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FUNDAMENTALIST JOURNAL

March 1984 \$1.95

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Jerry Falwell
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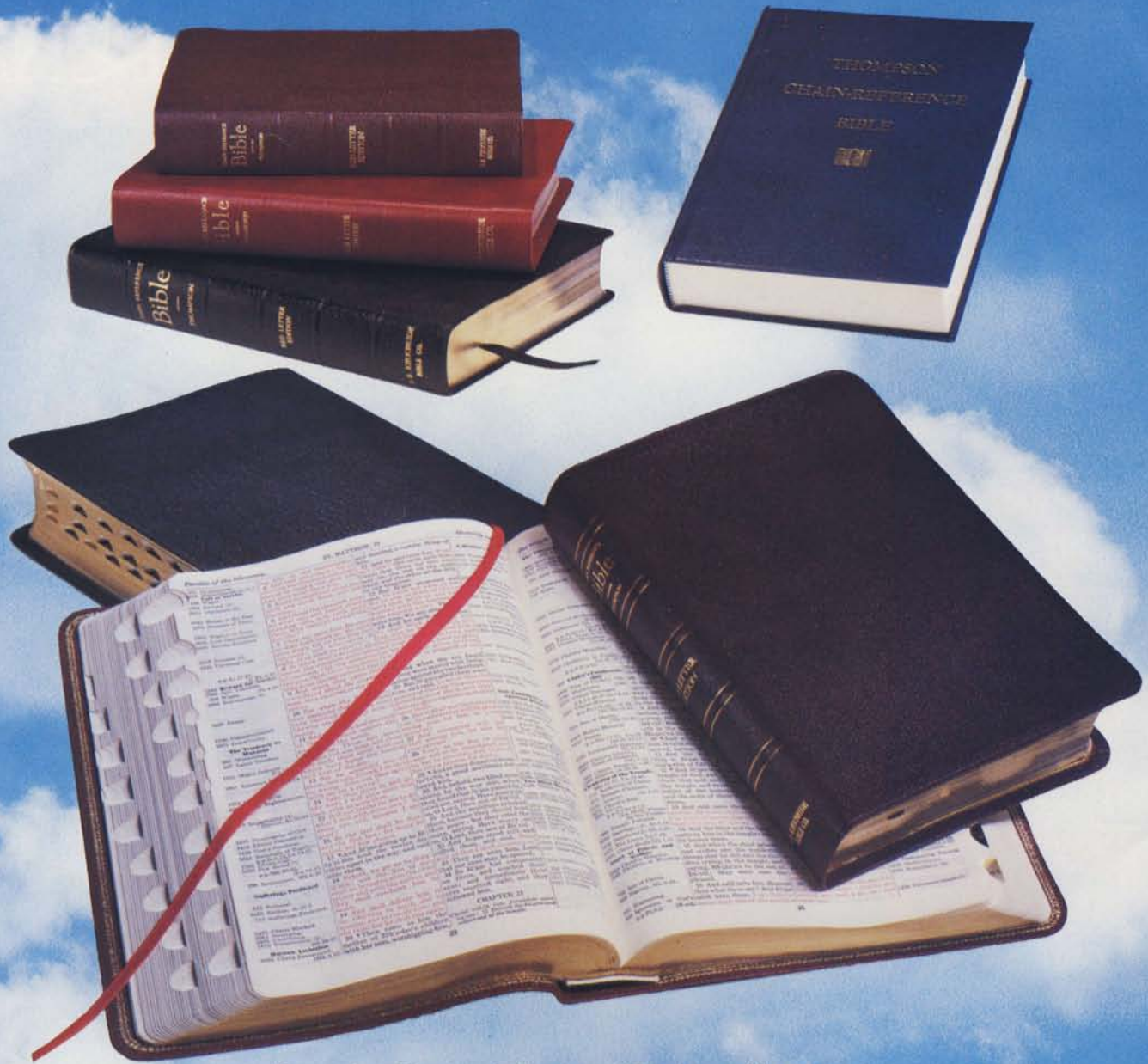
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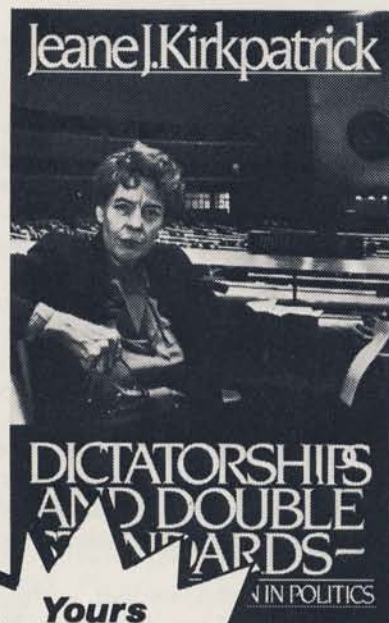
★ How the liberals consistently help Marxists get power in the Third World. The media's role. ★ Disaster, thy name is Jimmy. A comprehensive review of the wreck Carter left. ★ The difference between Communists and autocrats. Why the U.S. can properly help the latter, but not the former. ★ The Soviets in Cuba: dug in far deeper than most realize. ★ The *real* problem in El Salvador (knee-jerk liberals haven't even scented it). ★ The fatal flaw of every liberal. ★ Is there a silent majority of conservatives? ★ How the McGovern reforms infected the *Republican* Party. ★ What happens when a nation turns its back on tradition. ★ The famous essay that caught President-to-be Reagan's eye.

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Editors' Note

“**A**nd I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed,” God said to Abraham in describing His chosen people and the relationship other nations are to have with them. Since the establishment of the nation of Israel, American public opinion toward the Jewish people has become increasingly supportive. Yet anti-Semitism and conflicts in the Middle East have a significant impact on public sentiment. Jerry Falwell has experienced a deepening concern for the welfare of Israel and Jewish people worldwide. He expressed his commitment to Israel in a new book, *Jerry Falwell and the Jews*, by Merrill Simon, an industrialist and leader in the American Jewish community. In this issue Jerry Falwell Comments consists of excerpts from that book.

In *Fundamentalism Today*, we have looked in the past at the extreme positions on separation from both the Fundamentalist and the Evangelical points of view. Now Ed Dobson writes on true biblical separation—what it is, what it is not, and how to achieve it.

When our children hurt, we hurt for them. In one of our feature articles Dave Adams tells how suffering with his son brought him closer to God and tightened the family's bond.

A well-known Christian counselor, Jay Adams, looks at the variety of modern counseling techniques and explains why there is only one effective way of healing the mind.

How do you react when a brother falls? E.C. Haskell covers that topic, giving the biblical basis for confrontation and restoration in his article “What Happens When a Brother Falls?”

News events continue to shake the issue of separation of church and state. With new requirements for the Social Security Act Amendments of 1983, churches will have to pay a Social Security tax on all nonordained or nonlicensed employees. A tax revolt may be brewing, says Ron Godwin, while Rick Huff calls for a reexamination of the Christian position on Social Security.

Cline E. Hall writes a news commentary on why the Reagan administration should not have sent an ambassador to the Vatican.

On our cover we highlight the need to utilize the biblical office of deacon. Deacons can be domineering opponents or blessed aides. Pastors who misuse deacons or deacons who usurp too much authority are constant sources of church problems. How has tradition redefined the role of deacon? And what is the biblical role of the position? Carl Diemer examines the office of deacon, defining it as a much-needed servant of the church.

Fundamentalist Journal

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Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leadership and statesmanship to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing an open discussion of divergent opinions on relevant issues. The *Fundamentalist Journal* will also reaffirm our history and heritage, as well as point the way to our place in the future.

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You Said It



Shimei's Dust

Pastor Smith had looked forward to his mission trip for many months. Now here he was, stepping on the tarmac of the little airport in the town where the Johnsons served as missionaries. His church had supported them for several years.

He was bedded down in the guest room of the Johnsons' lovely home. The trip from the airport had been pleasant as they rode along in the new carryall car sent as a gift from his church last year. They had taken him to see the little chapel, built with funds raised in the United States. The smallness of its auditorium surprised the pastor; it would barely seat 50 persons. He had Sunday school classes larger than that back home! "The people here must be resistant to the gospel," he thought as he unpacked his suits and hung them in the closet.

Hoping that a dresser drawer had been left for his use, he pulled open the top one, and stared at stacks of handwritten letters. Instantly, he recognized them. They were identical to the ones he received twice monthly and published in the church newsletter. As he picked up one of the bundles, he discovered the letters were dated two months in the future. Another bundle was dated six months ahead. Each one carefully recounted "recent events" in the life of the Johnsons and the growth seen in the chapel in the last two weeks! He quietly slid the drawer closed and said nothing.

Tactful inquiries and much observation during the next seven days helped him see mission fields and missionaries in a new light. Some of the

missionaries in town were burning the candle at both ends, and their work was obviously blessed by the Lord. Others (including the Johnsons) were clearly "at play in the fields of the Lord." Brother Johnson spent several hours a day tinkering and fixing this and that. Sister Johnson was a sharp shopper and would drive the carryall car miles to get the best price on fresh corn. Their children had to be taken to the expensive American School each morning and picked up each afternoon.

They had crammed their lives with "fillers," including hours spent writing letters by hand to their supporters back home. Pastor Smith went home a troubled man. How do churches in America know for sure what is happening when they support work overseas? Must they visit every missionary? Or should better screening and accountability be required by agencies who send them out?

This is a true story.

Shimei

Dear Shimei...

I appreciate your concern for my lack of unsaved friends. It does make it difficult to share Jesus Christ when some will not listen. I have found that when my friends introduce me to their acquaintances, they all but turn themselves inside out seeking a departure. I must have a fatal disease.

However, I do not lack for Christian friends who desire my assistance in their spiritual growth. Nor do I lack for Christian friends who seek and give comfort in times of grief. I do not lack for Christian friends who desire my friendship.

At times, my schedule is as congested as the pastor's. I am serious in managing my time to fulfill the physical, emotional, and spiritual needs of my God-given children. Of great concern to me is my ability to protect, defend, and encourage my husband in his many areas of responsibility.

Sir, my life is filled with God-given responsibilities which I do not hesitate to fulfill. The Lord also knows the desire of my heart to be able to reach those who are lost. If you know a way to remove my fatal disease of being a pastor's wife, without eliminating other God-given responsibilities....

Until then, I will do what God has enabled me to accomplish.

Mrs. Lois I. Gilbert
(Pastor's wife)
Herring Lake Baptist Church
Frankfort, Michigan

Dear Shimei...

You stated that pastors' wives seldom have even one unsaved friend. When I was a drunk and never went to church, I had at least 100 unsaved drunken friends. Statistics will prove anything you wish.

Christ did not go down to the local tavern or restaurant to eat with sinners or drunks. They came to His house where He was already eating with His disciples.

On another occasion Christ was invited to the home of **one** Pharisee. He was obviously interested in the things Christ would say to him and considered Christ a prophet of God.

We must associate with those who are unbelievers in conducting business. We are forbidden to socialize with them where a godly atmosphere does not prevail. We can witness but must not join in their sin.

William Johnson
Reedsburg, Wisconsin

Wrong assumption...

Concerning "Evangelical Tolerance or All Things to All Men" (January 1984), the writers should not have assumed that most Fundamentalists will take a firm stand on issues while most Evangelicals will not—and then attacked

the Evangelicals on those assumptions. The argument should have been for **all** Christians, whether Fundamentalists or Evangelicals, to take firm stands on issues and to stand by God's Word. The editorial made Fundamentalists look "holier than thou."

Carey E. Dvorak
Reisterstown, Maryland

Read it again...

In the January 1984 article "Evangelical Tolerance," the writers reveal, perhaps unwittingly, the problem of the pseudo-Fundamentalism movement they are a part of—one of compromise with New Evangelicals!

"Rev. Fun D. Mentalist" is an appropriate caricature of these authors and other so-called "Fundamentalists" who compromise by yoking up with disobedient brethren in violation of 2 Thessalonians 3:6,14,15. These men and all who follow their reasoning have taken the first step of compromise and are dishonest to retain the term "Fundamentalist." The scriptural response for "Rev. E" in the parable would be for him to encourage "Pastor E. van Gelical" not to go to the local movie theater at all! Read it again! The authors are represented by "Rev. Fun D. Mentalist!"

Charles Britt, Pastor
Thrifftaven Baptist Church
Memphis, Tennessee

I was impressed—until...

"How to Know the Will of God" (December 1983) impressed me greatly, until I came to the closing portion. There the authors say that we must be "sensitive to the Holy Spirit," and they quote Acts 16:6-7, where Paul received specific direction from God concerning a ministry which the Lord would not permit. The writers then contend that Christians today should seek and accept comparable guidance, because we too are in possession of the Holy Spirit.

Present-day believers are not in the same relationship to God that the apostles enjoyed. Those leaders of the church became authors of Scripture—recipients of direct, special revelation inspired by the Holy Spirit. We do not receive revelation now apart from Scripture. The Holy Spirit guides us

through the Word of God, not apart from it. Every pseudo-Christian cult in history has claimed extra-biblical revelation.

In postulating the possibility of direct guidance for decisions not covered by biblical mandates one runs the risk of denigrating the authority of Scripture in favor of some mystical experience which is often called the "leading of the Lord."

James E. McGoldrick
Professor of History
Cedarville College
Cedarville, Ohio

It gets better and better...

Every issue of your publication gets better and better. Your topics are timely and your approach is scriptural, warm, and firmly based on facts.

I am enthusiastic about your willingness to reach out to all Fundamentalists regardless of their denominational label. We Fundamentalists are one in hope, doctrine, and charity. Praise the Lord!

David A. Williams, Editor
The Southern Congregationalist
Arlington, Virginia

Variety and balance...

I appreciate the variety and balance of the articles and special features in your fine magazine. The interview with Norman Geisler in the December issue was especially good—also the article about Charles Haddon Spurgeon and his sermon, "A Christmas Question." I encourage you to remain steadfast in your balanced approach to such issues as separation and legalism. Too many people are running off in unbiblical extremes—such as rampant Liberalism with no meaningful content on the one hand or an extreme legalistic sectarian exclusivism on the other hand. Thank you.

Wayne Cosby, Pastor
The Imnaha Christian Fellowship
Imnaha, Oregon

A brave position...

Thank you for the interview with Norman Geisler (December 1983). His answer to the question, "Is revolution ever justified?" is a brave position.

My namesake ancestor, David Overton, and his son signed the Articles of Association in 1775 and joined the Battle of Long Island with George Washington. I am emotionally in favor of what they did.

In trying to decide whether or not to register our Christian school in New York, I agonized and prayed over Romans 13. There do not appear to be any exceptions to obedience. The closest biblical account of resistance is when Peter and John resisted the Sanhedrin which was an ecclesiastical body.

When we resist and go to jail, let's make sure it's a biblical issue. The government Paul told us to obey was the heathen Roman emperor. Paul died resisting the orders not to preach Christ, but never ordered revolution.

David Overton
Windham, New York

Thanks, Prof...

I enjoyed your first installment of "Ask the Prof." Your answer to losing your salvation was superb. I like simple and to-the-point explanations. If you keep all your answers as easy to understand as this first one, you will have a very popular piece in your magazine.

Articles on religion in the news, or similar subjects are my favorites. Your magazine is a great source of information regarding Christianity in the world.

Elmer L. Gutterman
Clearwater, Florida

We welcome your comments and will include them in our Letters to the Editor section as space permits — subject to condensation at the discretion of the editorial staff.

On God's Chosen People

Among the loudest critics of me and my ministry are those who say I am anti-Semitic. In reality, nothing could be further from the truth.

Merrill Simon, a writer, an industrialist, and a leader in the American Jewish community, recognizing my unsolicited support of the State of Israel, decided that he wanted to explore and examine such misunderstandings. He interviewed me on the issues vital to the American Jewish community and published my responses in his new book *Jerry Falwell and the Jews*, being released this month.

The following are excerpts from that book.

Reverend Jerry Falwell is an Evangelical Fundamentalist Christian minister who accepts the word of the Old and New Testaments literally and who believes, as a matter of faith, that personal salvation can come only through the acceptance of Jesus Christ as the Saviour of mankind. This one fact establishes an insurmountable theological gulf between his thinking and that of all Jews—orthodox, conservative, reform, or atheist. To seek to bridge this gap is to attempt to attain something that is not achievable.

What we can hope for is an understanding of how Jews and Fundamentalist Christians differ, and precisely how these differences affect the way that the two groups relate to each other.

—Merrill Simon

SIMON: What is your view on the "chosenness" of the Jewish people?

FALWELL: Some 40 centuries ago God promised Abraham that he would be the founder of a special nation (Gen. 12:1-3). Over 500 years later God directed Moses to lead a nation, then consisting of 12 tribes, out of Egypt into their special land Canaan (Exod. 1:14). In the days of Joshua, God led Israel into Canaan and established them in the land (Josh. 1-12). Although there were some rough times for Israel under the Judges, under many of the kings, and under foreign rulers, God has never abandoned His people. Moses predicted chastening for disobedience (Deut. 28), which has occurred repeatedly, but the purpose for God's choosing of the Jew has never been revoked. Even during the awful spiritual decline experienced in Isaiah's day, God still said of Israel, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Isa. 43:10). In fact, God repeated that declaration for double emphasis (v.12). God chose the Jewish people to bear His name, to show forth His glory, and to be the channel through whom He would perform His will on this earth.



SIMON: So despite their "chosenness," you don't see the Jews in any way superior to other peoples?

FALWELL: No. In fact that is part of the apostle Paul's great argument in the Book of Romans. All men are equally lost and condemned before God—whether they be Jew or Gentile. Paul asked, "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written [Ps. 14:1,3], There is none righteous, no, not one" (Rom. 3:9-10). Paul went on to say, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12-13).

SIMON: And are the Jews still the chosen people?

FALWELL: Yes, very definitely. Although I believe that at the present time God's vehicle for world evangelism is the church, Israel is yet to play a vital role among the nations. Israel is moving to the front and center of God's prophetic stage. I believe the times of the Gentiles (Luke 21:24) either ended with the Jewish taking of old Jerusalem in 1967, or will end in the not too distant future.

SIMON: Could you define Christianity for us?

FALWELL: The word *Christian* appears but three times in the Bible. The references are Acts 11:26, Acts 26:28, and 1 Peter 4:16. It is interesting to note that in each case the word is associated with suffering and persecution, not suffering imposed upon Jews or pagans by Christians, but to the contrary, persecution imposed upon Christians because of their faith in Christ! Just what is a Christian? In John 3:3 and Acts 16:31 a Christian is defined

as one who has asked Christ to save him from his sins and has experienced the New Birth. Jesus says the New Birth is not optional. When one becomes a newborn Christian by accepting the death, burial, and Resurrection of Christ as the atonement for his sins, he is "born again." The Holy Spirit takes up residence in his body. His sins are forgiven. He receives the promise of eternal life.

This newly converted Christian then becomes a part of the body of Christ—the spiritual family of God. He enters the communion of Christianity, by personal experience. One is not born a Christian. He does not inherit Christianity from his parents. He personally, by choice, receives Christ as his Lord and Saviour.

SIMON: *Don't you feel that the very fact of Judaism as a living faith repudiates Paul's basic teaching that Judaism (the Law) could not thrive without the "new faith"?*

FALWELL: No, I do not. The very existence of a thriving, worldwide, present-day Jewish community can be accounted for solely on the basis of the Old Testament promises of God to preserve Israel forever. But Paul pointed out several weaknesses of the Law also. The Law cannot save a man, but only condemn him (Rom. 8:3-4). Only Christ can give life, not the Law. Otherwise, Christ died in vain (Gal. 2:21), and righteousness should have come through keeping the Law (Gal. 3:21). Unfortunately, no man who has ever attempted to could keep the Law (Gal. 3:10). That is why we Christians believe the vicarious death of Christ was absolutely essential to pay our sin debt in full and satisfy a holy God and Father. And further, this human depravity and weakness is recognized by the imparting of the Holy Spirit at Christian conversion to indwell the believer, thus enabling him to live the Christian life in the power of the divine nature.

SIMON: *Do you acknowledge the part that Christianity has played in the persecution of the Jews down through the centuries?*

FALWELL: With great sorrow and shame I surely do. Hiding under the guise of Christianity, dozens of pagan kings and their mercenary soldiers slaughtered both Jews and Arabs, especially in the Middle East centuries ago.

I feel a responsibility to educate the American people on the importance of supporting Jewish people everywhere.

I think it is also vital to point out that throughout church history, true Christians, like the Jews, have been slaughtered by political and religious pagans, all in the name of the Cross. In fact, it may be said that the two most persecuted groups of people living today under Communist regimes are Jews and Evangelical Christians.

SIMON: *How did anti-Semitism develop and why has it woven itself into the very fabric of today's society, far outside the religious context?*

FALWELL: I believe that anti-Semitism is not the product of Christianity or any other religion for that matter. I believe that anti-Semitism was produced by Satan himself as an antithesis to the God of Heaven who selected and ordained the Jewish people as His own chosen family. The great controversy of the ages has been God versus Satan. The Jewish people represent the sovereignty, the grace, and the love of God. Satan—and I do believe in a personal Devil—hates God and all those who are selected and chosen of God.

The Jewish people represent the sovereignty, the grace, and the love of God.

SIMON: *Do you feel responsible as a servant of the church to oppose anti-Semitism?*

FALWELL: I certainly do. In fact, I am commanded in the New Testament concerning this very thing.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32).

SIMON: *What then is going to help the Jews?*

FALWELL: I believe the only ultimate help for this wicked world comes from Almighty God, the God of the Bible. He alone is the answer to all peoples: Jews, Gentiles, black, white. God had very little trouble helping the Jews in Old Testament times, and I believe He can do just as well today. Jeremiah reminds us of God's promise, "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. 46:28).

