild asses several places, though the Hebrew uses a separate term for them (e.g., Job 6:5; Ps. 104:11; Hos. 8:9). It is only the domestic ass whose **firstborn** is claimed by God (Ex. 13: 13). Though God created some animals already tame, it is the **eschatological** destiny of all beasts to become cattle under the taming administration of Spiritual men (Is. 65:25).

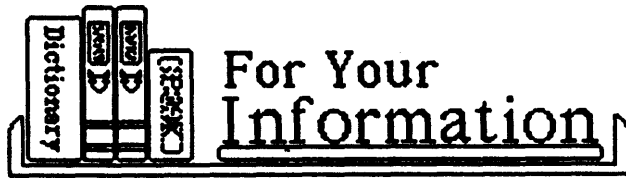
The Jewish commentator Samson Raphael Hirsch makes an interesting observation on the word *behemah*: "By the term *behemah* is understood those animals which normally subjugate themselves to the service of man, which form the *bamah* [high place, throne] for Man's superiority. The idea of *hayah* [living thing; beast], on the other hand, comprises all the others, which normally escape his sovereignty and demonstrate an 'independent life.' So in Gen. 7:14 and 8:1. Nevertheless, the term *hayah* occurs also as the general idea of living creatures, as in Gen. 8:17 & 19 . . . But the term *behemah* also occurs in a wider sense to include the whole animal world as subjugated to Man, as in Gen. 6:7; 7:23; Ex. 9:25." (Hirsch, *Leviticus*, p. 267).

Just as there are three environments, **sky**, **land**, and **sea**, with animals appropriate to each, so there are here set out three environments in the land. The cattle walk in the air and live close to man. The beasts also walk in the air, but do not **live** with man. The crawling things (bugs, lizards, rodents) move in the **dust**, and are unwelcome in human habitations. This three-fold division is found in Leviticus 5:2, "Or if a person touches any unclean thing, whether a carcass of an unclean beast, or the carcass of unclean cattle, or a carcass of unclean swarming things... ."

Gilstrap, continued from page 3

the manual will be an immense help as you seek to plant the seed of the Word of God in your children's hearts.

Well-Versed Kids includes two translations on each card: the New King James Version (Thomas Nelson) and the New International Version (Zondervan). Also **included** at the end of the manual is a reprint of Robert Fosters Seven *Minutes with God: How to Plan a Daily Quiet Time*.



Every Parent's Dream - The response we've received from the notice in the last issue of the *Geneva Review* has been **very** encouraging! I will be delivering the seminar for the **first** time at the Vineyard Christian Fellowship of **Salinas**, California on November 17, 18, & 19! We are extremely excited about this opportunity. I'll also be preaching at the Church the following Sunday. For those of you near the **Salinas** area who would like to attend, call the Church office (408) 422-5321 for more information. Additionally, between 12 and 15 of you wrote or called regarding the possibility of doing the seminar in your area after the **first** of the year.

October(?) Newsletter - Some of you may have noticed that this month's newsletter is dated November. The last issue was September. There is no October newsletter. Because of the tight financial status of the last six to **eight** months, we had fallen behind schedule. Instead of trying to play catch-up, I elected to label this month's **letter "November,"** and the Lord willing, we'll be able to stay on schedule from hereon out.

Dispensationalism Yesterday - My book on **dispensationalism** is not yet complete. I fully intended to have it completed, and by the time you read this, available from the publisher. That has not taken place primarily because of the many **modifications** and changes dispensationalism has undergone the last 3 to 5 years. I have had to do a great deal more research than I anticipated, thus requiring more time. Additionally, I want to be able to interact with a book soon-to-be-released by Dr. Wayne House of Dallas Seminary and Tommy Ice, a Bible Church pastor. The book's title is ***Dominion Theology, Blessing or Curse?*** I have dialogued extensively with Dr. House and others at **Dallas Seminary**, and the book will be much better as a result of the extra time I've taken.

All that is to say, I'm sorry the book is not yet available. For those of you who have a premium, autographed copy on order, I will send it to you as soon as it's available, which will in all probability be just after the first of the year.

Leithart, continued from page 6

dominion of His people. This is most clearly set forth in Daniel 7:22,27 (cf. also Is. 54:3; 50:1-3, 10-14; Mic. 4:11 ff.). Daniel 7:27 states that after the dominion of the one horn is destroyed, "the sovereignty, the dominion, and the greatness of all **the** kingdoms under the whole

heaven will be given to the people of the saints of the Highest One." This situation of **saints** reigning with the Son of Man is **called** "His kingdom"; in other words, the reign of God's people over all things is inextricably bound up with the reign of God's Anointed. One cannot exist without the other. If **the kingdom has** come, then the saints are reigned now (cf. Eph. 2:6); if the kingdom is a future reality, the saints should be looking forward to their ascension with Christ at some **future** time. In a later essay, we will reflect in more **detail** on the nature and timing of the reign of the saints. For the time **being**, my contention is this: the doctrine of the kingdom of God includes the "reign of the saints."

Van Seldén, continued from page 5

us to repentance.

With the rise of the rescue **movement**, we are seeing an historic shift in thinking. In many ways, those who call themselves "pro-life" are being called to take a bold **step in defense** of the children that are so dear to God. For some people, the time has come to put their convenience on the line. For years we have been saying that abortion is murder. Now, **in** Atlanta, Georgia and other places, some people have begun to **act** like it is murder, to withdraw consent, refuse to cooperate further, and demand a stop to the killing.

Abortionists operate largely in secret, or at least out of the public eye. Accordingly, during rescue missions, abortions slow to a trickle. Would you walk around a paddy wagon, between police barricades, through the glare of TV cameras, and into a group of singing and praying rescue workers, to kill a child? One man I know, who was **in** Atlanta, **told** me that if you could only see the sight of an **abortuary** surrounded by Christian rescue workers, it's as if God had sent His angels to stop the killings. **And the killing stops.**

This whole area is fraught with peril. We are dealing with both the spiritual and the physical confrontation, and the forces against us are mighty. Please uphold both the **prolife** leadership and the foot soldiers in prayer. Please join me in fervent prayer for the end of the killing.

[Editor's Note: **By the publication** of this article, *The Geneva Review* is not necessarily condoning this battleground to fight abortion. To be quite honest with you, I have mixed feelings and thoughts about the rescues. We are, however, committed to the **annihilation** of abortion and the affirmation of a rigorously pro-life ethic.

The possibility of winning this war and changing the law increases with each passing day. If George Bush is elected, he will have the opportunity of appointing several Supreme Court justices, thereby increasing the likelihood of a solidly pro-life court. - MRG]