But I also believe God uses human beings to carry out His programs on earth. I personally feel a heavy responsibility to educate the American people on the importance of supporting the State of Israel and Jewish people everywhere. I am training thousands of pastors to do the same. At Liberty Baptist College, where I am chancellor, and its schools, we are teaching 6,000 students the importance of this issue and how they can do their part in the future to stamp out anti-Semitism.

SIMON: *Given church doctrine adhered to by some Christians regarding the church replacing the Jews, can you see Jews and Christians living peacefully together?*

FALWELL: As a dispensationalist I do not believe that Christians are to replace the Jews. Even though the church has taken

a prominent place in God's program since the first century A.D., God is not through with the Jew yet—nor will He ever be. I believe God is in the process of regathering the Jew to His promised land in fulfillment of biblical promises (Gen. 12:1-3) and prophecies (Jer. 23:1-8). There is absolutely nothing in the Christian faith, whether one is a covenant theologian or dispensationalist, that would hinder in the least Jews and Christians from living peacefully together. On the contrary, there is much in the Christian faith and Judaism to draw us together.

SIMON: *How would you define the Jewish role in the world today?*

FALWELL: Let me distinguish here between persons and politics—between the individual Jewish role and the role played by the State of Israel. I believe God desires the same basic things for individual Jews as He does for individual Gentiles: to raise their children to know their Creator. God is no respecter of persons. He loves all alike. He desires a personal relationship with every individual. The Bible is God's love letter to His people. And this Bible reveals the way of fellowship and communion with God.



Now concerning the State of Israel, I am convinced that the miracle of statehood in 1948 was providential in every sense of the word. God promised repeatedly in the Old Testament that He would regather the Jewish people unto the Land which He had promised to Abraham—namely, the land of Israel. He has kept His Word. The State of Israel is a constant testimony to the world that the God of Abraham, Isaac, and Jacob is alive and well. It is a reminder to all that God keeps His covenant with His people. The State of Israel, though small in geography and population, remains the focal point in history. All eyes are on Israel. And no earthly power, including the Soviet Union and 100 million Arabs, can prevent the people of Israel from possessing their inheritance.

SIMON: *In what respect does this differ from the Jewish people's role in Bible times?*

FALWELL: In the Old Testament their role was that of witnessing. Today it is that of waiting. But during this present period of waiting God invites individual Jews, as He does individual Gentiles, to come to Christ. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

I believe God is in the process of regathering the Jew to His promised land in fulfillment of biblical promises.

SIMON: *You say that God invites individual Jews to come to Christ. Doesn't that imply that those who do not come to Christ—those who feel perfectly happy being Jewish—are missing something? Isn't this another way of saying: Judaism has its place, but accepting Christ—becoming Christian—is something better?*

FALWELL: There are two questions here. In answer to the first, I would say, yes, I believe that the Jews—or anyone else without Christ—have a missing dimension in their lives. They are missing the joy and peace of having their sins freely forgiven and of knowing they are fully accepted by God. The answer to the second question is again yes. Becoming a real born-again Christian, based on an understanding of the Scriptures—both Old and New Testaments—is the best thing that can possibly happen to anyone.

SIMON: *What is the Second Coming and what does it mean to the Jews? Does it mean the end of Judaism?*

FALWELL: To the traditional Christian, the Second Coming is the return of the Messiah who we believe came approximately 2,000 years ago, born of the Virgin Mary, in the Bethlehem manger. We believe that when the Messiah comes, He will catch away—rapture—the church, and those who have not accepted Messiah will be left behind for a seven-year period called in the Book of Daniel, "the time of Jacob's trouble." We believe that during that seven years of tribulation on earth, during which time the Lord will prepare the earth for the establishment of the millennial reign of the Messiah, God will again appear to the Jewish people in a special way. From the Book of Revelation, chapters 6-19, we perceive that 12,000 Jews from each of the 12 tribes of Israel—144,000 in totality—will again preach the gospel of the kingdom to all the earth.

We believe that God will manifest Himself to the Jewish nation at that time and that according to Romans, chapters 9, 10, and 11, the Book of the Revelation, as well as the Old Testament books of Zechariah and Ezekiel, the Jewish nation will

believe on Messiah and, in the wording of Scripture: "A nation should be saved in a day." Rather than the end of Judaism, we Christians believe that it will be the most dramatic and glorious event ever for the Jew, as well as for the Christian.

SIMON: *Are Israel and America inextricably tied to each other? Do they share a common destiny?*

FALWELL: One could justifiably answer this with a strong yes. That is to say, Israel and the United States share a common sense of what is necessary to protect freedom in this dangerous time. Israel needs and cherishes the support of the American government and a significant number of the American people. Israel looks to the United States for tangible aid and friendship. The United States sees Israel as the only freedom-loving, democratic nation in a sea of totalitarian states. The American government realizes that Israel can provide a vital service in protecting American interests in a crucial world area.

Israel is very much a part of the Free World. Her institutions are democratic in nature and indeed the West took its democratic political direction from the Hebrew Scripture. One might conclude that as long as the United States and Israel remain strong and free with a love of liberty they will remain viable nations. In a real sense, Israel and the United States are fighting on the front lines for democracy and freedom. They are engaged as partners against those nations who would destroy individual liberty and stamp out the biblical values that have so enhanced freedom-loving societies.

The West took its democratic political direction from the Hebrew Scripture.

SIMON: *Does a strong U.S.-Israeli relationship preclude an equally strong U.S.-Arab relationship?*

FALWELL: The United States is interested in world peace and security. Thus, we are most concerned with establishing cordial relations with all nations that manifest a love of freedom. At the same time, we also seek to at least communicate with other nations, even those who are so different in political philosophy and approach. In recent years we have made a strong effort to communicate with the Arab nations and, I must say that, with one or two exceptions, this communication has been a one-way street. If the Arab national interest is similar to ours, then by all means, we should understand their national interests. But they must make an equal effort to understand our interests. Israel is a vital part of our national interest. When the Arab nations digest this fact, instead of trying to wish it away, perhaps the first step in a mutual Arab-American relationship will have been taken.

SIMON: *Do you see a tendency toward support of Israel in the Christian community?*

FALWELL: In the past 20 years, Fundamentalists and Evangelicals, at a very rapid pace, have been "converting" to support for Israel. This has not been a traditional position. It is a position taken today by the majority of Evangelicals and Fundamentalists in this country. Leading pastors and preachers across the nation have begun taking a very courageous stand on what they have always believed theologically but have never been willing to take a stand on practically. With every passing day, the number of supporters of Israel is outdistancing those that oppose Israel in the Evangelical-Christian community. It is my feeling that the best friends Israel has in the world today are among Evangelical and Fundamentalist Christians. I think five years from now that consensus will be virtually unanimous. □

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Fundamentalism Today

by Ed Dobson

DOES THE BIBLE REALLY TEACH SEPARATION?

Great confusion exists today in Conservative circles over the issue of ecclesiastical separation. There are those who argue that any who do not accept their criteria for associational purity are guilty of compromise. Some have gone as far as to raise their own personal preferences to the level of doctrinal absolutes. Their quest for absolute purity has often divided them from other true believers and driven their ministries into total isolation.

On the other hand there are those who, in the interest of absolute unity, have promoted an inclusivism that accepts others for fellowship regardless of their doctrine, practice, or lifestyle. They are quick to argue that ecclesiastical separation is judgmental in nature and violates the unity of the church and the love of Christ for all men. They further contend that separatists deny the individual leading of the Holy Spirit and confuse the unsaved public with their constant internal bickering. Their hesitance to draw any lines of demarcation has left them susceptible to gross doctrinal error.

Goal of Separation

Taking a stand for an issue of separation is one thing, but remembering why that stand has been taken is another matter altogether. The scriptural goal of separation is reconciliation of a wayward or errant brother (Gal. 6:1). Even Paul's severe "deliverance unto Satan" of Hymenaeus and Alexander (1 Tim. 1:18-20) was done in the hope that if they were genuine believers, they would repent. Paul's goal in separation was always reconciliation. In 2 Thessalonians 3:14-15, he instructs believers to have no company (fellowship) with those who disobeyed the teaching in his epistle. "Yet," he continues, "count him not as an enemy, but admonish him as a brother."

Those who refused to respond to church discipline after the second admonition were to be rejected (Titus 3:10). Thus, the biblical balance is clearly stated in regard to the goal of separation. Our first admonition is to confront and restore those who are in error as brothers in Christ. Every attempt at total reconciliation should be considered. However, when those confronted persist in hardened unbelief or disobedience, we are to separate ourselves from them in hope that even the act of separation will bring them to repentance and restoration.

Many of us would do well to ask ourselves if we really want

to see people with whom we disagree restored to fellowship. All too often a "stand" is taken against a brother on an issue and no effort is ever made to reconcile. "Writing off" someone is always easier than restoring him.

Means of Separation

The local church is the only institution in Scripture given the mandate of separation. No school, magazine, or parachurch organization has been given the authority of church discipline and separation. While such organizations ought to reflect a church position on these matters, they have no right to dictate standards of ecclesiastical separation to autonomous local congregations.

In matters of personal offense, Matthew 18:15-17, instructs us to follow three levels of confrontation:

Personal—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (v.15).

Plural—"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (v.16).

Public—"And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (v.17).

Matters of personal offense are to be resolved personally if at all possible. When such is not possible, the final authority for discipline (including excommunication and separation) is the local church itself.

Every passage in the New Testament that deals with the issue of separation does so in light of the context of the local church. The church is the guardian of doctrine (1 Tim. 4:13-16; 2 Tim. 2:24-25) and the only place given in Scripture for dealing with a disobedient elder (1 Tim. 5:17-20), an unrepentant brother (1 Cor. 5:10-11), or idle brothers (2 Thes. 3:1-15). The church is to reject false teachers (2 Tim. 3:1-9; Titus 1:10-16; 2 Peter 2:1-15). The local New Testament church is the ultimate authority in the exercise of separation and discipline.

Biblical Basis for Separation

The Bible clearly opposes false teaching and theological error. Those who argue that *doctrine* is not important to God

have simply never read the Bible. The resurrected Christ said to the church at Pergamos: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:15). If Christ Himself *hates* false doctrine it must be a serious issue! The Word of God continuously reinforces this position on false doctrine.

Old Testament. Throughout the Old Testament, the people of Israel were commanded to be a holy people and a separate nation (Lev. 11:45; 20:22-26). Three New Testament passages (2 Peter 2:15; Jude 11; Rev. 2:14) refer to the false prophecy of Balaam in Numbers 31:16, with glaring condemnation.

Message of Jesus. In dealing with the Samaritan woman at the well (John 4:22), Jesus confronted her wrong theology and rebuked her: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Thus, our Lord was not only concerned with her conduct but also with her theology. Christ continually rebuked the Pharisees for their hypocrisy, legalism, and theological error, even calling them "children of hell" (Matt. 23:15). Concerning the wrong doctrine of the Sadducees, He said, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29).

Writings of the Apostles. Everywhere in the New Testament Epistles there are warnings against false teaching: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17); "If any man preach any other gospel unto you . . . let him be accursed" (Gal. 1:9); "Be ye not unequally yoked together with unbelievers . . . come out from among them, and be ye separate" (2 Cor. 6:14,17). Believers are even warned not to bid the false teacher "God speed" lest we become a partaker in his "evil deeds" (2 John 11). False teachers are referred to as those who "live in error" (2 Peter 2:17-22) and as "raging waves of the sea" and "wandering stars" (Jude 12-13).

Criteria for Separation

One of the most frequently quoted verses on separation is 2 Cor. 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The verb translated "separate" means "to mark off from others by boundaries, to limit, or to separate." It is utilized to describe the separation of the wicked from the righteous

Be careful to establish biblical boundaries not personal bias.

(Matt. 13:49); the separation of the nation at the end of the age (Matt. 25:32); Peter's refusal to eat with the Gentiles (Gal. 2:12); and Paul's separation unto the gospel (Rom 1:1). The root of this compound verb is *horos*, meaning "a limit or boundary." The underlying concept is that separation is predicated upon specific boundaries or limits. When discussing ecclesiastical separation one must be careful to establish the biblical boundaries that govern such a separation and not one's personal bias. The boundaries are clearly identified in Scripture.

Personal Offenses. In Matthew 18:15-17, Jesus explains how to deal with a brother or sister who has sinned against us. The first level of confrontation is private. If unrepentance persists, it is to be followed by confrontation with two or three witnesses, to guarantee that both parties are acting fairly and honestly. If this fails, the matter of ultimate discipline is to be exercised by the church.

Separation without genuine love reduces that doctrine to a pharisaical legalism that divides and destroys the body of Christ.

Doctrinal Disputes. The local church is the repository of doctrinal truth and is to be the sole guardian of that truth. The essential, nonnegotiable, fundamental doctrines of the church are to be held as standards of absolute authority. Thus, each church has the responsibility to settle matters of doctrinal dispute within its own congregation.

Disobedient Elder. First Timothy 5:17-20 refers to dealing with an elder of a local church who has sinned. Because of the unique position of the elders, they are to be treated with respect and honor. No accusation against them is to be entertained unless it is brought by two or three personal witnesses. Public rebuke, if necessary, is to serve as a warning to others that they not fall into the same sin.

Unrepentant Believers. In 1 Corinthians 5 we have an example of unrepentant immorality. While any sin may be repented of, unrepentant sins (fornication, idolatry, drunkenness, etc.) are to result in excommunication ("not to keep company"). Such separation has a twofold design: 1) to keep the church pure, 2) to urge the unrepentant to repentance and reconciliation.

False Teachers. God clearly warns the church to separate from false teaching and doctrinal error (such as denying the deity of Christ or the doctrine of salvation by grace, etc.). False prophets are described as "denying the Lord" (2 Peter 2:1) and those that "serve not our Lord Jesus Christ" (Rom. 16:18). The church is clearly commanded to separate from every teacher who denies the deity of Christ and the gospel of Christ (Rom. 16:17). Any teaching that is contrary to Scripture is not to be tolerated within the church, so that the truth of Scripture is preeminent.

An Appeal

Does the Bible really teach separation? The obvious answer to that question is an emphatic yes! However, the practice of separation should be guided with the advice of Paul to speak the truth in love (Eph. 4:15). To practice the truth of separation without a genuine demonstration of love is to reduce that doctrine to a pharisaical legalism that divides and destroys the body of Christ. To practice love for everyone without the truth of separation is to reduce the doctrinal purity of the church to that which is not even Christian at all. The mandate of Scripture is to practice the truth in love. May God help us do it! □

A Tax Revolt by the Religious Right May Be Brewing

by Ronald S. Godwin

It could not have happened at a worse time for President Reagan—and it never should have happened at all—but it did.

A radical tax change sailed through Congress last year, causing little controversy at the time, perhaps because the bill containing the change represented a bipartisan effort to keep our faltering Social Security system solvent. President Reagan signed the bill into law on April 20 of last year amid congressional sighs of relief that at least a temporary solution had been achieved for a federal system teetering on the brink of bankruptcy.

But lurking within the more than 20 financial and technical changes contained in the Social Security Act Amendments of 1983 was one change of historic, religious, and constitutional significance. The federal government will now, for the first time, be able to tax churches directly. While the tax does not apply to ordained ministers of a church, it does apply to all other employees, including teachers of church-sponsored schools.

Before January 1, 1984, churches could voluntarily join the Social Security system, and more than half of them—usually larger churches—did join. But the new law requires all churches to participate and charges IRS with enforcing the new law, which moved Washington IRS representative Ronald Moore to say recently, "If this new tax is not paid, the IRS will be forced to shut down the church, padlock its doors, and begin collecting church assets."

The stage then is set for confrontation and a possible tax revolt—a Fundamentalist, Protestant, pastor-led revolt! And do not forget that these potential revolters

are the same leaders who helped glue the Reagan campaign coalition together in 1980. To think of these same supporters going to jail, even as their champion, Ronald Reagan, begins his campaign to extend his presidency, boggles the mind.

Political ironies aside, something very wrong has been allowed to happen with the passage of the Social Security Act Amendments of 1983. Never before in this nation's history has the federal government stooped so low as to directly demand tax money from America's churches.

Diversity and pluralism of religion in America should be added to the endangered species list.

Rather, until January 1, 1984, the government generously and paternalistically stayed away from such intrusive and entangling tactics. Suddenly, under pressure to scrape up funds to bail out the bankrupt Social Security system, Congress decided to force that group of churches least able to pay additional taxes to participate. Since some of the larger churches were already making Social Security payments, the additional net returns to the federal treasury demanded by this tax will, at best, be marginal.

Self-indulgent by habit and sickeningly devoid of discipline, our Congress may once again have breached the Constitution and over 200 years of tradition for a few pieces of silver. This shoddy congressional behavior absentmindedly abro-

gated 200 years of delicate balance between state and church.

Does the government actually need to tax its smallest and poorest churches in order to save the Social Security system?

To order all churches to pay Social Security taxes also seems to contradict

Conviction,

Before the Social Security Act Amendments of 1983, churches had the choice of whether to be covered under Social Security. Churches could choose to have their unordained employees under the blanket of Social Security, or they could choose to exempt the organization by filing the appropriate forms. Ordained, licensed, or commissioned ministers who are employees of the church are covered under the Self-Employment Contributions Act and still have the option of filing for individual exemption within the specified time period after ordination or licensure. Those individuals who do not file for exemption should have their Social Security tax collected under the Self-Employment Contributions Act. The Social Security Act Amendments of 1983 eliminated the option churches had in choosing to cover their unordained employees under Social Security.

An uproar has ensued from a number of Fundamentalist churches concerning compliance with the new law. As reported in an article in the *Washington Post*, some preachers, citing religious beliefs as the



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two decades of Supreme Court interpretations aimed at furthering the separation of church and state. But the saddest aspect of this story has to do with the fact that our great nation has always allowed a degree of religious freedom large enough to accommodate the faith and practice of religious minorities—especially religious minorities. However, in recent years, the Internal Revenue Service, certain state departments of education, some state legislatures, and even Congress have revealed a vulgar predilection to humiliate and harass small religious groups. Fundamentalists are one of the minorities that increasingly feel the heavy hand of big government. Thus, some Fundamentalists see this latest congressional act as just one

more arrogant and shameless attempt to prohibit for exercise of religious liberty.

Fundamentalists may be the one group left in America with the will and determination to go to jail for their convictions. If even a few go to jail, President Reagan could be sorely embarrassed during his reelection efforts.

The simple truth is that this law should never have been passed. Unless Congress soon corrects its greatest blunder of 1983, President Reagan may be forced to deal with a tax revolt led by an important part of the religious right during his reelection race. But even more important to our nation's health in the longer view, big government must stop trampling on religious minorities holding

unpopular and controversial beliefs.

The rich diversity and pluralism of religion in America should be added to the endangered species list unless and until Congress, certain state legislatures, and IRS stop needlessly restricting the religious freedoms of God-fearing people whose only crime is to practice their particular orthodoxy!

Americans of every faith should contact their senators and tell them they support Senator Roger Jepsen's Senate Bill 2099 to delay for two years implementation of the Social Security Act Amendments of 1983, as they apply to churches. Senator Jepsen's bill would provide Congress time to repeal this bill responsibly. □

Preference, or Just Stubbornness?

by Rick Huff

basis of their protest, have promised resistance even to the point of being jailed. Pastors could find their churches being penalized and then closed in order to start the collection process of church assets. The question that must be evaluated is whether the protest is one of a biblically based conviction, or a preference, or possibly just resistance to a new law.

The first point to note is that for the pastors and all the ordained and licensed staff of churches, the new law does not apply. Thus, the only individuals being taxed will be the unordained and unlicensed employees. Although no statistic is available, in most churches the number of ordained and licensed employees is predominant.

In reviewing the next two points, it is important to segregate the basis behind the protest issues. Are the protests based on the fact that we in America take for granted or assume we are guaranteed by law that churches should not be directly taxed? If this is the case, then it appears to be a constitutional issue, and not a biblical issue. Nowhere in the Scriptures is the church directly commanded not to pay taxes. Everyone is familiar with the passage concerning Jesus' instructions to "render unto Caesar the things which are Caesar's; and unto God the things that are God's." Now it could very well be argued that tax payments reduce the amount available to do God's work. But

on the other hand, a tax levied on the church for Social Security is simply a cost for providing services to the individuals involved, in which case we would be rendering to the government that which is required.

**God never intended
for the state to be
responsible for the
physical needs of His
saints.**

Or, are the protests based on opposition to public or state insurance? This would be a legitimate biblical stance. God never intended for the state to be responsible for the physical needs of his saints. His instructions throughout the Bible concerning the homeless, widows, and orphans indicate the church should be the primary instrument for taking care of those who are needy. First Timothy 5 clearly details how widows are to be ministered to. Thus, opposition to public insurance could be a valid biblical argu-

ment, but is it? With regard to effective legislation against the act, churches have simply missed the boat in two areas.

First, the church has not ministered to the physical needs of those deserving such. The lines at welfare, unemployment, and social "help" agencies attest to this failure. People in need look not to the church but primarily to the state for help. What better opportunity exists for ministering spiritually to people than when we are meeting their physical needs? Secondly, the church has actively and passively acquiesced in allowing the state to take on this role. If this matter were one of biblical conviction, then individual Christians as well as church staffs and administrations should have been carrying on a formal protest movement, in regard to their own Social Security contributions. This argument becomes weak in light of the fact that approximately 80 percent of the nation's churches voluntarily participated in Social Security before passage of the amendment.

The matter of formal protest against the government is a very serious and important issue. We as Christians are admonished to be good citizens—as long as we are not asked to act contrary to the Lord's directions. Actions concerning the Social Security Act Amendments should be taken in light of all the facts, after determining what God would have us to do. □

The God of the Bible

VS.

the gods of the Evolutionists

The nineteenth century was a period characterized by a passionate search for the origins of anything and everything. Much of the excitement arose from a general expectation that a theory which had been incubating for centuries in certain schools of philosophy might at last provide a key to all mysteries. The theory was labeled variously as “materialistic transformism,” “development,” or “evolution,” with the latter winning prominence.

The Origin of Religion

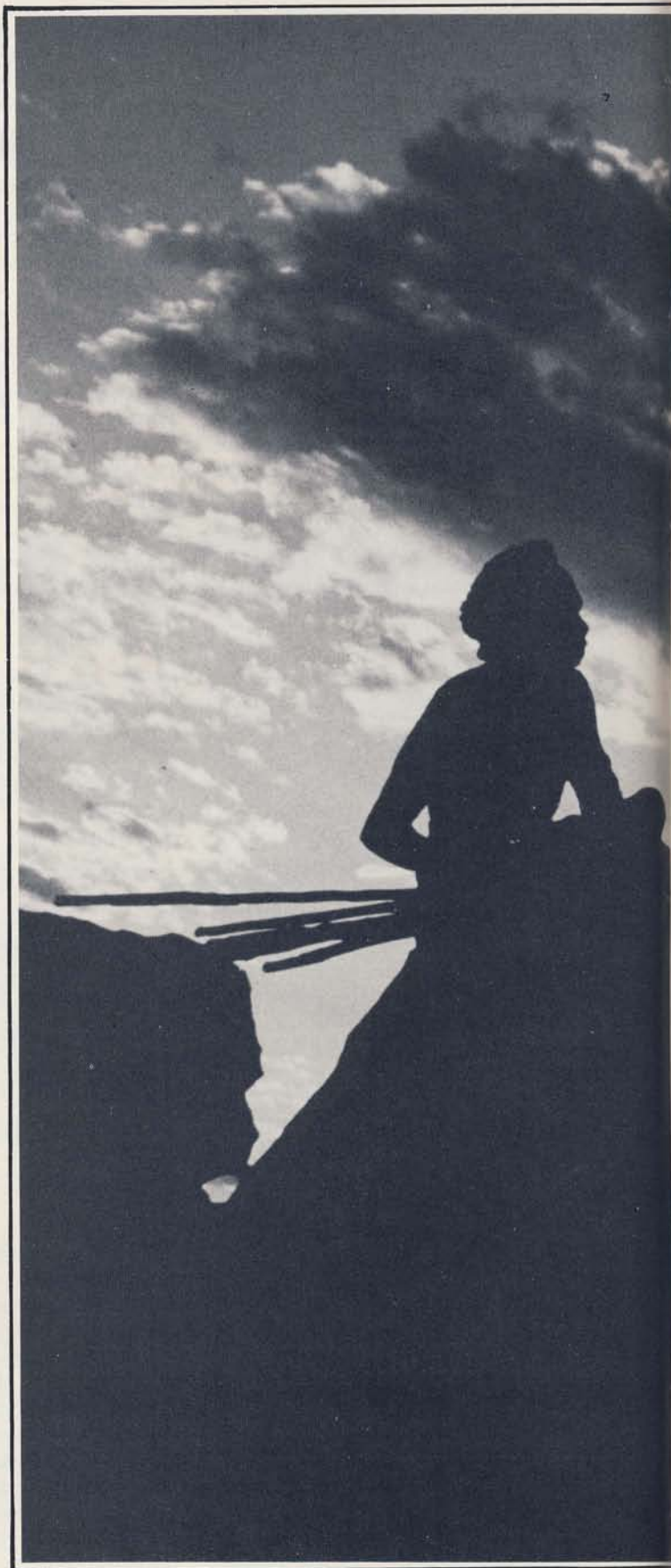
When Charles Darwin applied and extended evolutionary principles to show how diverse biological forms could have emerged from simpler forms, the excitement increased. Other thinkers, working more or less concurrently with Darwin, hoped that principles of evolution would enable them to unlock mysteries of another kind of phenomena—the origins of human society, culture, and religion. How did this particular group of scholars propose to explain the origin of something so complex as religion on an evolutionary model?

First, they dismissed the Bible’s claim that the first religion to appear on earth was a monotheistic faith—a faith which the one true God has confirmed since antiquity with successive revelations. Then lumping all religions in the same crucible, they advanced a bold hypothesis: that the very religions the Bible calls “false” originated first!

For example, an Englishman named Edward B. Tylor theorized that the idea of a human “soul” must have been the natural



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*Eternity
in Their
Hearts*

by Dan Richardson

seed thought from which all other religious concepts evolved. Once primitives got used to thinking of themselves as possessing souls, Tylor continued, it dawned upon them that other entities—animals, trees, rivers, mountains, the sky, and even forces of nature—might be similarly endowed. Thus did spiritism (Tylor called it “animism”) come to birth—the first religion!

Ages later, said Tylor, a new phenomenon emerged in some human societies—stratification of classes! Human aristocracies ruling over peasants suggested aristocracies of “gods” ruling over run-of-the-mill souls and spirits. Thus polytheism, in Tylor’s model, emerged from spiritism—but only where the social phenomenon of stratification of classes prompted it!

The school of Higher Criticism has weakened the faith of millions, and deflected great numbers of unbelievers from taking the Bible seriously.

Still later, some human aristocracies experienced a further metamorphosis: one aristocrat was fortunate enough to be exalted above his peers as a monarch. Once again, theologically precocious minds projected this latest social development over their vision of the supernatural world. Result: one member of the local pantheon of gods began to gain stature above his fellow deities as a budding “supreme god.” Thus monotheism, said Tylor, gradually evolved out of polytheism—but only in areas where the social phenomenon of monarchy suggested it!

At least four notions were implicit in Tylor’s evolutionary model. First, there was no longer anything mysterious about religion; religion’s natural origin and subsequent evolutionary development had now been scientifically explained. Second, since monotheism marked the final stage in religion’s evolution, religion had now reached the end of a dead-end street. Third, further developments in human society were already dictating the next step for people who wanted to stay on the crest of evolution’s wave: abandon religion with its now defunct God, gods, or spirits.

Was it not more sensible, if one must trust in something, simply to trust in the evolutionary process itself? Anything that could “create” spirits, gods, and even a God and then outmode them must be greater than they!

What, then, was the fourth notion implicit in Tylor’s theory? It was the one that would make it possible to test the validity of Tylor’s thesis by field research. If Tylor was correct, primitive societies would be devoid of monotheistic presuppositions, since class stratification and the later concept of a monarchy had not yet developed to prompt the notion of monotheism.

Drawn by the impressive elegance of Tylor’s theory, dozens of notable scholars gave it their initial support. In his *Origin and Growth of Religion*, Wilhelm Schmidt, an Austrian Catholic, lists 39 European and American scholars who endorsed Tylor’s

theory, naming the various books and articles in which their endorsements could be found. Included in the list was Scotsman Andrew Lang, whom Schmidt describes as “Tylor’s favorite pupil.” Early in his career Lang championed Tylor’s theory in its struggle against Max Muller’s competing “Nature-myth” theory. Result: “Muller . . . was forced to compromise.”

Occasionally, even in the heyday of evolutionary theories like Tylor’s, a few voices at least *tried* to call attention to scattered reports that even very primitive tribes acknowledged the existence of a Creator. But scholars paid little or no attention.

Then, in 1898, it happened.

That “favorite pupil” of Tylor’s, Andrew Lang, allowed himself to read a missionary’s report, sent home to supporting churches from a distant field. The missionary said that primitive inhabitants of that distant place already acknowledged the existence of a Creator God even before the missionaries arrived! Schmidt describes Lang’s reaction: “His impression was that the missionary had made a mistake. But the further his studies took him, the more examples of this kind he met with, and at last he came to the conclusion that this fundamental tenet of Tylor’s would not hold water. To this conviction he gave public expression in 1898, in his book *The Making of Religion*. Apart from this, Lang was unweariedly busy and on the watch for new particulars to discover and publish, mistakes and misunderstandings to clear up, attacks to repel.”

However, not until 1922 did the first scientific monograph on the subject appear. It seemed that the possibility of using *any* other aspect of religion as the starting point for the development of religion had to be exhausted before the Sky-God could be considered.

Virtually ostracized by his fellow scholars in Britain and ignored by scholars in mainland Europe, Lang wrote: “Like other martyrs of science, I must expect to be thought importunate, tedious, a fellow of one idea and that idea wrong. To resent this would show great want of humor, and a plentiful lack of knowledge of human nature.”

It was Wilhelm Schmidt, appalled by the lack of recognition given to Lang, who threw himself into one of the most extensive research projects ever undertaken by one man. Schmidt began documenting and compiling evidence for “native monotheism,” evidence that was now beginning to flow in like a tide from all parts of the world. In 1912 (the year of Lang’s death), Schmidt published his mammoth *Ursprung Der Gottesidee (The Origin of the Concept of God)*. Still more data kept pouring in, so he published another volume, and another, and another until, by 1955, he had accumulated more than 4,000 pages of evidence in a total of 12 large volumes!

The entire 13th chapter of Schmidt’s *The Origin and Growth of Religion* is devoted to quotations from dozens of anthropologists, showing that acceptance of Schmidt’s research was virtually universal. The tide had turned! And yet—

Before its downfall, Tylor’s theory had inspired certain scholars to apply his ideas in other fields. One would think that refuting the “mother theory” would cause its “conceptual offspring” in other fields to decline as well. This has not been the case. Some of the conceptual offspring of Tylor’s theory took on a life of their own, so to speak, and managed to distance themselves from their mother. Thus when she was axed, they were spared and persist, however unjustifiably, *to this very day!*

Once again, we are indebted to Wilhelm Schmidt for pointing

out one such insidious connection. It is the connection between Tylor's theory and Liberal theology.

Evolution and Liberal Theology

Schmidt wrote: "A further important conquest for the animistic theory was the field of Old Testament theology. Here the agent was J. Lippert who . . . declared the theory to hold good for the development of the Jewish people and [their] religion. This application of the theory was immediately accepted by two leading theologians of Liberal Protestantism: B. Stade . . . and F. Schwall.

J. Wellhausen went on to develop a famous theory claiming that vestiges of the polytheism which, as required by Tylor's theory, must have preceded the development of biblical monotheism, can still be found in the Old Testament. He claimed that monotheistic priests later tried to expunge earlier statements consistent with polytheism from the Pentateuch, but they overlooked some! The resulting school of Higher Criticism has not only weakened the faith of millions of Christians and undermined the vitality of hundreds of thousands of churches worldwide, but has also deflected great numbers of unbelievers from taking the Bible seriously. Yet to my knowledge no Liberal scholar has ever blown a whistle and said, "Wait! Since we no longer endorse Tylor's theory, why are we still endorsing this orphaned offspring of Tylor's theory?"

Even Conservative theologians have often accorded Wellhausen's Liberal theology an undeserved compliment by attacking it as if it were a conceptually independent structure. Their attacks might have been more effective had they publicly

"Our party program is in its entirety built upon a scientific hence materialistic world-view. . . . Thus our program necessarily contains the propaganda of atheism."

—Lenin

exposed the fact that Wellhausen's theology was based upon a theory that most anthropologists no longer endorse.

Evolution and Nazi Racism

Nineteenth-century theories of biological and cultural evolution strongly implied the probability that one branch of mankind, the European branch, had already outdistanced the rest of mankind in physical and cultural evolution. A writer who dared to develop this implication to its logical conclusions was German philosopher Friedrich Nietzsche (1844-1900).

The views of Nietzsche and of many evolutionists of his time can be illustrated as follows: Picture all human societies as run-

ners in a gigantic cultural "marathon." The goal is to race from the cultural simplicity of the Stone Age toward the ultimate cultural achievement of an ideal society enjoying technological mastery over nature. It follows that if all the runners begin at the same starting line at the same time and run over the same course toward the same finish line, their participation in the "marathon" will make it possible to judge their respective strengths and weaknesses on one scale. And if the societies of any one genetic branch of mankind tend to "lead the pack," so to speak, it will prove that that branch of mankind has achieved a superior physical evolution as well.

The inevitable conclusion was that European man's highly technological societies were the "lead runners"—those averaging five minutes per mile or better. Other societies were like runners averaging six, seven, or eight minutes per mile. Primitive tribes were the slowest of all; they were like marathoners averaging only nine, ten, or eleven minutes per mile.

Nietzsche in particular focused attention upon the lead runner in the marathon. Nietzsche named him the "Superman." "Superman" was an individual qualified—because of his more rapid evolutionary development—to dominate mankind. He must achieve that domination by sheer "will to power." Moral qualities were not required, for the superman was, as Nietzsche put it, "beyond good and evil."

Some three decades after Nietzsche's death, an ambitious German named Adolf Hitler decided that if Europeans were the most highly evolved branch of mankind, he and his fellow Germans were easily the most highly evolved branch of the Europeans, "the superrace."

Hitler accordingly, as head of the superrace, wanted to prove himself "the Superman." The rest of the story remains one of humanity's worst nightmares.

The point is that another application of nineteenth-century evolutionism managed to survive the shake-up caused by the downfall of Tylor's theory. The result was incalculable suffering for mankind. The mere fact that the originators of a theory may later abandon it does not guarantee that leaders in other fields will automatically abandon it also!

Evolution and Communism

Political movements vary drastically in their attitudes toward religion. Some are strongly pro-religious. Others tolerate religion as one of the givens of mankind. Still others exploit religion for political purposes. But Karl Marx, Friedrich Engels, and Vladimir Ilich Lenin, the founding fathers of Communism, adopted a rather more ambitious policy. Communism, they determined, must suppress and even, if possible, annihilate religion from the earth!

Communists may find it expedient to exploit religion now and then for specific political reasons, but even then their ultimate aim is still the annihilation of religion.

Annihilating religion, they have often found, requires the annihilation of religious people. Or the forcible removal of children from religious families.

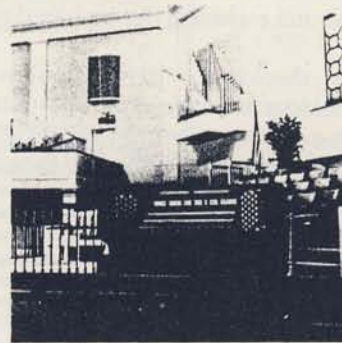
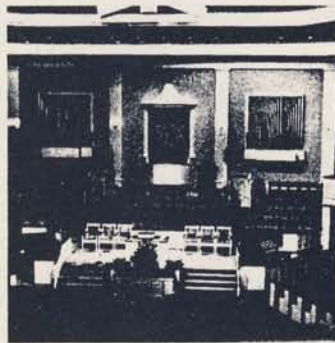
What persuaded the founding fathers of Communism that annihilating religion was both a feasible and a desirable goal? I have never been satisfied with assumptions that it was simply

continued on page 62



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Deacons

and Other Endangered Species

A Look at the Biblical Office of Deacon

by Carl J. Diemer, Jr.

During a recent interview session between a pastoral candidate and the deacons of a local church, the candidate was asked what he thought of deacons. He replied, "Most deacons I have known have not been saved!" Although intended for humor, the response portrayed one side of a far-too-common dissension between pastors and deacons. Because of such dissension, some pastors recommend that a young man starting a church avoid selecting deacons too quickly, lest they undermine the work. Others suggest a minimum of two years before selecting deacons in a new work. Such recommendations reveal an unfortunately low opinion of the biblical office of deacon. On the other hand, there are deacons who feel that a deacon board should "run" the church and "hire" a pastor to fill the pulpit. Although these opposing views may boast long traditions in certain local churches, a careful exposition of the Word of God will not support either of them.

Bible-believing Christians must search the Scriptures for answers concerning what a deacon ought to be and do. Tradition, although fascinating to the historian, has little value for those seeking authority for operating the local church. A look at the biblical office of deacon will clearly delineate the position.

Definition

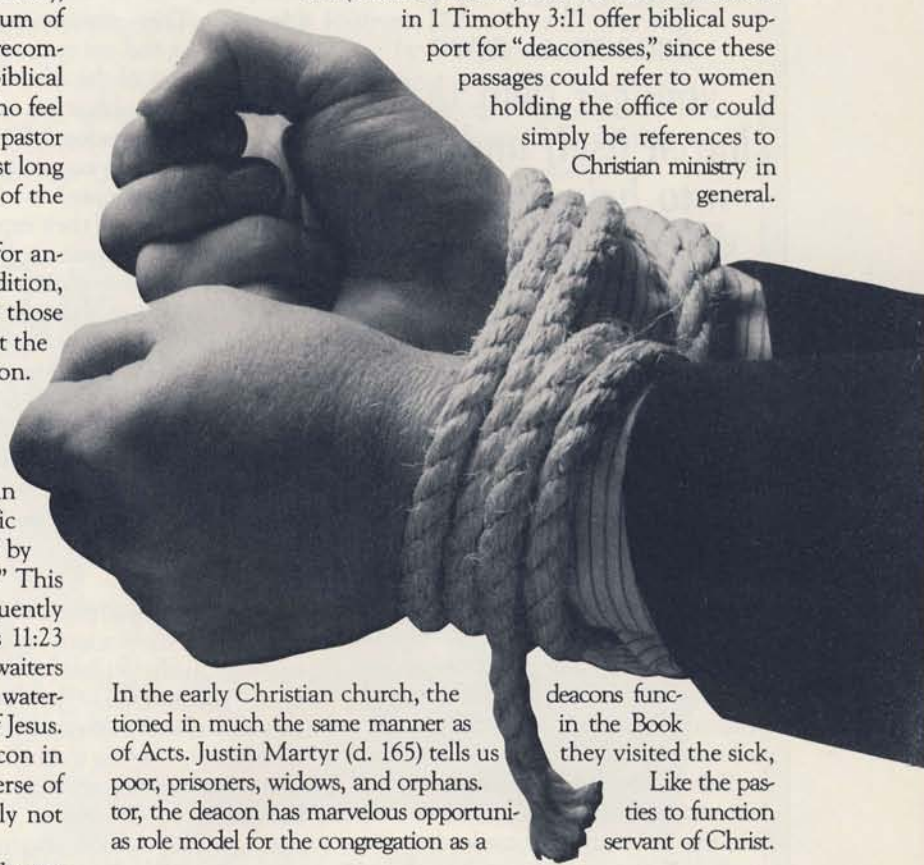
The deacon in the New Testament church has no parallel in the Old Testament. The office is even younger than the church itself and came into being only when a specific need arose. The office is designated in the New Testament by the Greek word *diakonos* which literally means "servant." This word is not used exclusively of deacons, however, but frequently refers to anyone who serves Christ, as in 2 Corinthians 11:23 where it is translated "ministers." It is also used to indicate waiters at a meal, as in John 2:5,9, where the servants brought the water-made-wine to the governor of the feast at the command of Jesus. In neither of these cases is the ecclesiastical office of deacon in view. The same is true of Colossians 1:7,25, the latter verse of which refers to Paul as a minister (*diakonos*), but certainly not as a deacon.

The New Testament (Paul in particular, Rom. 1:1), calls the servant of Christ a "slave" (*doulos*), representing even further submission. Paul did not consider the term *slave* demeaning, but saw the level of his service heightened by his complete submission to the Lord. He drew the contrast as starkly as possible—his service became more meaningful as it became more submissive.

Since *diakonos* may refer to any servant of Christ, what references point specifically to the biblical office of deacon? There are only three places in Scripture where deacons are clearly designated. The first is found in Acts 6:1-7, which passage will be dealt with later under the selection of deacons. The second is 1 Timothy 3:8-13, which will receive serious treatment under

a deacon's manner of life. The third is found in Philippians 1:1, where Paul (calling himself and Timothy "slaves," *douloi*) sends greetings to the "saints . . . bishops and deacons." In this passage Paul indicates a clear distinction in the early church between himself as an apostle, and the saints (church members), bishops (pastors or elders), and deacons.

Bible students are divided as to whether Phoebe in Romans 16:1 (called a *diakonon*) and the wives of deacons in 1 Timothy 3:11 offer biblical support for "deaconesses," since these passages could refer to women holding the office or could simply be references to Christian ministry in general.



In the early Christian church, the deacons functioned in much the same manner as of Acts. Justin Martyr (d. 165) tells us they visited the sick, poor, prisoners, widows, and orphans. Like the pastor, the deacon has marvelous opportunities to function as role model for the congregation as a

deacon functioned in the Book they visited the sick, Like the pastor, the deacon has marvelous opportunities to function as a servant of Christ.

Selection

Some local churches look primarily to 1 Timothy 3:8-13 as a guide for the selection of deacons. There are men in the local church who meet the requirements of this passage of Scripture (i.e., not hypocrites, drunkards, or divorced, etc.), but who are still unqualified to be deacons. This passage is designed to direct the deacons in their lifestyle rather than the church in its selection of qualified men. Much more helpful is Acts 6:1-7, which describes the process used in the selection of the first deacons.

Although some interpreters question whether Acts 6 describes the selection of the first deacons (they are not specifi-

cally called deacons there), several factors should settle the matter rather conclusively. First, if these men chosen were not deacons, then to what office were they appointed? Second, if this is not the selection of the first deacons, then there is no information concerning when deacons were first selected. Finally, derivatives of the word for deacon are used to describe the service of these men, in verse 1 ("ministration"—*diakonai*) and in verse 2 ("serve"—*diakonein*).

Acts 6:1-7 helps to know *when* to select deacons. They should be selected when

The office of a deacon is even younger than the church itself and came into being when a specific need arose.

there is a need for them to solve problems in the local church. Acts 6 also tells *why* deacons should be chosen. A problem had arisen in the Jerusalem church in that Greek-speaking Jewish widows were being neglected. Rather than the apostles leaving their proper tasks of ministering the Word of God and prayer, deacons were selected to take care of this problem. Such difficulties more often occur in churches that reach a large number of people with the gospel, as did the Jerusalem church. Deacons would be essential in such a soulwinning church.

This passage also tells *how* to select deacons. Initiation of the process came from the 12 apostles. These leaders commissioned the church to search out among themselves qualified men, who



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Th.D. from Southwestern Baptist Theological Seminary.

were then ordained by the apostles unto this special ministry.

The most important teaching of this passage concerns *who* should be selected as deacons. The apostles specified three important qualifications for the first deacons. First, they were to be men of "honest report." Although some argue whether this requirement refers to their reputation within or without the church, it must, of course, be both. They must be recognized as trustworthy by both friend and foe.

The second qualification for the first deacons specified that they were to be men "full of the Holy Ghost." Here we see the particularly "spiritual" qualification, which demanded that they be men observably led of the Spirit in their lifestyles. This requirement excluded novices who had yet to understand the responsibilities of the life of faith.

The third qualification was that they be men "full of wisdom." Wisdom is not to be confused with knowledge. Churches are sometimes tempted to elect men to this office because of their expertise in the ways of the world (finances, building construction, administration, etc.). This requires that the candidate possess the wisdom of God for doing the work of the ministry (serving) as a deacon.

What are the results of selecting deacons with these three biblical qualifications? Acts 6:7 says that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly."

Duties

The main "business" of the deacons selected in Acts 6 was to quiet the "murmuring" in the Jerusalem church. They were commissioned to do what was necessary as servants to meet the needs of the murmurers. Keeping a church united and preventing dissension is the special ministry of a godly deacon. To accomplish this task may involve waiting on tables or some other service deemed "menial" in the world's eyes. The deacon must never succumb to the temptation to become a murmurer himself.

Ministering the Lord's Supper to the congregation is a particularly appropriate work of deacons. At no time is the deacon more fulfilled in his biblical role than when he performs this function. As the pastor has many roles to fulfill, but is found at his most essential task when he ministers the Word of God from the

pulpit, so the deacon has many possible tasks, but is found at his best when he serves the Lord's table to the congregation.

Although seven deacons were selected in Acts 6:1-7, only the careers of Stephen and Philip are given special treatment. Opportunities for deacon ministry may also be discovered by a study of the work of these two well-known deacons.

Stephen, the first Christian martyr, gave a powerful witness by life and word and provided the incident that the Holy Spirit used to begin to convict Saul of Tarsus that he was persecuting Jesus. Saul was no simple observer, but kept the coats of those who stoned Stephen. He tells us in Acts 22:20 that he was "consenting to his death." Except for the witness and sacrifice of deacon Stephen, the expansion of the church under the western missionary work of Paul may never have occurred.

Philip, the soulwinning deacon (the only person in the New Testament called an evangelist, Acts 21:8), should be distinguished from the apostle of the same name. Philip's revival work in Samaria was so successful it took two apostles (Peter and John, Acts 8:14) to organize the new believers. Following the leadership of an angel of the Lord, Philip was also responsible for the desert conversion of the treasurer of Queen Candace of Ethiopia. Thus the gospel first went to Samaria and to the continent of Africa through the work of deacon Philip.

In local church practice a misunderstanding of the deacon's role found fre-

The deacons must have the courage to abide by the truth under the most difficult circumstances.

quently is that the deacon is to administer local church affairs, whether as a treasurer, or in a larger degree, as a "board." This concept is not only entirely absent from Scripture, it is clearly contradicted by Hebrews 13:7,17, which speak of the

administrative role of pastor. One biblical term for the pastor, "bishop" (*episcopos*), designates him as the administrative overseer of the church. Although the wise pastor often seeks the advice of Spirit-filled deacons, the Scriptures say nothing of deacon boards administrating churches or directing the work of pastors.

Manner of Life

One can grasp the proper biblical lifestyle of the deacon by carefully considering 1 Timothy 3:8-13. No thorough treatment of this important passage is intended here, but brief comments should be included in any article purporting to deal with deacons. This passage classifies the deacon's manner of life, giving him guidelines as he serves the local church. These verses follow the well-known passage which considers the lifestyle of a pastor or bishop (v.1-7). Bible expositors have taken note of the similarities between the requirements of the two offices.

"Grave" has nothing to do with the length of one's countenance, but the

qualities of honor and honesty. A "double-tongued" person gives conflicting testimony depending on what may be convenient at the time. The deacon must not be double-tongued, but have the courage to abide by the truth under the most difficult circumstances.

The deacon is admonished to be a temperate person, "Not given to much

wine." In our society a wise deacon abstains from even the appearance of evil in the area of alcoholic beverages.

The deacon must not be "greedy of filthy lucre." There is no place in the service of the local church for one who is captured by the temptation to live a life of greed. There is something incongruous about a servant who cannot control his

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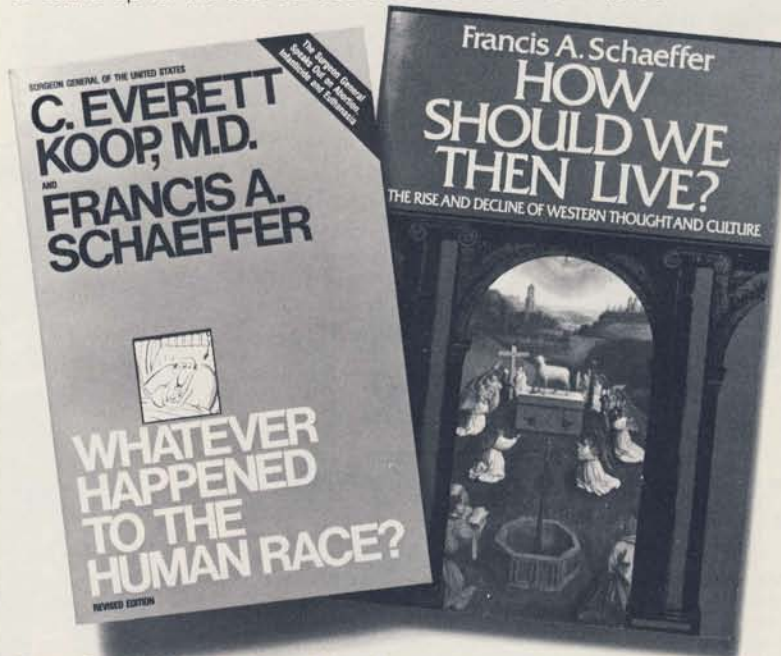
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desire for worldly things.

"Holding the mystery of the faith in a pure conscience" describes the deacon holding correct doctrine from a sincere heart. Although the deacon is a servant, his position is one of respect and honor and his defense of the fundamentals of the faith will greatly encourage others.

The deacon is to be "proved" and

"blameless." His participation in the Christian life should be of sufficient length for it to be clear that his life is devoid of the types of sin characteristic of the world.

"Husband of one wife" does not mean "one wife at a time," for polygamy was not the problem faced by the early church. The prohibition is against a man serving

as a deacon who has not maintained a faithful home. A divorced man should not serve in the biblical office of deacon.

"Ruling their children and their own houses well" requires the deacon to be the leader in his own home. He can hardly serve others if he has not been able to provide spiritual leadership for his own household.

The blessed result of such a manner of life is the reward of a "good degree" (as he stands in the presence of the Lord at the Judgment Seat of Christ) and "great boldness in the faith," which speaks of his ability to communicate the truth of the gospel to unbelievers. There is no small reward awaiting the faithful deacon!

A deacon can bring great dignity to the office he holds through honorable service. No man should use the office as an opportunity to advance himself or to seek vainglory. If esteem or pride are motivating factors toward the position, he should decline the office, regardless of church pressure to accept. Although he is indeed a servant, the deacon holds the special honor of being the servant of the church for which Christ died. □

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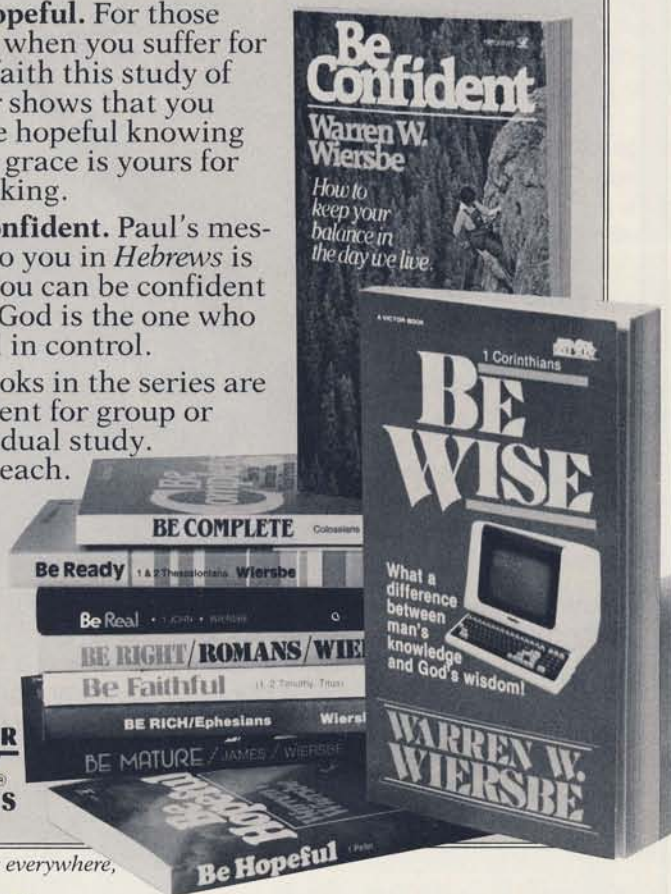
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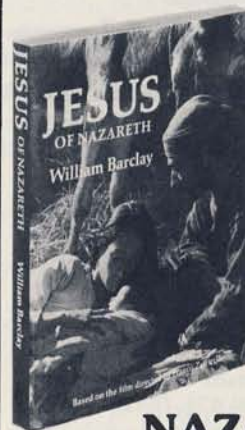
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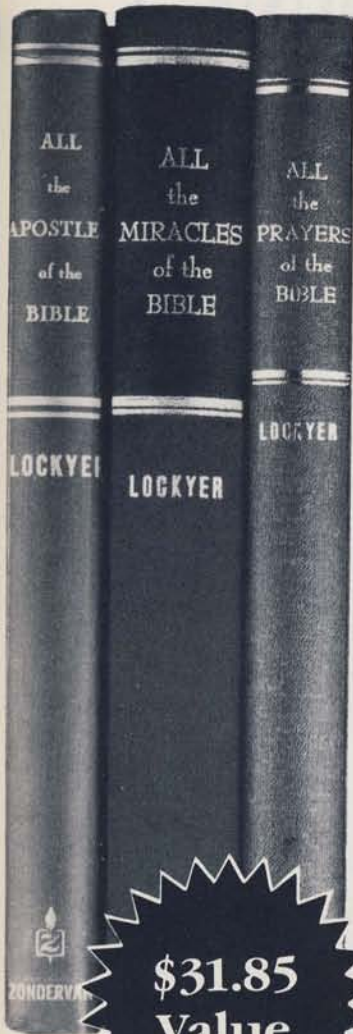
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REACHING and HOLDING

TWENTIETH-CENTURY YOUTH

by Mel Johnson



The world of young people is exciting! Never in history have we met with a more aggressive, more articulate, and more staunchly committed generation. They earn more, spend more, travel more, talk more, and expect more.

They are unbelievable, unashamed, undismayed, listening, learning, and lov-

ing teenagers. They find their society in the home where they fight the battle for independence, in the school where they fight the battle against conformity, in society where they fight for survival, and among their peers where they strive for acceptance. Adults can ignore them, tolerate them, or teach them.

At one of my Family Celebration Seminars, a mother of five boys firmly said, "Don't ever say it is a battle to bring up kids—it's a war!" I replied, "Did you and Dad win or lose the war?" She said, "We won the war. Let me tell you how we did it. We were the generals, the kids were the privates. Our job was not to scold or scald but to teach them to replace us." That is the secret of reaching and

holding twentieth-century youth. There are upwards to 25 million who are classified as teenagers.

It is tough to be a teenager, but even tougher to be a teacher of teenagers. With bowed head and faces red, some have fled. Others have prayed and stayed with knees shaking and hearts breaking, only they end up weeping together instead of reaping together. There are some essential "musts" to be an effective teacher of teenagers.

- *Be Available.* The cardinal rule of any youth worker is to be there when needed. This is particularly true for parents.

- *Expect Excitement.* Youth leaders need to put on shockproof jackets and be



Mel Johnson is chairman of the board of trustees of Northwestern College, St. Paul, Minnesota, and commentator of "Tips for Teens" radio broadcast.

ready for the hair-raising burst and blast of these twentieth-century go-getters. They are victims of the cult of immediacy, unaccustomed to waiting.

• *Tell It Like It Is.* Do not be afraid to speak up. Be ready to tell them when you think they are wrong. This is a leader's right and duty, and the earlier it is done, the easier to reach the class. Speak the way you would want to be spoken to.

They are victims of the cult of immediacy, unaccustomed to waiting.

• *Do Not Argue.* Argument is the exchange of ignorance, while discussion is the exchange of intelligence. Hear teenagers out. Understanding counsel is in order—not steady diets of severe lectures. State convictions with biblical proof and do not waste time straining at secondary issues.

• *Hang Loose—Sit Tight!* Do not give in or give up when the young people complain of being bored and start filling up the back row with a “so what” attitude. The inspiring preaching of the apostle Paul put Eutychus to sleep, resulting in his fall from the window (in the back) and his death. The power of concentration needs emphasis, and some young people use the “boring” line for an excuse.

• *Be a Good Listener.* Be careful of the disease I call “interruptionitis.” Ben Franklin once said, “Two open ears drink dry a thousand tongues.” Listen to their myriad problems which include standards, social life, understanding the Bible, overcoming temptation, ridicule, peer pressure, witnessing, establishing a devotional life, inconsistency of older Christians, unconcern of church members, dating, marriage, and many more.

• *Be Sincere.* Teenagers can spot a fake at 20 paces.

• *Do Not Compare.* They do not always appreciate talk about the “good old days.” However, it never hurts to remind them of the “old paths” in Jeremiah 6:16. They live in a new world and they have little or no concept of what happened

20 years ago, when you “walked to school in the snow, barefoot.”

• *Keep Their Confidence.* Never betray the trust of a teen who has trusted you with his problem or burden.

• *Be Reliable.* Always keep a promise.

• *Be Practical.* Some sanctified common sense, coupled with an answer from the Word of God, is an unbeatable combination.

• *Be an Example.* Teens follow patterns, and they will keep their keen eyes on you.

• *Do Not Forget to Pat Them on the Back.* The young teen years are *doing* and *going* years. Show interest in what is going on. When they do something well, say, “Nice work. I’m proud of you.”

• *Keep Learning.* Young people expect adults to know everything. If they ask a question that we do not know the answer to, we should just say so and assure them that we will get the answer.

• *Keep Order in the Classroom.* Never let a minority run the class. Teenagers have great respect for teachers who have control. A couple of years ago the students of the man chosen as the public schoolteacher of the year by the National Education Association, were asked to name his outstanding qualities. Among answers most frequently given were, “He kept order in the classroom” and “He was willing to re-explain the assignment.”

They earn more, spend more, travel more, talk more, and expect more.

Only 39 percent of American youth receive any religious instruction in the home, church, or school. According to the “Gallup Youth Survey” only three teens out of ten could answer three simple questions drawn from the New Testament. Twenty-nine percent of all teenagers did not know what Easter commemorates. Only one-third of all teens could name the four Gospels. According to the survey, only one teen in ten reads the Bible daily while one-fourth never read the Scriptures.

One of the complaints of teenagers is

that in their church activities, the Bible is not made a “real book” to them. Granted there are some barriers when it comes to teaching the Bible to young people, such as the Bible is an adult book and basic Bible doctrine is often difficult for adults, let alone teenagers. However, there are positive factors like: teens want to know what the Bible says and have a keen ability to grasp the symbolism and the meaning of parables and illustrations. Most importantly, the Spirit of God is present to help them understand. The difficulty of understanding or studying the Bible is not with the Bible but with the way the Bible is presented.

In preparing to successfully teach the Bible to teens, keep four important words in mind.

• *Information.* Know what the Bible says and what it means. Use every tool possible to unlock the passage, outline the book, or explain the prophecy. There is no substitute for thorough preparation.

• *Imagination.* This does not mean adding to the Word or twisting its meaning. Imagination is important because young people think imaginatively.

• *Identification.* Teach not merely Bible facts and truth but make application to the lives and consciences of teenagers.

• *Illumination.* This is the blessing of the Holy Spirit on our lives and lessons as we depend on Him. He will illuminate the Bible and make its pages shine with divine truth.

People are major—the gospel is major—getting the gospel to the people is major—the untouched generation is major. The generation that will soon account for half the nation's population is major.

Youth are searching, and the importance—the immensity and the intensity of their search—puts them near the top of the list of priorities for the church. The teacher and the parents can be the keys that open the door to motivation and dynamic Christian living. □

FUNDAMENTALIST JOURNAL

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What Happens When a Brother

FALLS? FALLS? FALLS? FALLS!

by E.C. Haskell



Too often when a Christian brother falls, we stand aside to watch, listen for the collapse, shake our heads in shock and disbelief, or become uninvolved bystanders as another Christian brother "bites the dust." The cause of a brother's demise may make a great sermon illustration or an exciting addition to our prayer. But what about the biblical teaching of discipline and restoration? We either "shoot our wounded" or leave them to die alone in agony. Like the priest in the parable of the Good Samaritan, we walk by on the other side, never offering assistance. On one hand, we often interpret the willingness to help someone who has fallen as a weakness. On the other hand, when they actually repent and seek to make things right, we do not seem to know what to do.

The Scripture states that men will know we are Christ's disciples if we love one another (John 13:35). Galatians 6:10 states, "Do good unto all men, especially unto them who are of the household of faith."

There are two ways our love is shown to a brother who is thought to have stumbled. The first is discipline; the second is restoration. Scripture tells us how to discipline a brother who has fallen: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

The phrase "if thy brother" speaks of another believer. The connotation of "shall trespass against thee" is not necessarily personal but includes the reputation of the cause of Christ. Each

Christian is responsible for the testimony and reputation of the cause of Christ.

Our responsibility to each other, after first removing the beam in our own eye, (Matt. 7:3-5), is to go to the offender in the spirit of love, rather than condemning him to others first. Gossip and slander must give way to corrective action. We must give him the benefit of any doubt, realizing we too are subject to fall. "Considering thyself, lest thou also be tempted" (Gal. 6:1). Too many times Christians approach a fallen brother in an attitude of self-righteousness, looking down our noses in contempt. Instead, we must humble ourselves, making sure our own lives are clean, as we approach another in the spirit of Christ.

Forgive him, comfort him, confirm your love toward him.

"Tell him his fault" in the spirit of meekness; approach him prayerfully with a clean heart and keep the matter "between thee and him alone." When we violate this we do not have the best interests of our brother at heart, and we go against the Word of God and destroy our basis for restoration.

Many times, we may think a brother has fallen when in fact we have misunderstood his actions. If we give him the benefit of the doubt and discover that the truth is not what we thought, we have salvaged not only a friendship but perhaps a ministry and a testimony. "If he shall hear thee, thou hast gained thy brother."

The scriptural procedure begins with a private confrontation and proceeds to involving two or three witnesses "that every word may be established." This helps to remove the question from rumor or mere personalities, to factual evidence. "If he shall neglect to hear them, tell it unto the church." Remember the ultimate goal is the restoration of the brother. This process also becomes a warning to others in the church.

"If he neglects to hear the church, let him be unto you as an heathen man and a publican." The church should be united

in its appraisal, but the action now becomes an open rebuke "that others also may fear" (1 Tim. 5:20).

But what do we do when the brother repents and wishes to be restored? There are several principles that should be observed. The first move in restoration is always ours. Matthew 5:24 states "First be reconciled to thy brother." Do not wait—a life, a testimony, a ministry may be in jeopardy. No matter how greatly used, servants of God are human. Each faces daily struggles.

Restoration should not be limited to fellowship, but may also include position, service, and usefulness. Abraham in disbelief disobeyed God, yet he was allowed to father God's chosen race. Moses, a murderer, was chosen to lead God's people out of Egypt. Mark, a quitter, was allowed to author the second book of the New Testament. Peter, a blasphemous denier, preached at Pentecost only about a month after the offense—and 3,000 people were saved.

The apostle Paul says in 2 Corinthians 2:7-11, in dealing with a brother who has fallen and repented, "forgive him . . . comfort him . . . confirm your love toward him . . . lest Satan should get the advantage of us."

Christ bears with us in our weakness. He is touched with the feelings of our infirmities. As we walk in His steps, we should maintain the same attitude toward the brother that He exemplifies. This should include a genuine sensitivity to his needs and a loving desire to assist him toward cleansing, forgiveness, and restoration. We are to sympathize with one another under the trials and troubles we face and be ready to afford each other the comfort and assistance that the circumstances require.

Believing the worst about others is so easy. Yet we are reminded in Romans 2:1, that those who are quick to judge others are often guilty themselves and thereby condemn their own sinfulness. We live in an imperfect and fallen world where we all struggle under the effects of the curse of sin. When that curse touches another Christian brother or sister, we have every obligation to rebuke, forgive, and restore him to useful service to Christ, our Master. Let us all remember the apostle Paul's admonition: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). □



E.C. Haskell is director of admissions at Tennessee Temple University, Chattanooga, Tennessee. He holds a D.Hum. from Oklahoma Baptist University, Shawnee, Oklahoma.

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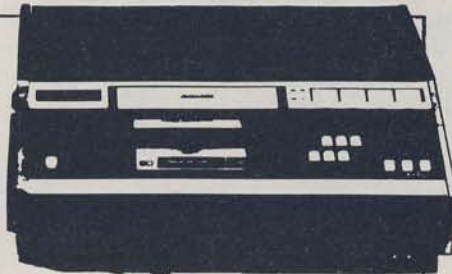
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Face the Facts

by Cal Thomas

Guilt

If you wait long enough, society, culture, and common sense eventually come around to the conservative way of thinking, having exhausted all other options.

That has become true of guilt. You remember guilt, don't you? Guilt is what all the psychologists and psychiatrists tell us we should have, after we've done or said or thought things we really shouldn't have done, said, or thought.

Now, in a story carried by the *New York Times* news service, we learn that guilt—long blamed by comedians and therapists for countless cases of emotional misery and psychological crippling—is being increasingly viewed as a valuable and uniquely human feeling, essential to social order, moral behavior, and, ultimately, the survival of the species.

Willard Gaylin, a New York psychotherapist, says guilt is the sense of anguish that we have fallen short of our own standards and is the guardian of our goodness. It is necessary, says he, to the development of conscience in children and to the avoidance of antisocial behavior.

I would go a step further and say guilt is the result of failure to live up to God's standards, not our own. If it is only our own set of standards, we have nothing to really feel guilty about. We

can simply shift the standards until we arrive at a level we can live up to, and feel more comfortable about our behavior.

As gratifying as the conclusions are about guilt and its positive role in our lives, most of the secular psychologists and psychiatrists miss a very important point. Guilt should be used to bring a person to repentance, or a turning away from behavior that causes one to feel guilty. Indeed, if guilt is not used as a restorative, it has little use at all, and attempts might as well be made to eliminate it from our lives—if that were possible, which it is not.

Look at the newsstand in your local grocery or drugstore. Many contemporary men's and women's magazines advocate loose living and divorce—how to have affairs and one-night stands with poise. Every now and then, there's an article telling people how to deal with guilt. Obviously, if one takes the advice of these magazines seriously, one will be gripped by guilt feelings, and—try as they might—these magazines are unable to make guilt go away.

It's nice to know that the experts now think it's OK to feel guilty. It would be nice if they awakened to the fact that there's a reason for guilt, and really only one way to get rid of it: repentance.



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904-272-1215

Feb. 5 A.M.
Clay Baptist
Orange Park, Fl.
Pastor Tom Neal
904-272-1215

Feb. 8
Bible Baptist
Kissimmee, Fl.
Dr. Ed Carney
305-847-4087

Feb. 9
Thomasville, Ga.
Pastor Joe Bryant
Pastor Bruce Smith Hosts
912-226-0358

Feb. 10
City Auditorium
Valdosta, Ga.
Pastor Carrol Joye
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Feb. 12
Calvary Baptist
Lakeland, Fl.
Dr. J.B. Buffington
813-683-6781

Feb. 13
Tampa - Lakeland Rally
Dr. J.B. Buffington, Host
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Feb. 18
Long Beach Rally
Long Beach, Ca.
Dr. Larry Chappel
213-432-8447

Feb. 19 A.M.
First Baptist
Long Beach, Ca.
Dr. Larry Chappel
213-432-8447

Feb. 19 P.M.
Central Baptist
Pomona, Ca.
Dr. Ron Boldman
714-623-1228

Feb. 22
Bay Area Chinese Church
Oakland, Ca.
Pastor Louis Lightfoot
415-533-5422

Feb. 23
Santa Clara Valley Rally
Santa Clara, Ca.
Dr. Jack Trieber, Host
408-988-8881

Feb. 24 - 26 A.M.
North Valley Baptist
Santa Clara, Ca.
Dr. Jack Trieber
408-988-8881

Feb. 26 P.M.
Los Gatos Christian
Los Gatos, Ca.
Pastor Marvin Rickard
408-288-1411

Feb. 27
Liberty Baptist
San Jose, Ca.
Pastor Ted Ducan
408-274-5611

Feb. 29
Calvary Baptist
Fairfield, Ca.
Pastor Harry Jackson
707-422-7037

Mar. 1
Sequoia Baptist
Visalia, Ca.
Pastor Bob Benefield
209-625-1673

Mar. 2
Redwood Baptist
Redwood City, Ca.
Pastor Don Ohm
415-364-1606

Mar. 4
North Valley Baptist
Redding, Ca.
Dr. Royal Blue
916-221-4871

Mar. 5
Redding Rally
Redding, Ca.
Dr. Royal Blue, Host
916-221-4871

Mar. 6
First Assembly
Chico, Ca.
Pastor Ray Shelton
916-345-1377

Mar. 7
Baptist Temple
Los Angeles, Ca.
Pastor Gwin Turner
213-204-1436

Mar. 8
Barstow Baptist
Barstow, Ca.
Pastor Dan Hampton
619-252-4692

Mar. 11 A.M.
Midway Baptist
San Diego, Ca.
Dr. Jim Baize
619-424-7870

Mar. 11 P.M.
Bible Baptist
Santee, Ca.
Pastor Dorman Owens
619-448-7583

Mar. 12
San Diego Area Rally
San Diego, Ca.
Dr. Jim Baize, Host
619-424-7870

Mar. 23
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Cushing, Ok.
Pastor Dennis Fields
918-225-1303

Mar. 25
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Tucson, Az.
Pastor A.B. Blair
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Mar. 26
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Salt Lake City, Ut.
Pastor Marshall Warneke
801-967-5548

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Colorado Springs, Co.
Pastor Gene Woods
303-392-4444

Mar. 28
Galilee Baptist
Grand Junction, Co.
Pastor Jack Brown
303-243-3321

Mar. 29
Durango Area Rally
Durango, Co.
Pastor Lloyd Bertine
303-884-9481

April 1 9 A.M.
Kentucky Officers
Louisville, Ky.
Mr. V.Q. Cox
502-636-2316

April 1 11 A.M.
Beth Haven Baptist
Louisville, Ky.
Dr. Tom Wallace
502-937-3516

April 1 P.M.
Metropolitan Baptist
Louisville, Ky.
Pastor Claude Dykes
502-969-7231

April 2
Louisville Area Rally
Louisville, Ky.
Dr. Tom Wallace, Host
City Auditorium
502-937-3516

April 3
Faith Center Baptist
Columbus, Ohio
Dr. Lawrence Grandy
614-837-6772

April 4
Calvary Community
Belpre, Ohio
Pastor Clay Sloan
614-423-8535

April 5
Falls Baptist
Akron, Ohio
Dr. Michael Thomas
216-686-1400

April 6
Calvary Baptist
Minster, Ohio
Pastor George Minton
419-628-3717

April 8 A.M.
Tower Baptist
Lorain, Ohio
Pastor Chris Hughes
216-282-3100

April 8 P.M.
Cleveland Baptist
Cleveland, Ohio
Dr. Roy Thompson
216-671-2822

April 9
Northeast Ohio Rally
Cleveland Area
Pastor Chris Hughes
216-282-3100

April 10
Fairfax - Washington D.C.
Area Rally
Dr. B.W. Sanders, Host
703-631-1112

April 15 A.M.
Campus Church
Pensacola, Fl.
Pastor Bob Taylor
904-478-8496

April 15 P.M.
Fundamental Baptist
Pensacola, Fl.
Dr. Glen Sanford
904-438-0734

April 16
Pensacola Area Rally
Pensacola, Fl.
Pastor Bob Taylor, Host
904-478-8496

April 16
Central Baptist
Baton Rouge, La.
Dr. B.G. Buchanan
504-357-1475

April 17
Faith Baptist
Greenville, Miss.
Pastor Ben Smith
601-335-4874

April 22
Landmark Baptist
Batesville, Ark.
Dr. Jim Brown, Host
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April 23
Northeast Arkansas
Batesville, Ark.
Dr. Jim Brown
501-698-1211

April 28
Cedar Rapids Rally
Marion, Iowa
Pastor Mike Gibbs
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April 29 A.M.
Grace Baptist
Marron, Iowa
Pastor Mike Gibbs
319-377-9448

April 29 P.M.
Quint City Baptist
Davenport, Iowa
Pastor Owen Adams
319-359-9494

April 30
Quad Cities Rally
Davenport, Iowa
Pastor Olen Adams
319-359-9494

May 3
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Independence, Mo.
Pastor Eugene Whelan
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May 4
Ole Country Baptist
Mexico, Mo.
Pastor C.F. Skelton
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May 6 A.M.
Life Gate Baptist
Ellisville, Mo.
Pastor Dan Deatrick
314-227-1579

May 6 P.M.
Arnold Baptist
Arnold, Mo.
Pastor Larry Stark
314-287-4619

May 7
South St. Louis Rally
Pastor Dan Deatrick
Pastor Larry Stark Hosts
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May 8
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Pastor Gary Forgry
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Pastor Harold Chiolero
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South Central Illinois
Effingham, Ill.
Pastor Jim Preston
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May 11
North Central Illinois
Canton, Ill.
Pastor Bill Dustin
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May 13
Jordan Baptist
Burbank, Ill.
Pastor Don White
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May 14
N.E. Illinois & N.W. Indiana
Chicago, Ill.
Dr. Bill Schroeder
Dr. Roger Voeglin Hosts
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May 16
Oak Forest Baptist
Oak Forest, Ill.
Dr. Bill Schroeder
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May 20 A.M.
Glen Iris Baptist
Birmingham, Al.
Pastor Jack Le Grand
205-323-1516

May 20 P.M.
Gardendale Baptist
Gardendale, Al.
Pastor Ronnie Dabbs
205-631-9318

May 21
Birmingham Area Rally
Pastor Jack Le Grand Hosts
Pastor Ronnie Dabbs
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May 22
New Life Baptist
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Pastor Norman Le Croy
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May 23
Mt. Pleasant Baptist
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Pastor John Killian
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May 24
Decatur - Huntsville Rally
Madison, Al.
Pastor K.C. Poole
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Holland, Mi.
Dr. Perry Purtle
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Elkton, Maryland
Dr. Tom Berry
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June 3
Bible Baptist
Elkton, Maryland
Dr. Tom Berry
301-398-2688

June 4
Calvary Baptist
Pittsburg, Pa.
Dr. W.L. Dillabaugh
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June 5
Bible Baptist
Wall, N.J.
Pastor Mel Brindley Sr.
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June 6
Buffalo Area Rally
Buffalo, N.Y.
Pastor Barney Lee
Pastor Vic Stoddard
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June 7
Chesterton Baptist
Chesterton, Md.
Pastor Mel Brindley Jr.
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Bangor Baptist
Bangor, Maine
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July 4
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Dr. Aaron Manley
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Dr. Gary Coleman
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Pastor Wiley Cameron
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July 13
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Dr. Joe West
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July 15 A.M.
Town East Baptist
San Antonio, Tx.
Dr. Joe West
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July 15 P.M.
Parkview Baptist
Waco, Tx.
Pastor John Collier
817-754-6800

July 16
Waco Rally
Waco, Tx.
Pastor John Collier
817-754-6800

July 20
Gaffney Rally
Gaffney, S.C.
Pastor Mike Hatton
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July 21
Jacksonville Rally
Jacksonville, N.C.
Pastor Rodney Piedot
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July 22 A.M.
Berean Baptist
Fayetteville, N.C.
Dr. Steven Byrd
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July 22 P.M.
Emanuel Baptist
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Change Them... into What?

by Jay E. Adams

The idea that any psychotherapeutic, or psychiatric, or other kind of counseling viewpoint is supreme in the United States is false There is a general failure of the psychotherapeutic community to succeed in doing anything significant for people and their problems.





In the United States no institutionalized schools of counseling are widely accepted by most theorists or practitioners today. The idea that any psychotherapeutic, or psychiatric, or other kind of counseling viewpoint is supreme in the United States is false. An article in the *Saturday Review of Literature* stated that there are at least 230 distinct schools of psychotherapy and counseling in the United States. The differences between these schools are vast, with each one claiming to have a corner on the truth.

The general American population is becoming more and more disturbed over these differences, as popular articles and reviews indicate. People do not know if they should turn to someone with a medical orientation, who believes that their problems are organic; whether their difficulties stem from sociological factors, as others claim; or whether their problems have to do with environmental difficulties, as Skinner and others in the behavioristic movement say. Initially there were about three to five views to choose from (depending upon how you divided the offerings). But now—230? There is not time for a man to investigate 230 viewpoints thoroughly, and who is to say that the right one will not come off the press next week?

There has to be a standard, and a model that conforms to it, so we can both know and see what a human being should look like.

Along with this kind of confusion, an added factor has led to more disappointment and disillusionment. There is a general failure of the psychotherapeutic community to succeed in doing anything significant for people and their problems. This was highlighted perhaps most clearly when one psychiatrist decided to test the ability of his fellows to diagnose problems. Into 12 of the nation's leading mental institutions in five states, he sent eight sane persons who told this one falsehood as they entered, "I heard voices." They lied about nothing else, and they did nothing to deceive in any other way. Such hallucinations can be caused by any number of factors. For instance, two and a half days of significant sleep loss in some people can lead to every effect that the ingestion of LSD does. So by saying, "I heard voices," they were not saying anything about causes; they were simply talking about effects. No conclusions about causes should have been made without thorough diagnosis. However, in all 12 instances those individuals were diagnosed as having serious mental illnesses. Eleven institutions diagnosed schizophrenia and one diagnosed manic-depression.

This news was broadcast throughout the psychiatric community in the important journal *Medical World News* and it caused quite a stir. But the psychiatrist was not yet through. He then announced to one of the 12 institutions that he was going to do it again, but he did not. Then after a period of time he studied the intake record of this institution and discovered

that prior to the announcement he had just made, in the history of the institution there had never been such a record of people turned away as malingerers (or fakes) until that time. Of course, it is humorous, but it is also tragic. Karl Menninger, perhaps the oldest and most loved psychiatrist in America, in commenting on this event after the 11 schizophrenic diagnoses said, "Schizophrenia? That to me is just a nice Greek word."

About 25 years ago, Christian pastors in America were involved in doing two things in reference to counseling. Some did one, some did the other, and some did both. Many were under the impression that they could not help people who came to them, largely because of the mental health propaganda that said, "Don't touch people if they have more than a single psychic scratch—nothing deeper than a scratch dare you." And so, out of fear, they simply referred everyone to a psychiatrist or psychologist.

There were others who bought the psychiatric viewpoints and tried to adapt them to their own counseling practices. They tried to incorporate into Christian counseling various psychotherapeutic principles and methods that they found around them. But this assimilation of psychiatric views usually was done in an extremely uncritical way. So, a similar disillusionment also grew within the church; it was parallel to the disillusionment popularly found among other people.

As the leadership in the church became more and more concerned about what was happening and what it was offering to its own people, and as they began to see the failure and the confusion all around outside, this disillusionment within the church led to a reevaluation of the whole situation. This has developed into a new approach to counseling that we call Christian counseling.



Jay E. Adams is professor of advanced studies at Westminster Theological Seminary, Escondido, California, and dean of Pastoral

Institute of the Christian Counseling & Education Foundation, Laverock, Pennsylvania.

Christian counseling is entirely fresh; it is totally different from anything that has been offered in our generation in America.

Asking why there has been no consensus, particularly in this field in which people are trying to change the lives of other persons, many of us came to the

Not only has there been a good success rate, but there is a consensus that is growing across different denominational bounds.

conclusion that it was because there has been no standard by which this was attempted. The problem of subjectivity is enormous. Something from outside of the counselor and counselee is needed; something far more solidly grounded than any limited and biased individual is required. Otherwise, the kind of splits and divisions that occurred at the very beginning with Freud are inevitable. And yet from the very outset that has been the problem. There has been no standard, no one standard, by which to bring about consensus.

If there is one school that seems to be most dominant in our country today (or at least louder than the rest), it is the behavioristic school. The behaviorists, under the leadership of B.F. Skinner, maintain that there is no problem in producing any sort of human being desired. Their view is that if given the proper contingencies—the proper schedule of rewards or adverse controls—they can control the behavior of any individual and produce any sort of person that is consistent with his physical limitations.

The fact of the matter is that there is no agreement on the most basic issue of all—what sort of man is normal? And we will not get that norm by sociological studies either, because they will only tell us about the average attitudes and behav-

iors that we, in a given period or place, have. Further, I am not sure we want to produce more of the kind of persons we now are; the kind who brought about the number of wars our world history records, the kind of people who do the things we read about on the front pages of our newspapers, and so on.

Yet there has to be a standard, and a model that conforms to it, so we can both know and see what a human being should be like. There has to be a set of criteria. We have to have a picture of what a human should look like if we are going to try to change people. Where are we going to get such a picture? This is the question that Christian pastors in America have been dealing with, and they say they have an answer.

They say human beings should look like Jesus Christ! They say the Bible not only gives a description of what a person should be like in abstract terms, but that in Jesus Christ is a model of such a person in terms of action and speech. Indeed, in contrast to the psychotherapeutic confusion, it has been most powerfully demonstrated in America that a true consensus can be developed, when there is such a standard.

The interesting thing is that not only have pastors become involved in this work, but many thousands of laypeople have been successfully counseling all sorts of people. They have been drawn together in a counseling consensus by the Bible. What intrigues some people is this: Not only has there been a good success rate, but there is a consensus that is growing across different denominational bounds.

We call this counseling "nouthetic" counseling. The reason we have incorporated the Greek term out of the New Testament into the title of this kind of counseling is that the English language has no word exactly equivalent to it. This Greek verb, *noutheteo*, and its equivalent noun form, *nouthesia*, have three elements that correspond to the three basic factors in Christian counseling. The first element describes the person who is being counseled as responsible for his sinful actions and in need of change. So a need for change in the thoughts, attitudes, and behavior of a responsible person is the first element. *Nouthetic* counseling, for instance, would be at odds with any Freudian or neo-Freudian viewpoint that makes man totally irresponsible, saying all of his activities and motivations

are carried on below the threshold of consciousness.

The second element in this word is confrontation in a verbal form. And in the Scriptures it comes to mean verbal confrontation according to a scriptural norm. Previous counseling programs for pastors in America have been dominated by the thinking of Carl Rogers and his nondirective counseling. He teaches that a person (at the core of his being) has all of the essentials necessary to solve his problems. His difficulty is that he has not realized the potential within, so the counselor's task is to evoke these prepackaged answers within him. The one heresy with Rogers is to bring in any kind of confronting force or offer any outside information or advice. And so, just as the first element of *nouthesia* contrasts sharply with any view of man as a nonresponsible creature, so the second element contrasts sharply with Carl Rogers's view that a person needs no outside intervention.

Christian counseling has depth, because it goes to the heart of human difficulty.

The third element in *nouthesia* is concern. But it is more than concern; it is concern for the welfare of the individual confronted. In B.F. Skinner's view, for example, as expressed in his philosophical works *About Behaviorism* and *Beyond Freedom and Dignity*, there is only one value, the preservation of the human herd. He thinks about people as animals to be bred as any other group of animals

might be. So, by the control of human life (at both ends) you must breed a new human herd. Of course, we heard talk like this back in the thirties. Now it is hooked to a more sophisticated scientific method that makes it a lot more powerful. This herd mentality contrasts quite sharply with this third element in *nouthesia*: concern for *individuals*. There is no place for an individual in behaviorism—that is silly sentimentality. This new Christian approach is not eclectic; it has a standard of its own that enables it to look around and compare and contrast itself with other counseling approaches. This view is also concerned with change at a level of depth; it is not concerned about changing people on the surface alone. There is a belief that man and his actions and his attitudes must be changed at the inner core of his being, affecting his very set of values and the springs of his motivation. The Bible calls this inner power man's heart. Problems stem from the heart. A new power from the outside is necessary to begin to realize the goal of Christian counseling—to become more like Jesus Christ. In other words, Christian conversion is an essential element in this kind of counseling. If he is not a Christian, the counselee's relationship to God must be changed. He must come to the place where he recognizes that the Christian message about the Cross is real and must be taken seriously. The old message from the Bible is that Christ died on the cross in the place of guilty sinners in order to transform their lives, beginning at the very heart of their being and then leading to outward transformations. Christian counseling has depth, because it goes to the heart of human difficulty.

This old message has been found to be a new and vital force in the lives of many people. In this counseling system God, Himself, is asked to give the counselee a new life with new purposes, new goals,

and new power. This counseling draws upon the wisdom of God in the Scriptures and the power of God in the Holy Spirit. Two things happen: The counselee's eyes are opened to God's standard for human living, and on top of that, God enables him to begin to measure up to that standard for the first time. This is the basic Christian approach.

Under these fundamental rubrics, every kind of problem that has ever crawled or walked or flown through the psychiatrist's door has similarly entered the doors of the Christian Counseling and Educational Center in Philadelphia, Pennsylvania, the institution that is the principal training center for this counseling approach. Here hundreds of pastors have been trained and, through actual observation, as participants, have seen in counseling sessions how the use of the Scriptures has transformed lives dramatically and lastingly.

The question of the standard is *the fundamental issue in counseling*. Problems that have to do with people ultimately can be resolved only by their Creator and Saviour.

Helping people means changing them. The question is not only how, but, most basically, changing them—into what? The Christian replies, "Into the likeness of Jesus Christ." □

Adapted from *Change Them . . . into What?* © 1978, Christian Counseling & Educational Foundation, Laverock, Pennsylvania.

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Suffering with a Son

by Dave Adams

Called to the ministry in 1969, I began a life of helping the hurting. I had preached funerals, comforted the bereaved, visited the troubled, and counseled the suffering for years. But last October I had to bring all my academic degrees and years of experience into reality for myself. My four-year-old son, Joshua, had to undergo open-heart surgery!

"I must trust my Lord."

"The Spirit of God is inside me."

"He is the God of all encouragement, the Comforter."

I counseled myself.

On baby dedication day our pastor had said, "Your children do not belong to you. They belong to God. As parents you are just the Lord's managers, taking care of His property." When we publicly stated our commitment to the lordship of Christ in the rearing of our son, the truth of being simply a manager of God's gift was merely a concept, not a reality. Then, facing that long day, anxiously waiting for Josh to go through surgery, that principle liberated me to rest—rest in Christ. No matter the outcome of Josh's surgery, I would trust God—for his life or death.

As I carried Joshua from his second-floor room in the Charlottesville hospital, to the elevator, toward surgery, I realized this could be the last time I would ever hold him in this life. The ten-minute walk seemed like an eternity that raced by in seconds. We were escorted to a waiting



Dave Adams is senior youth pastor at Thomas Road Baptist Church, and an instructor at Liberty Baptist College and Seminary, Lynchburg, Virginia.



area where we stayed until the drug took effect. Various professionals synchronized their day's work for their young patient and Josh fell asleep in my arms. When the anesthesiologist came to take him into surgery, I stood to my feet and gently handed over my sleeping bundle of joy. Becky and I stepped into the hallway and watched as Josh went out of sight at the end of the long corridor. We embraced. There was nothing left to say. Just wait, trusting our heavenly Father and the doctors. And pray.

As we sat in the special waiting room, suffering became the common denominator, bonding those who would otherwise be strangers. This room became a world unto itself as we waited—waited for a word of hope and encouragement. One couple worked on an intricate picture puzzle on the table, to pass the time as their seven-year-old son had his second open-heart surgery.

Even as I talked with friends, my mind was on what was happening to Josh. The day before, the hospital staff attempted to

prepare us for what we would see in post-surgery. My wife and I were taken to ICU and I was overwhelmed with empathy for a child attached to the wires and breathing devices that helped him survive. Would I see my Josh like this?

**"Your children do
not belong to you.
They belong to God."**

The small talk continued in the waiting room. My thoughts remained imprisoned. Joshua was, at that moment, lying on a table with his heart stopped, his life sustained by a machine, as strangers with masked clinical faces performed one more operation. Oh how I wanted to take his place!

As I sat waiting, a supernatural peace

filled my soul and reminded me that God is in charge. He is personally engaged in my life and, more importantly, in Josh's.

At 10:30 a.m. when the doctor came with the news of Josh's successful surgery, Becky and I breathed a prayer of gratitude. Now we awaited our first visit with Josh in ICU, expecting to see the worst. At 11:45 we were escorted into the room and saw him in a deep sleep, still somewhat bloody from the operation. All kinds of wires and tubes were attached to his little frame. We hurt as we

gazed at our child. That day we made three more ten-minute visits before we saw Josh awake. His first communication was an attempt to show us his incision. He was proud of it.

The next day, the excitement had worn off for Josh. Now he was scared and hurting. The place where the surgeons had opened his chest pounded with pain. The machinery frightened him, and a tube in his throat made talking impossible. Becky and I concentrated on being strong for Josh while our whole beings throbbed for his pain.

He stretched out his arms toward me. He wanted me to hold him! But I had to ask the doctor if it would be all right. Permission was granted. When we moved him, his little body tightened with excruciating pain, but he made the extra effort to sit on my lap, wires, tubes, and all. He laid his head on my shoulder, and I sensed a real peace and reassurance come over him as he relaxed in my arms. One nurse broke into tears at the sight of a son willing to suffer more pain to experience this intimate moment, and the touch of his father.

The doctors said the days that followed were "record-breaking in recovery." The usual four-day minimum stay in ICU became two. In another two days Josh was sitting up in bed eating choco-

late chip cookies and watching cartoons. A week and a day after surgery he came home. Four weeks after surgery he was back in school. "Obviously God has His hand on this little fellow," one doctor said.

Suffering with our son has strengthened our faith and deepened the closeness of our family. What did I learn from Josh's reaction to suffering? I realized the great biblical truth of "becoming like a child" to understand a relationship with Christ. During surgery and the painful recovery time, Josh taught me

that it is acceptable to communicate pain and important to lean on those who are stronger.

I watched him accept with patience and joy the pleasure of living each day, even when he would rather be in school or visiting with his little friends.

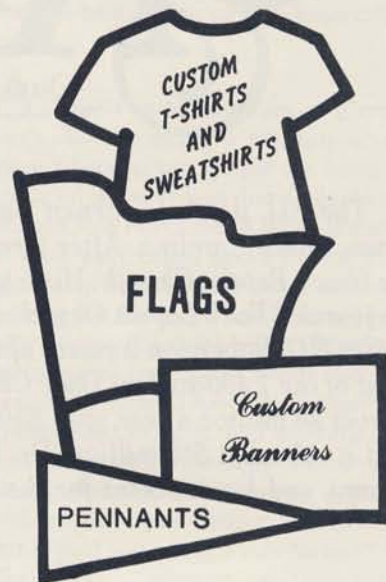
Though he had moments of temper and childish reactions, the one thing consistently communicated to me was his uncanny ability to live each day without the anxiety, pressure, or anticipation of living for tomorrow.

As I drew on the grace of God, I learned about suffering and about the tremendous strength that comes through the prayer support of others. Christians from at least five different states were praying for our family. We were not alone; God's people were bearing this burden with us.

Why suffering? "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10). Suffering has brought me to the place where it is worth a little discomfort and pain to be drawn into closer intimacy with my heavenly Father. Suffering has truly become an instrument of blessing. □



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Q & A

Questions and Answers

An Interview with E. G. Robertson

The E.G. stands for Ernest Garland. He has been in the ministry for 30 years. His first pastorate was at Landrum, South Carolina. After three and a half years, he left there to go to Kinston, North Carolina, to organize the Grace Baptist Church. His 6 years of service there was followed by 10 years in Easley, South Carolina, where he founded Faith Baptist Church. From there he went to the Connersville Baptist Temple in Connersville, Indiana. Today E.G. Robertson is pastor of the 2,000-member New Testament Baptist Church in Hialeah, Florida, and president of the 1,400-student Dade Christian School, one of America's largest Christian schools. The ministries' budget is over \$4 million a year, with \$300,000 going to missions. Property includes over 140,000 square feet of buildings and is valued at \$10 million. Dr. Robertson shares his experience as a pastor and preacher, his vision for greater Miami, and his concerns for the future of our nation.

Q: How is Miami different from the places you have served previously?

A: The thing I find so different about Miami is the size of the city! Prior to this time, the largest city I pastored in was about 25,000. Here I find unlimited potential. As far as the population is concerned, we have a large Spanish element; so our church includes a Spanish department which is growing tremendously. The number of ministries that we have as outreaches from our church is quite different from what I have had before.

One thing I like about it is the climate. Although it's hot and very humid in the summer, I enjoy it much more than the freezing cold weather. The people here are very receptive and we've had a number of people saved. This past year we had over 650 saved and the previous years we've had very close to that. But people here are very transient. In fact, last year we lettered out over 200 people from our church.

Q: In a racially mixed situation like you have in the Miami area, especially in Hialeah, it's obvious the church has chosen to minister to the entire population. How do you do it?

A: Actually, on Sunday morning we have a total of 21 services going on at the same time. We have a special department designed for the Spanish people. Those who speak English may choose the Spanish class or my adult class.

In addition, our Dade Christian School has students from Colombian, Puerto Rican, and Cuban backgrounds. We haven't really found a problem with it. However, we do require everyone who attends our school to speak English on the grounds.



Q: In all your years of pastoring, what was the toughest place you served?

A: That's a good question. I suppose it was Connersville, Indiana—because of its size. The city had a population of about 20,000. It is a tightly knit community. There are about four plants in Connersville, providing the industry for the majority of the working people. Therefore, people go to church together on Sunday, they work side-by-side all week long, and everyone knows everybody else's business. Consequently, problems outside the church can come inside the church. This situation could make for a difficult pastorate. However, the people I pastored were great. They were some of the finest Christians you'd find anywhere.

Q: Where is your family from originally?

A: My wife is from Greenville, South Carolina. I am from Richmond, Virginia. I met my wife in a tent revival when I was working with Oliver B. Greene. My father worked with Oliver 21 years. My father was in charge of erecting the tents, looking after maintenance, and transporting the equipment.

Q: As a kid, did you sit in many of those crusades?

A: Not really. I wasn't saved until I was in my senior year of high school. My father and mother were saved the year before I was. When I saw the change in their lives, I attended the next crusade that Oliver was conducting in Richmond. That's when I was saved.

Q: What do you remember about Oliver B. Greene as a person and a preacher?

A: He was one of the most dynamic preachers I've ever heard, a dynamic evangelist. Everyone in my family who has been saved was saved under Oliver's ministry.

When I worked with him I would go to school during the winter and travel with him in the tent meetings during the summer. I was usually working with him on weekends, when I could be away. I owe a great deal to him for the many things he taught me.

Q: In your years as a pastor, what have you personally enjoyed the most?

A: I guess the most important part of the ministry to me is preaching the Word. I enjoy preaching. I enjoy preparing to preach, and I enjoy people. I love people and I love to see them grow. I strongly identify with John in that "I have no greater joy than to hear that my children walk in truth." I think the greatest joy any pastor can experience after leading people to Christ is seeing them mature in Christ once they know Him.

Q: Obviously you have a tremendous staff. What are some of the things you've done to minister to your staff and encourage their loyalty and commitment to the work of the church?

A: Let me say first of all that I have as great a staff as any preacher could have. My staff is loyal to me and I think it's because I'm interested in them—not only in a collective way, but individually. I try to assure them that the responsibility they were hired for is theirs and I don't expect them to come to me with every little problem they are confronting in their particular departments. However, I want them to understand that I'm sympathetic with whatever problems they have and whatever needs they have. If they need to, I want them to come to me and talk to me about it. I'm very open with them. We have a staff meeting every week and usually we have a breakfast with our staff. We discuss matters of interest with each department. Every six months I take my staff on a staff retreat. We get away from everything and everybody to plan our calendar six months ahead of time. Some items of course we plan a year ahead. Then we take some fun time when we can just be together, fellowship, and be away from the phone and duties. I think these things draw us together in every way. Also, every year I send one of our staff

families to a mission field. I feel they need the experience as well as I do. Consequently, two staff families that I've sent to the mission field were called to the field and they are there now.

Q: Where do you see Fundamentalism today?

A: I see Fundamentalism at a crossroads. We are facing a division—something I hate to see. People are hung up on trivial issues, things that really do not amount to a hill of beans when it comes to what we're called to do. I think if we could stop fighting each other and start fighting the Devil, we would be a whole sight better off. I think all the fights and factions that have come about over differences of opinion have done more hurt to the cause of Christ than anything else. If we could just get the body of God's people together and start working together and locking arms against the Devil, I think we'd see a real stride forward for Christ!

Q: What kinds of things are you doing in your own sphere of influence?

A: I try to encourage our state fellowship to strive together, to work together, and to fight for the things we know are right and fight against the things that are evil—legalized abortion, pornography, and so forth. Pornography is very heavy here. The drug situation is very strong. We are one of the strong bases for the drug traffic. And of course crime is very heavy here too.

Q: Your church has a long history of youth programs and youth ministries. What is the basic situation there right now? What are you doing in the area of youth outreach?

A: First of all, we have our youth department. The junior and senior high school is broken up into three segments. We have a junior high director, a junior varsity director, and a varsity director. We plan special trips, such as ski camp in December. We have special summer camps and frequent activities throughout the year for our young people. We have

also been able to reach into some of the public schools, with our youth directors going in and conducting Bible clubs. We're reaching many of these young people from the public schools by making ourselves known to them and inviting them to church. A lot of kids have been saved in our youth departments.

Q: Do you have a lot of athletes involved in your church?

A: Yes. We have a number of young people who are children of Dolphin players. One of the Dolphins is a member of our church and occasionally we have different ones from the team come and visit. We have a strong emphasis on athletics. It's not a priority by any means but our school is athletic. God has provided us one of the finest athletic facilities of any private school, with a fine gymnasium, an athletic field, and a lighted stadium. Our young people have a real opportunity to participate in sports. We feel that's another side to maturing them, in addition to giving them the Word of God and trying to build Christian character.

Q: Dade Christian has always been a leader in Christian education. Where do you see the Christian school movement today? Where is it headed and what does it need right now?

A: Well, I think we're facing more battles and more problems with state and local laws; we're always battling on this front. Our school is a member of the Florida Association of Christian Schools. I'm on the board of directors. We're always in Tallahassee fighting some type of legislation that's designed to put pressure on our tax-exempt status or other areas concerning the school.

I think the Christian school is the answer to the humanistic philosophy that is promoted in the public school system. In fact, I think it's the only hope we've got. The success of the Christian school movement is a testimony to the fact that many parents are not happy with the public schools and the way they're going.

Q: Who has made a lasting impression on your life spiritually?

A: Besides Oliver Greene, I suppose one man I've really appreciated and admired is Dr. B.R. Lakin. I've always appreciated his ministry—from the first time I heard him. Dr. Bob Jones, Sr., was a great contributing factor to my spiritual growth back when I first started pastoring. On several occasions my wife and I sat in his office and talked with him about decisions I needed to make, when I didn't know exactly which way to go.

Q: What kind of advice would you give young men entering the pastorate today? What do you think are some of the issues facing pastors today?

A: I think one thing any pastor needs to do is to concentrate on teaching the Word of God. If there's anything that's going to make a church strong, it's going to be sound Bible teaching. The winds of adversity and false doctrine will come. If a person is well established in the faith, he'll stand the test of the storms. I also think that they need to build local churches and make them strong local churches. I believe that God works through the local church, and I believe that they need to teach and preach the local church emphasis.

Q: You've got a unique family—obviously very close and warm. What did you and your wife do to develop that kind of family? What advice would you give to pastors about their families in particular?

A: As I look back to the early part of my ministry, I suppose I would encourage any preacher to avoid being so occupied with the problems and cares of everyone else that he neglects the problems that may arise in his own family. He must not neglect his family. My family and I have always been close. We have two girls and one boy. They are all grown and married today.

Q: As a pastor, what kinds of problems do you find your people struggling with today?

A: I think the greatest problems that most of our people face today are domestic problems—things that crop up in the home. Misunderstandings, lack of communication, and not taking time for one another have contributed to that. The fast pace of life today and the lack of time some people have make for problems at home. Unfortunately, the time they do have might be spent in front of the television instead of having a family time to share with each other. In too many counseling situations I see that the people do love each other but don't have time to show it. Too few people take the time to spend with the Lord to build and develop their own lives. This makes drifting off into carnality easier than working to build and develop spiritual maturity.

Q: What has been the most helpful and beneficial to you in your own spiritual growth?

A: The most important thing in my life is the time that I have alone with the Lord. We pastors have to force ourselves into a specific pattern because of all the duties and problems that crop up. We can get so bogged down administrating that we fail to spend time alone with God. When I pull away from everything else to build my spiritual life, I am able to give my people something when they come to the house of God. □

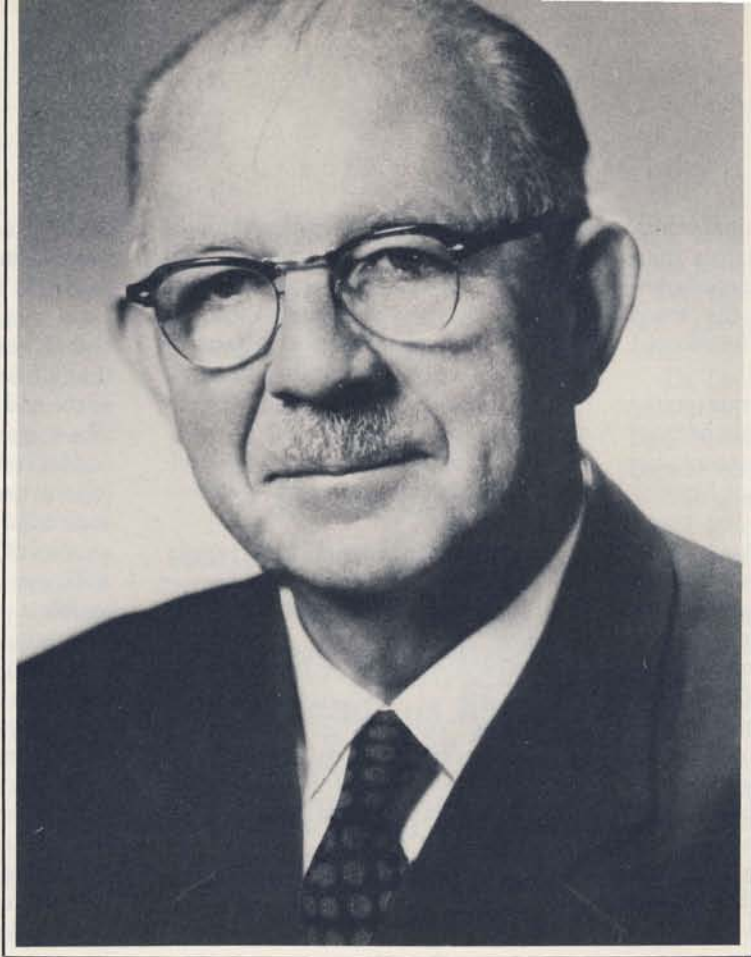
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M. R. De Haan, M.D. **Physician of Souls**

by Dave Branon

The popular small-town doctor lay critically ill in a Grand Rapids hospital. A violent reaction to medication had put Dr. M.R. De Haan near death. Aware of the seriousness of his condition, he took an honest spiritual inventory. As he did, the young physician came to a frightening realization. He had been fooling himself and everyone else about his relationship to God. He was not prepared to die.

Therefore, in a solemn decision that would have worldwide implications, Dr. De Haan placed his faith in Jesus Christ. "Spare my life," he pleaded with God, "and I'll serve You." In physical weakness he found spiritual strength; he realized that the power of God could bring life to the dying. As he lay flat on his back, this healer of bodies was transformed into a physician of souls.

Even before this dramatic episode in 1921, Martin R. De Haan had not been an irreligious man. He had grown up in a church-going family that adhered strictly to a staunch Reformed tradition, just as did most other residents in the western Michigan Dutch community of Zeeland. His parents, Reitze and Johanna De Haan, had raised their three sons with the hope that at least one of them would become a minister. But their hopes were dashed when their oldest son, John, who had said he would go to seminary, drowned at age 15.

M.R. De Haan, born March 23, 1891, seemed interested

instead in the study of the natural world. Frogs and flies held more intrigue than church and catechism. He especially enjoyed tagging along with the town veterinarian as he tended his four-footed clients.

Yet, the happy life of this young nature-loving Zeelander was not without its far-reaching spiritual influences. For one, the spiritual sensitivity of Martin's mother profoundly affected the young bug-chaser. Many years later, De Haan commented that he had grown up with the assistance of "mother's tears and supplication; and as a result I was brought to Christ and am now safe." In retrospect, he also recognized the value of his father's testimony. From a heart of gratitude he once proclaimed, "My own father, it seems to me now as I look back, was the godliest man I have ever known." What joy it brought to Reitze and Johanna De Haan when, near the end of their lives, they saw their third son become the minister they thought they would never have.

After Dr. De Haan's sickbed meeting with his Saviour in 1921, he and his wife faced a difficult decision. Upon graduation in 1914 as valedictorian from the University of Illinois Medical School in Chicago, he had established a medical practice in Byron Center, Michigan. His skill had saved many lives and he had been on hand at the births of many of Byron Center's children. The young doctor's industrious manner had endeared him to the citizens of that tiny farming community. It would have been easy to rationalize: his commitment to serve God could mean witnessing for Jesus while remaining in his profession. What a loss for the cause of Christ if he had gone back on his promise to God!

But he had told the Lord he was willing to serve, and this country doctor was a man of his word. So less than a year after his conversion, De Haan gave up delivering babies and treating his patients with Epsom salts. He was going back to school—this time to learn how to preach about the New Birth and to restore the

spiritually sick with the truths of God's Word.

This drastic change in lifestyle was perhaps God's way of preparing His servant for other uprootings that lay ahead. Three more years of struggling on a student's meager earnings must have been a frightening prospect for Priscilla Venhuizen De Haan, but she had developed the patience this new situation would require.

“Doctor, God has given you a great gift in Bible teaching. Perhaps He is opening the door to a whole new type of ministry for you.”

Martin and Priscilla had first met during the year he attended Hope College in Holland, Michigan, Priscilla's hometown. Also from a family steeped in Reformed tradition, she had waited out the four long years while Martin was at medical school. Then on June 25, 1914, they were married. So their 1922 journey from Byron Center to Holland and Western Theological Seminary was something of a homecoming for Mrs. De Haan.

Their family of four settled into a rented house in Holland. Besides studying and helping care for daughters Ruth and June, Dr. De Haan kept his medical skills sharp and the family larder full by part-time doctoring. One joy-filled delivery during those seminary days was when he presided over the birth of Richard William—his first son. Three years later, the birth of Marvin Roger rounded the family out at two girls and two boys.

Upon graduation from Western in 1925, De Haan's career in the Reformed Church of America seemed assured. When he assumed the pastorate of Calvary Reformed Church in Grand Rapids, no one was surprised. What was startling, however, were his two favorite topics for his stirring messages. He spoke eloquently

of the doctrines of law and grace—that the law only condemns and grace alone saves. He thundered his conviction that Jesus' return to earth to rapture the church was imminent. Further, he held that Christ would reign for 1,000 years at the end of a 7-year tribulation period. These were not the kinds of doctrines to endear him to mainline Reformed theologians nor to tradition-minded church members.

As his ministry continued, though, a bigger issue surfaced. Dr. De Haan searched long and hard for scriptural evidence to support infant baptism, a practice his church held dear. When he could not honestly support that teaching, he began speaking out against it at Calvary Reformed. As he prepared these sermons, Dr. De Haan might just as well have appended a resignation to them. Because of his unwavering conviction to preach the Bible as he saw it, time quickly ran out for him in that denomination.

On March 2, 1929, *The Grand Rapids Press* carried an advertisement for Calvary Reformed Church, naming its pastor, Dr. De Haan, as the speaker and listing his sermon topic as "The Tabernacle, No. 5." The very next Saturday, on March 9, an ad in the same section described services at a new church, Calvary (Undenominational) Church. The pastor? Dr. De Haan. The sermon? "The Tabernacle, No. 6." The break had been made. A new church had been formed. The doctor now had an open forum for his scriptural teaching.

Dr. De Haan had not confined his preaching to the Calvary Reformed pulpit, even before he left that congregation. He had already established Monday evening Bible classes and added an extra Sunday evening service to accommodate members of other churches who wanted to see him and hear those enthusiastic biblical expositions, delivered in that deep, powerful voice. They were kept spellbound by his free platform movements and his pulpit-pounding exhortations as he clearly explained God's Word.

Dr. De Haan may have been loved by those who flocked to his meetings, but he always seemed to have detractors. Perhaps it was his aggressiveness, his unwillingness to compromise about issues he felt were clear-cut. Once, De Haan wrote about cruel rumors that falsely accused him of being, among other things, divorced, remarried, drunk, and involved in scan-



Dave Branon is editorial assistant at the *Radio Bible Class, Grand Rapids, Michigan.*

dals. Taking such attempts at slander in his own inimitable way, Dr. De Haan quoted David, who said, "All that hate me whisper together against me."

Perhaps the most traumatic controversy during De Haan's pastoral ministry was an occurrence in the church he founded. In 1938 after nine years of successful ministry, trouble began at Calvary Church. From Wednesday March 6, 1929, when the first meeting was held in a theater building, until May 1938, exciting things had continued to happen. For instance, less than a year after starting, Calvary had built a 2,000-seat auditorium for its 700 members and the many visitors who came regularly. However, in late spring 1938, problems arose that led its founder to resign a successful ministry for the second time in 10 years, this time with no new prospects for service.

As in 1921 when he trusted Christ as His Saviour, Dr. De Haan was again a sick man. This time the problem was his heart. Not only was it scarred emotionally with the difficulties he had faced in the church he loved, but it was also damaged physically by two heart attacks, one in 1936 and one in 1938. The future, then as before, looked bleak.

Radio suited his style. He could freely preach God's Word in his unique, uncompromising way.

Yet once again this man of God—the one who "gave the Word like medicine"—was poised on the verge of achieving great things for his Lord. While he pondered how God would use him next, De Haan kept as active as his injured heart would allow by conducting Bible classes throughout the Midwest. And he had become comfortable behind a microphone while broadcasting several hours of programming each Sunday during his ministry at Calvary Church. Noticing a potential outside the regular church situation for Dr. De Haan, his friend and fel-

low Bible teacher Billy McCarrell one day suggested: "Doctor, God has given you a great gift in Bible teaching. Perhaps He is opening the door to a whole new type of ministry for you." How right he was!

Above all, he wanted people around the world to understand God's grace, and his heart was burdened that Christians comprehend the Bible.

But how small was the beginning! Broadcasting live over a tiny 50-watt station in Royal Oak, Michigan, De Haan gave the initial radio message of the Detroit Bible Class (later changed to Radio Bible Class) on September 4, 1938. After a successful career as a physician, and after two rewarding pastorates, M.R. De Haan, at age 47, began his third and most successful career.

At the helm of Radio Bible Class, De Haan could relax. Radio suited his style. No longer did he have to battle denominational differences or church board conflicts. Now he could freely preach God's Word in his unique, uncompromising way. It was obvious to the thousands who tuned in that it was as a teacher of God's Word that he excelled.

Above all, he wanted people around the world to understand God's grace, and his heart was burdened that Christians comprehend the Bible. In the 27 years of his Radio Bible Class ministries, he wrote 25 books, hundreds of devotional articles, and many study booklets. True to form, his favorite topics remained prophecy and God's wonderful saving grace.

All of this came from a man of God who had already suffered two heart attacks. This doctor-turned-preacher refused to slow down. Occasionally he was forced to curtail activities, such as in 1946 when he suffered his third heart at-


tack. Yet he refused to abandon his promise to serve the Lord, even after age 65. "Don't talk about retirement," he would say. "The world is too needy; we can't retire."

Dr. De Haan had always had a firm conviction that the Lord would come back before he died. "Perhaps Today" became his motto as he thought fondly of that glorious day when the trumpet would sound. But the Lord had other plans for this great man of the Word. Late in 1965, on December 13, a failing Dr. De Haan taped a radio message in the morning, and in the afternoon he sat propped up in bed and worked on articles for the Radio Bible Class devotional guide, *Our Daily Bread*. But before the evening came, Dr. De Haan died. Up until the last afternoon of his life, only hours before he entered into the presence of the Saviour he had served so faithfully, Dr. De Haan had been doing what he had done so well since 1921—"telling the story of Jesus."

The world is full of people who make sickbed promises, yet forget them as good health returns. But Dr. M.R. De Haan was one of the few who keep their vows and give themselves fully to God's service. Radio Bible Class exists today as a vibrant, soulwinning, Bible-teaching memorial to a man who was truly a physician of souls. □

Some of the information in this biography was taken from the book *M.R. De Haan: The Man and His Ministry*, by James R. Adair (Zondervan, 1969).

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Treasures from the Text

by Richard D. Patterson

Strong Courage

As Paul draws his first epistle to the Corinthians to a close, tucked into his final instructions and greetings is a quartet of apostolic imperatives. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). The third of these encouragements occupies our attention—"Quit you like men."

At first sight, the command seems strange at best—certainly real men ought not to be "quitters." "Quitting" here, of course, refers to discharging the duties or affairs of life in such self-abandonment that one conducts himself in a courageous, "manly" fashion. The English phrase translates only a single word in the Greek text, the verb *andrizomai*, "be a man" or "conduct oneself in a manly fashion." Accordingly, it anticipates well the fourth word *ischuo*, "be strong."

Although *andrizomai* occurs but once in the entire New Testament, it is found often in the Greek translation of the Old Testament, most frequently in combination with *ischuo*, "be strong." There the two Greek words translate a pair of Hebrew words that regularly occur together to express the idea of showing strong courage. This combination is characteristically translated in our English Bibles, "Be strong and of a good courage."

Thus, Moses urges Israel and Joshua, in particular, to "be strong and of a good courage" as they enter upon the conquest of Canaan, for not only was it theirs by right of God's own promise made to the patriarchs, but God Himself would go with them, neither failing them nor forsaking them (Deut. 31:6-7,23). Likewise, God assures Joshua: "Be strong and of a good courage:

for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:6-7; cf.v.9).

This twin injunction not only referred to physical courage but also described the spiritual resolve that puts God and His Word first in the life. The Lord solemnly charged Joshua to pay attention to "all the law" (Josh. 1:7). David challenged Solomon with putting God and His Word first in his life so that he might do God's work with good success (1 Chron. 22:11-13; 28:20). David knew well by experience that such was the proper course for life, for only by so doing had he been blessed with God's protection and deliverance (Ps. 27:13-14; 31:23-24).

In encouraging the Corinthians to "quit you like men, be strong," Paul drew upon a charge portrayed boldly throughout Old Testament history. The believer is so to conduct himself in his Christian life that God's will, God's Word, and God's work become his all-consuming resolve.

Certainly most of us face testings of various kinds frequently in our service for Christ. But whether it be in perilous times or in the normal course of our lives before God, may we resolve so to live as to keep God's will, Word, and walk as our foremost objective. May we "quit ourselves like men," for only then can we surely know that God will be with us wherever we go.

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Law or Grace – The Beginning and End of the Law

by M.R. De Haan

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

—(Gal. 3:10-13).

Man can neither be saved by the works of the law nor can he be kept saved by the works of the law. It must be all and exclusively of grace from beginning to end.

If this Scripture by Paul means anything at all, it certainly teaches that all who depend upon the works of the law for salvation are under the curse of God and therefore cannot be saved. Man can neither be saved by the works of the law nor can he be kept saved by the works of the law. It must be all and exclusively of grace from beginning to end. In order for anyone to be justified by the works of the law, he must never once, during his entire lifetime, from birth to the day of his death, break one single commandment—in word, in deed, or in thought. That certainly is the force of Paul's words: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." There are no exceptions, for Paul says "every one," and it must be a continued obedience without a single interruption. Obedience to the law, if it is to avail, must be continuous, unbroken, and complete. Such a person has never lived, of course, except Jesus Christ. We must therefore abandon all hope of being saved by the law and flee only to the Lord for mercy and for His grace.

Much Confusion

Still, in spite of this clear teaching of the Scriptures, thousands are clinging to the law in preference to the free grace of God. This fatal error is due to a misunderstanding of both the nature of the law and the purpose of the law. The law of God is a unit. There are many commandments, but they are all part of one single law, the law of God, also called the law of Moses. There are not two bodies of law, the law of the Lord and the law of Moses, as some would have us believe. They are one and the

same and are both given by the same God to the same people. To say, therefore, that the law of Moses was fulfilled at Calvary, and not the law of the Lord, is a serious and a dangerous error.

Three Parts

However, in this connection, we are to remember that there are three aspects of the law of God, but only one single law, and these three aspects or parts are: the Commandments (Exod. 20:1-26), the Judgments (Exod. 21:1-24), and the Ordinances (Exod. 24-31). The first of these, the law of Commandments, dealt with Israel's moral conduct and is

often referred to as the "moral law" or the Ten Commandments. But the second, the Judgments (Exod. 21), dealt with the social conduct of Israel, while the third, the law of Ordinances, dealt with the ceremonial and religious practices and conduct of the nation of Israel. They are all one single law, given at the same time, at Sinai, to the same nation, Israel, through the same person, Moses, for the same purpose, to prove the necessity of grace.

No Distinction

Sometimes a distinction is made between these parts of the law. There are those who insist that the Ten Commandments are the law of God, while the social and the ceremonial laws are the laws of Moses, just as there are those who would distinguish between the authority of the words of Jesus and the words of the apostles in the New Testament. I find not a single verse in the entire Scripture to substantiate this invention of man. On the contrary, the Bible indicates that the law of Moses and the law of the Lord are one and the same thing. We would like to refer you to one of many passages found in the Gospel of Luke. "And when the days of her [Mary's] purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord" (Luke 2:22-24).

Study this passage very carefully concerning the law of purification that Mary was to observe, and you will see that it

is called both "the law of Moses" in verse 22 and "the law of the Lord" in verses 23 and 24. It refers, of course, to the ceremonial law of purification and is called both the "law of Moses" and "the law of the Lord." The Holy Spirit refers to the law of Moses as also the law of the Lord. To make a distinction, therefore, between the laws of Moses and the law of God, for our own convenience, is a man-made, artificial violation of the Scriptures. The law of God is one, whether ceremonial or ritualistic or the Ten Commandments, and all were fulfilled by Christ on Calvary. They were given at one and the same time, had the same purpose, ended at the same moment, and were all the laws of Moses and the law of the Lord.

Before going further, we must also distinguish between the different meanings of the word *law* in the Scriptures. When you read the word *law* in the Bible, it does not necessarily mean the Ten Commandments at all. In a great majority of cases where the word *law* occurs in the Old Testament, it refers to the entire body of the Scriptures of God's revealed truth. Then in a narrower sense, it refers only to the five books of Moses, which are also called "The Books of the Law." In a still narrower sense, it is used concerning all the ceremonial, ritualistic, and moral laws of the Ten Commandments. In its narrowest sense, it refers only to the laws written upon tables of stone.

The Moral Law

To say, then, that the so-called "moral" law on tables of stone is the law of God, and the others are the laws of Moses, becomes a serious error. Luke says the laws of Mary's purification are part of the law of the Lord as well as of Moses. Just as the ceremonial laws are the law of God, so also the Ten Commandments are part of the law of Moses. For another Scripture in point, consider Mark 7:10 where Jesus says: "For Moses said, Honour thy father and thy mother." That of course, is a quotation from the Ten Commandments, but Jesus ascribes the statement to Moses, and says, "For Moses said, Honour thy father and thy mother." The law then is a unit, the Author is one, and the mediator through whom the whole law was given is one. We emphasize this important point, because so many have been confused by the statement, wholly unsupported in Scripture, that we can separate and make a distinction between

the law of God and the law of Moses. And on this false supposition they have based the error that while the ceremonial, dietary, ritualistic laws were fulfilled in Christ at the Cross, it does not apply to the commandments on tables of stone. The question is not, "Is the Christian under part of the law?" but "Is he under any of the law at all?"

**Conscience alone
can never reveal our
duty toward God but
can only tell us our
duty toward our
fellowman.**

The Law Was for Israel

This law, then, recorded in Exodus, Leviticus, Numbers, and Deuteronomy, Jehovah God gave to His people Israel just before they were to enter the Promised Land of Canaan. For almost 2,500 years, man lived upon this earth without a written law of commandments of any kind. Adam, Noah, and Abraham knew nothing of this written law on tables of stone. They were under another law, the law of conscience, written upon the tables of their hearts.

When man sinned, he became aware of this law of conscience. He received a conscience within his heart, the knowledge of good and evil, and while the law of God was not yet fully revealed, man nevertheless knew that certain things were morally wrong. Man knows, even those who have never heard of God or the Bible or the law, that stealing is wrong, adultery is wrong, murder is wrong, lying is wrong. Conscience alone can reveal all of this, without a written law, and so Paul tells us in Romans 2:14,15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which [that is, these Gentiles who know nothing about God's written law] shew the work of the law [that is, condemnation] written in their hearts, their conscience also

bearing witness, and their thoughts the mean while accusing or else excusing one another." Man was under this law of conscience for almost 2,500 years before God gave His written law, but it proved to be an utterly unreliable guide for man, for conscience only convinced man of things committed against his fellowman, as later embodied in the second table of the Ten Commandments. The first table of the law with its four commandments concerning man's duty toward God was entirely outside the realm of conscience. Conscience alone can never reveal our duty toward our fellowman. The heathen without the law knew absolutely nothing about the prohibition of serving other gods, the first commandment; of making graven images, the second commandment; of using the Lord's name in vain, the third commandment; of keeping the Sabbath day, the fourth commandment. They had no consciousness of guilt, for they had never even heard of the one true God. How then could they take His name in vain or desecrate His Sabbath?

Must Be More Clear

Moreover, conscience is flexible and varies with individuals and conditions. Some men are more conscientious than others. Conscience may be seared, or evil, or weak, or imperfect, and so man excuses himself for his sins, justifies his actions, and so man salves his conscience and sears it into insensibility. The Lord permitted this to go on for 2,500 years, but man only became worse and worse under these conditions, for God wanted to reveal His plan of salvation by infinite grace. But before man can be made to see his need of the grace and the mercy of God, he must first be convinced of his own sinfulness and the utter impossibility of doing anything by works to save himself. Conscience alone was not enough to convince the sinner of this, for he perverted his conscience and excused his sinful actions. So to convince man of his awful, hopeless, sinful state, something more than conscience was needed. After 2,500 years, therefore, God gave to Israel a system of commandments, judgments, and statutes that were fixed and unchangeable, not variable or flexible like conscience, designed to do what conscience had been unable to do.

This was the beginning of the law. It was given to the nation of Israel to try it

out and further prove to all the world that man cannot save himself by his own works. For 1,600 years Israel had this law under the most favorable circumstances in a separated land, with godly priests and teachers to guide them. Yet, after 1,600 years they ended up by crucifying the only Man who ever did keep that law perfectly, thereby proving once and for all—and for all time and for all men—that the law cannot save, cannot make man better, but can only reveal his sinfulness. The law shows him his great need for grace and the mercy of God, for “by the law is the knowledge of sin.”

Finally, at Calvary, God proved what the law was designed to do; namely, to demonstrate once and for all that man cannot be saved by keeping the law or by his works, but only by the grace of God, and so the purpose of the law that began at Sinai was completed at the Cross of Calvary.

Why Then the Law?

Why did God add the law at all if He knew it could not save a single soul? Paul anticipated this question and answers it in Galatians 3:19: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” The law was “added,” says Paul. Man had only his conscience and the oral word to convict him, from the Fall to the giving of the law. But man, blinded by sin, did not realize how terrible sin was, and so God added His holy, perfect, righteous law, the perfect expression of God’s righteous demands to demonstrate how far short he had come.

The law became a mirror in which we might see how vile and how filthy, and how sinful we are. But that mirror cannot wash us clean.

God used this mirror of the law for 1,600 years, and thus revealed how sinners who are utterly helpless and hopeless and cursed by the law can be saved by abandoning all hope for salvation by works and turning to Jesus only. Christ then becomes the end of the law to everyone who believes.

But someone asks, “Do we not still need the law to show us what sin is?” My friend, may I ask you honestly, do you really need that law to show you your sin?

God proved at Calvary that you do not need that law. He ended the dispensation of the law which had lasted for 1,600 years, for the very ones who had received the law were unable to keep it. Not one of them ever kept that law of God perfectly but ended up by committing the capital crime of all history—crucifying the only, sinless, perfect Son of God who kept the law, on the Cross of Calvary. If you really want to see what sin is, you need

not go to the law, go to Calvary. If you want to see sin as it really is, in all of its horror, go to Calvary. See there the perfect Son of God, bleeding, dying, crying in agony and in blood. There is a picture of what sin has done. I too never saw sin in its full horror until I came one day to Calvary.

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BIBLE STUDY



by Harold L. Willmington

History of New Testament Churches

In 1 Corinthians 10:11 Paul writes: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Here, he refers to those Old Testament events. But we may with scriptural justification apply these same words to the events recorded for us in the New Testament. Present-day church leaders will profit greatly by examining the joys, sorrows, sins, and strong points of these early local churches. The following is a brief summary of some of these New Testament churches.

The church in Jerusalem began at Pentecost (Acts 2:47) with at least 3,120 (Acts 2:41). Pastored by James, the half-brother of Christ (Acts 15:13), it performed many wonders and signs (Acts 2:43; 5:12-16). The people had all things in common (Acts 2:44-45; 4:32-35), were in one accord (Acts 2:46), spent a good deal of time in prayer (Acts 2:42; 3:1; 4:24; 12:5-17), witnessed at every opportunity (Acts 3:12; 4:5; 5:42; 4:33), and radiated Jesus (Acts 4:13; 6:15). The church was kept pure by God (had standards) (Acts 5:1-11; 8:18-24), grew constantly (Acts 2:47; 5:14; 4:4; 12:24), endured persecution (Acts 4:1-3; 4:21; 5:17-41; 7:54-60; 8:1-3; 12:14), appointed deacons (Acts 6:1-7), practiced baptism and the Lord's Supper (Acts 2:41,46), sent forth missionaries (Acts 8:5,14; 11:22; 13:1-3; 15:22), held the important meeting on circumcision (Acts 15), was Spirit-led (Acts 2:1-18; 4:31; 13:2-4; 15:28), preached the Word (Acts 2:16-36; 3:13-26; 5:42; 6:4; 7:1-53), and contended for the faith (Acts 15:1-21). Its problems came when it apparently later compromised with the Judaizers (Acts 21:18-25).

The church in Antioch of Syria was founded during the persecution period that followed the martyrdom of Stephen (Acts 11:19). It experienced a great ingathering of souls (Acts 11:21), and the Jerusalem church sent Barnabas to "check

it out" (Acts 11:22). He became the first pastor (Acts 11:23) and added many to the church at this time (Acts 11:24). Barnabas then called Saul as associate pastor (Acts 11:25) and both worked there for a year (Acts 11:26). At Antioch believers were first called Christians (Acts 11:26). They took up a large love offering for the needy believers in Jerusalem (Acts 11:30). This was the home church of the first two Christian missionaries (Paul and Barnabas) (Acts 13:1-3; 14:26) and later became their headquarters, both after their first missionary trip (Acts 14:26) and following the Jerusalem Council (Acts 15:35). Silas was from this church (Acts 15:34). It was where Paul set Peter straight on matters of legalism (Gal. 2:11).

Paul organized the church in Philippi in the home of a woman convert named Lydia (Acts 16:15,40). A demon-possessed girl was his next convert (Acts 16:18), followed by the Philippian jailer (Acts 16:33). Paul later wrote a letter to this church (Phil. 1:1). Timothy ministered to this church (Phil. 2:19) and sent Epaphroditus to minister to Paul while the apostle was in prison (Phil. 2:25). It was in danger of legalism (Phil. 3:1-3). Paul writes and asks "true yoke-fellow" to help two quarreling churchwomen named Euodias and Syntyche (Phil. 4:1-3). The church helped to supply the material needs of Paul (Phil. 4:15,18).

The church in Thessalonica was founded during Paul's second missionary trip (Acts 17:1) and witnessed a great harvest of souls (Acts 17:4). Paul is accused of turning the world upside down (Acts 17:6). In spite of their zeal, the church members were not good Bible students (Acts 17:11). Later Paul wrote two letters to this church (1 Thess. 1:1; 2 Thess. 1:1). The believers had a reputation for witnessing (1 Thess. 1:8) and were persecuted by the unbelieving Jews because of their faith (1 Thess. 2:14). Timothy ministered to this church (1 Thess. 3:1,2). And it had the problems

of some lazy members (2 Thess. 3:10), some busybodies (2 Thess. 3:11), and some disobedient members (2 Thess. 3:14,15).

The church in Berea was commended for its knowledge of and love for the Word of God (Acts 17:11).

The church in Corinth was founded during Paul's second trip (Acts 18:1). The chief ruler of the Jewish synagogue, a man named Crispus, was one of Paul's first converts (Acts 18:8). Paul wrote several letters to this church (1 Cor. 5:9; 2 Cor. 10:9,10), two of which are included in the New Testament Canon (1 Cor. 1:2; 2 Cor. 1:1). It experienced almost total confusion in matters relating to baptism (1 Cor. 1:12), earthly wisdom (1 Cor. 1:26), carnality and strife (1 Cor. 3:1-3), judging others unfairly (1 Cor. 4:7), immorality (1 Cor. 5:1), taking other believers to court (1 Cor. 6:1-4), marriage (1 Cor. 7:1), Christian liberty (1 Cor. 8,9), the Lord's Table (1 Cor. 11:17-34), spiritual gifts (1 Cor. 12-14), the doctrine of the Resurrection (1 Cor. 15), and tithing (1 Cor. 16).

The church in Ephesus, founded during Paul's second trip (Acts 18:19), may have been pastored by Apollos, Timothy, and the apostle John. Paul wrought many miracles there and saw much fruit (Acts 19:11-41). Paul went soulwinning door-to-door (Acts 20:17-21). This was the only Christian church ever to receive letters from two New Testament writers. Paul wrote Ephesians to them (Eph. 1:1), and John the apostle would later direct a portion of Revelation to them (Rev. 2:1-7).

The church in Pergamos (Rev. 2:12-17) was located in the very center of satanic worship. It had nevertheless remained loyal to Christ in spite of martyrdom. Members were, however, tolerating some in the church who were guilty of sexual sins. They were also tolerating those who held the doctrine of the Nicolaitans. □

Adapted from *Willmington's Guide to the Bible* © 1981 Tyndale House

Total Training for the Total Child

by Bonnie Baker



The July-August *Fundamentalist Journal* carried an article about the Total Training Method, effectively used to reach children at Thomas Road Baptist Church. The article shared basic concepts in Total Training but did not explain how to incorporate these ideas into your situation.

The principles of Total Training were discovered in the basic textbook for living, *God's Word*. Isaiah 28:9-10 tells us, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." There is not a moment in a child's life when he is not learning something: I'm wanted here, I'm loved, my teachers care about me—or don't care enough to prepare a good lesson or even show up; and my church is a happy place where I get to do a variety of interesting activities—or I have to sit still and not wiggle, forever. Obviously, the younger child could not verbalize these thoughts, but feelings of love and warmth, acceptance and happiness, are very definitely real. Older children can and do verbalize these thoughts and express them by their hostility, lack of participation, and eventual dropping out of our programs.

Do we really care what our children learn in church? Do we care enough to plan, prepare, correlate, and present to them a

well-organized lesson on their level, with an aim suited and applicable to them? Doesn't our pastor do this for us? And should we do any less for our children?

Now for the specifics! How can a church incorporate Total Training? In the basic teaching structure below, any curriculum can be supplemented by a creative teacher. This teaching structure is followed by all our children's groups, from 12-24 months nursery to the older juniors. Each age group incorporates variation as their abilities and programs demand, decided by each individual classroom and teacher. The schedule presented here is based on a typical Sunday morning where all the children come to their individual classrooms and stay through both the Sunday school and church services. The basic schedule is also followed during evening services, through the time of snack break. They make the classroom a more effective center of learning.

Preessions. Sometimes called learning centers. Set several centers up in advance so early arrivers—usually the workers' children—have something fun to do! Try some of these: A *bag table*, where children can decorate a lunch bag with a small reminder of today's lesson (a basket for the Moses story). Bags are then hung on a low clothesline and used to hold all other crafts and personal items.

A *nature center* is appropriate to stories such as the Creation. Tabletop or wall *murals* let children draw or glue on objects representative of the day's lesson. The mural is especially effective to refer to later during story time. *Game Centers* can be set up with purchased Bible-related games or effective homemade games. Favorites are "Concentration," using two matched sets of pictures (of animals, for example, with Creation or Noah) or "Take-Away," using one set of picture cards and letting the children guess which one you have removed. Other picture cards can be used to play "Sequence," lining them up in proper order.

A game center can teach taking turns, paying attention, names of Bible objects, sequences of Bible stories, and a list of other principles for Christian living. As with every center, the teacher guides conversation and helps relate the activity to that day's lesson. Other preession ideas include a craft center, where children work on a lesson-related craft activity; a book center, where books can be looked at and enjoyed; a "toys that teach" center, where even what looks like play can be gently and enjoyably related to a lesson—building blocks for the tower of Babel or a home-living center for Mary and Martha.

The children are free to pick the pre-session activities they most enjoy and move from one to another when they are ready. The size of the group dictates the number of pre-sessions. One center for every five children works well. Not every child will accomplish every activity, but early arrivers will not waste precious learning time waiting around to begin. Pre-session time can begin as much as 30 minutes before actual starting time and can extend up to 15 minutes into the actual class beginning.

Group Time. Establish a "Signal Song" appropriate to the age group so they may put away their pre-session activities, put the room in order, and come



Bonnie Baker is curriculum director for Children's Ministries at Thomas Road Baptist Church, Lynchburg, Virginia.

to the story rug. (Make up a song or try something like "Who will come and sit with me . . . on our story time rug?" to the tune of "London Bridge is Falling Down.")

The amount of the group time and sequence of events is based on the age group. Once the group has settled in the story area, introduce the story by singing a *related* song or two. Take a few moments to *teach* the *meaning* of the songs and show their relationship to the lesson. An example would be to sing "Walking with Jesus" just before a story on biblical characters who walk in the way Jesus would have them walk. Many excellent books are available on how to tell stories effectively to a variety of age groups. The wise teacher would do well to develop a variety of creative ideas from those sources. Do not merely *read* the story from the teacher's manual! What would you think of a preacher who read you a written sermon? Use variety and involve the senses of seeing, feeling, tasting, and smelling whenever possible.

A few minutes of *Individual Recognition* is appropriate at this time—welcoming visitors, applauding birthdays, conducting contests, and so forth. By

There is not a moment in a child's life when he is not learning something.

now, the group has sat as long as possible and will be ready for a change of position and activity.

Table Time. The children will now return to tables around the perimeter of the room to work on a lesson-related craft activity. If the craft is presented just before sending the group to the tables, the

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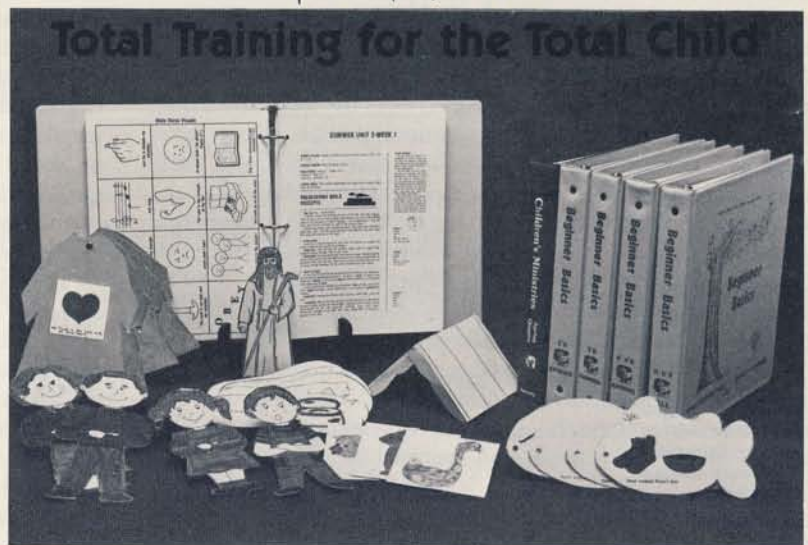
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teacher can show how to do the craft and can explain the application to the lesson. To save time a helper should have set out all craft materials while the children were involved with Individual Recognition. Craft time allows opportunity for "one-on-one" teaching; the teacher who sits with her group of six to eight children not only helps them create a craft, but must retell the story, quizzing the children to determine comprehension. Allow the children to enjoy table time. Constant "hurry up and finish your work" will cause the handcraft to become busywork instead of an opportunity to reinforce the story.

Group Time Again. Time to change physical and mental gears. Back on the rug, explain to the children correlation of the memory verse and the lesson. Many verses lend themselves to motions and make it easy to get physically involved. Try singing a verse to the tune of an old familiar song; for example, "What time I am afraid, I will trust in thee" (Ps. 56:3) fits to the tune of "Row Your Boat." A phrase or two may have to be repeated to make the words fit the tune but music is an important memory aid!

Snack Time. Even snack time can be used for "line upon line" teaching. Again the children have been called back to their tables for this snack (and rest room) break. Consider the impact of using black and white Oreo cookies when teaching

Do we really care what our children learn in church?

the creation of day and night. Or how about a treat of red licorice for Rahab's scarlet thread, a marshmallow lamb for shepherd stories, or animal cookies for Noah's ark? Teacher-guided conversation will help children discover they are having a special snack. If this were an evening service, parents would arrive by now and teaching time would be ending. For Sunday morning, a "second shift" of workers arrives during the snack time, and the Sunday school teachers leave to attend the adult church service. The primary and junior classes move into a

larger room where they follow the usual primary or junior church program. The younger children stay in their same rooms and repeat the above sequence, with modifications.

Group Time. This third group time is similar in purpose to earlier ones. Usually the story is a child-related character story. Review games, visuals, and other activities help the children see the entire morning's program as one lesson. Now is a good time for an extended prayer time, giving the children opportunity to express requests and pray together. One more handwork time is included to complete the morning's activities, this one relating to the character story. Again, teacher-guided conversation is necessary for maximum learning to occur.

Postsession Ideas. By now, parents may be arriving. Never quite knowing the precise moment the pastor will say amen, be flexible in the closing activities. By now the children have had all the structure they can handle; the teachers are trying to match coats, crafts, and kids. Unfortunately, all the parents see of a well-planned program are those last few frantic moments when unsupervised children are performing gymnastics on the carpet. The solution? Plan for it! Use variety from week to week, but suggestions include setting out a few favorite presessions—using Play-Doh, setting books on the rug for a time of silent enjoyment, or a group game. These are fun activities that take little supervision. The well-controlled atmosphere will prove well worth the effort, and it will favorably impress parents.

"Precept upon precept, line upon line" is a building process, teaching children a little bit at one activity and a little bit at another. By closing, they have received one basic lesson aim in a variety of ways. Children can learn a little by sitting in an adult service several times a week, but how much more they can learn when a dedicated teacher prepares and presents lessons geared to their specific levels of understanding!

There is no opportunity to daydream in a class designed like the one described here. The children are constantly being challenged and presented with fun ways to learn. The precious Bible stories that never change have the potential to change and direct their behavior for life. Isn't that why we invest the time involved in teaching? Total Training meets the

needs of the total child. Can we think of doing less for the heirs of our world?

The Total Training Curriculum is available from the Children's Ministry of Thomas Road Baptist Church, 701 Thomas Road, Lynchburg, Virginia 24514. Write for a list of available materials and a free sample brochure. See advertisement on page 52.

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IN REVIEW

FOR PASTORS

Walvoord: A Tribute
by Donald K. Campbell
Moody Press
1982, 353pp., \$15.95

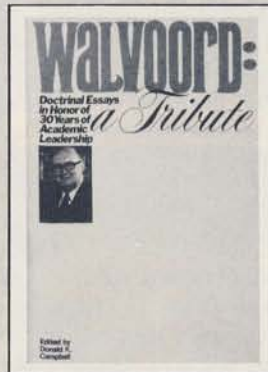
Reviewed by Donald R. Rickards
Professor of Cross-Cultural Studies
Liberty Baptist College
Lynchburg, Virginia

This delightful handbook of scriptural truth will be treasured by all fans of Dallas Theological Seminary and of John F. Walvoord, in whose honor these essays are presented. Some articles while good are quite predictable (those by Saucy, Johnson, Constable, Pentecost, Minirth/Meier, Geisler, Lightner, Hodges, and Toussaint).

Others of the articles call for comment. Hoehner's article on the "Purpose of Tongues" leaves one wondering why he limited his exegesis to an ill-defined passage in 1 Corinthians 14, when a few more verses would have answered the questions he raises. Howe includes insightful models in his article on Creation and Evolution, an important issue today. Zuck's article is not new in deriving meaning from the biblical text, but does give a variety of ways to apply truth. This is one of the chief values of this volume, and all who minister the Word at any level will be grateful for it.

Nunez gives an excellent summary on Universalism, including both historical and contemporary aspects and both Vatican II and Liberation Theology. This, too, is an issue of cur-

rent importance and adds value. In a day of theological confusion, Hannah is refreshing in his treatment of the historical development of the doctrine of Christ. Glenn offers a Case Study in Hermeneutics that raises the wrong question and gives the wrong answer. The question: Can the New Testament citation be used to determine the original text, the meaning of terms, and the exegetical and theological significance of the text *for the original hearers or readers* (italics mine)? Obviously, the answer is no, if you include the italicized words. Just as obviously, the answer is yes if you are speaking of the text's meaning for twentieth-century readers. Since Peter tells us that the prophets were unable to determine the meaning of messianic passages, and Paul states that the "mystery" was not previously known, twentieth-century readers of the Word of God enjoy the whole Word of God in deriving a specific interpretation.



There is one article on the Scriptures themselves ("Inerrancy," by Witmer) and one on the person of Christ (by Hannah) but none on the Father nor on the Holy Spirit, unfortunate omissions in our time! On the other hand, three articles touch on dispensationalism (none of them by Ryrie) and three on hermeneutics, two areas of theology which Dallas views as important.

This reviewer commends especially Ryrie's article on "Contrasting Views on Sanctification" and Blue's article emphasizing theological training for all missionaries. Nonetheless, it is tiresome to continue to read of the endorsement of Chafer's explanation of the "filling" of Ephesians 5:18 as not quenching nor grieving the Spirit and walking by Him, an explanation that is application and not exegesis.

Whether or not the reader is attached to Walvoord and to the seminary of which he is president, he will be refreshed and stimulated by the material offered in this book, not least of which is the biographical sketch of Walvoord by Campbell.

Recent Homiletical Thought: An Annotated Bibliography, Volume 2

by A. Duane Litfin and
Haddon W. Robinson, Editors
Baker Book House
1983, 249pp., \$16.95

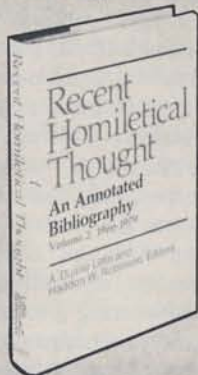
Reviewed by Paul R. Fink
Professor of Pastoral Ministry
Liberty Baptist College
Lynchburg, Virginia

In the preface (the most interesting part of the book) the authors review their own work: "Bibliographies have all the excitement of a telephone directory." Such a statement recognizes reality and anticipates a "ho-hum" reception. Litfin and Robinson, however, have taken an important task in hand and have made a very valuable contribution to preachers and preaching.

The authors follow the example of William Toohy and William Thompson who in 1967 issued the first volume of

Recent Homiletical Thought, 1935-1965. Like them, Litfin and Robinson have topically arranged their sources in three categories; (1) books, (2) periodical articles, and (3) theses and dissertations.

Annotations are limited to books and periodicals. In keeping with their purpose, the authors only describe the works in their annotations. Buyers of this book would probably be influenced by the names of the authors, both of them professional homiletics: Litfin, associate professor of pastoral ministries, Dallas Theological Seminary; and Robinson, president and professor of homiletics and speech, Denver Conservative Baptist Seminary. These professionals would have been more helpful had they indicated which books, in their opinions, are "essential," so the preacher whose funds are limited could use their book as a guide for acquisitions.



The section on theses and dissertations causes the reader to realize that preaching continues to be the focus of scholarly inquiry, even in secular state colleges and universities. Teachers on the graduate level and advisors for theses and dissertations recognize the inconsistent quality and value of such academic offerings. While their titles are descriptive, an illustrative annotation would enhance their value. But this would be difficult, since only a few copies of each work exist.

The present volume has some decided improvements over the former. The chief one is the added number of periodicals treated—from 36 to over 100. These are listed in an appendix, with addresses. The reader can write for copies of articles not readily available to him otherwise. The authors and personal subjects (i.e.,

persons who are the subjects written about) are keyed in their indexes to consecutive index numbers occurring to the right of each entry in the text. This aids in locating works written about particular individuals, since the author's name alone would not give that information.

This work is helpful for its homiletical focus. Both authors and publisher are to be commended for making it available, though they may find the book's own prophecy self-fulfilling: "Such ventures seldom contribute much to the profit side of the ledger."



Gennie the Huguenot Woman

by *Bette M. Ross*
Fleming H. Revell Company
1982, 189pp., \$10.95

This fascinating historical novel of a pious young Huguenot woman who flees the religious persecution of France to take up a new life in Pennsylvania, will be of special interest to anyone who enjoys information about the turbulent early days of our nation.

The setting is 1744-1747, where a movement is afoot in Pennsylvania to recruit a regiment to join the Northern colonies to help the English, who are in open warfare against their rivals, the French in Quebec. The betrothal of Gennie, an indentured servant, to the young Thomas, who joins this regiment, ends in tragic disappointment. During her years of testing, only her deep-rooted faith in her Saviour brings her through a desperately hopeless situation.

The reader will be encouraged by the tremendous courage displayed by this woman, and by her steadfast commitment. This is a tender love story written with historical accuracy, enhanced by an informative map of the

Northern colonies and Canada during the mid-1700s.

--RB

100% Beyond Mediocrity

by *Fred Hartley*
Fleming H. Revell Company
1983, 180pp., \$5.95

This is a book I would not hesitate giving a young person searching for a life complete with joy and obedience.

Well written in language of youth, it does not emphasize the "don't's," rather the areas of a Christian's life that need strengthening and that can be brought into harmony with parents, and most of all, with God. I especially liked the chapter on authority—a weak spot in Christian parenting.

A teenager doing the "homework" at the end of each chapter may not happen in every case, but the *Think, Act, Read* instructions could be very helpful, especially the Bible memorization.

--RB

Whispers of His Power

by *Amy Carmichael*
Fleming H. Revell Company
1982, 256 pp., \$10.95

Anyone acquainted with the life and writings of Amy Carmichael will not be disappointed in this volume. The same deep devotion to her Lord and commitment to His will and direction will encourage and bless the reader in whatever circumstances he may be. This dear saint, who spent several decades as a missionary in India and in later years was an invalid, imparts in these daily (short) devotional studies some great truths she learned through a lifetime spent living in the presence of her Lord.

--RB

continued on page 61

Ask the Prof

Is There a Contradiction?

Is there a contradiction in the Word of God when Matthew reports two donkeys at the triumphal entry, compared to the mention of one donkey in the other gospel accounts (cf. Matt 21:4-7 with Mark 11:7; Luke 19:35; and John 12:14-15)?

Although a full consideration of Matthew's citation of Zechariah's prophecy is somewhat complicated by matters relative to the ancient texts and translations, the answer simply is, "Not at all."

Proper grammar demands that the Hebrew text be understood as saying only that Israel's coming King would be seated on a male foal of a she-ass. The word *and* of our English translations would be better rendered "even" or "that is" or left untranslated, being understood as a marker of apposition. The words thus translated would read, "Behold thy

King comes to thee . . . meek and sitting upon a he-ass, upon a colt, the foal of a she-ass." Only one donkey is really in view, a position taken consistently in rabbinic tradition. Therefore, the other gospel writers simply focus on the young donkey upon which Jesus was seated; of them, only John mentions this as a fulfillment of prophecy.

Matthew's mention of both the foal and the mother cannot be construed as his misunderstanding Zechariah's words to mean that Messiah would ride on the mother donkey or both donkeys. Zechariah plainly uses a masculine singular noun to indicate the young animal upon which the King would sit, so Matthew would not likely report that Christ sat on the mother donkey.

Accordingly, the word *ass* in the King James Version of Matthew's phrase "sitting upon an ass" (which in the Greek text could be either masculine or feminine) must be taken as a masculine noun.

The second "ass" of KJV is a different Greek word that means "beast of burden" or "donkey." Matthew's shift in choice of words is an attempt to indicate to us that in the case of the first ass he did *not* mean the mother animal. Accepting the somewhat standard

distinction in the English that *ass* is a generic term and *donkey* is a "domesticated ass," we might render Matthew's relevant words "mounted upon an ass, upon a colt, a donkey's foal."

Therefore, Matthew mentions the mother, not to equate her in any way with the donkey of Zechariah's quotation, but to emphasize that both Mark and Luke plainly say, that the donkey upon which Jesus sat was unbroken (Mark 11:2; Luke 19:30; the word used for the mother donkey, the second "ass," implies the opposite), and to give the full historical details to which he was probably an eyewitness.

Moreover, a young unbroken animal would welcome his mother's steadying presence on such an occasion and readily follow her, especially in this new experience of bearing a rider.

In summary, no contradiction exists in the details of Matthew's quotation of Zechariah or between himself and the other gospel writers. Each gospel account is true, each writer using details in accordance with his own purposes. The accounts are not contradictory but supplementary. □



Answered by **Richard D. Patterson**, chairman of the Department of Biblical Studies, Liberty Baptist College and Seminary, Lynchburg, Virginia. He holds a Ph.D. in Semitics from UCLA.

Virginia. He holds a Ph.D. in Semitics from UCLA.

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C.T. Abraham

A Great Vision for an Overwhelming Task

by Elmer L. Towns



In May 1976 C.T. Abraham graduated from Liberty Baptist Seminary and returned to his home in India with a super-aggressive vision of evangelizing the 700 million in the second most populous nation in the world. To accomplish this task, Abraham wisely concluded that the biblical way to "capture India for Christ" was to do it the way his pastor, Jerry Falwell, was evangelizing America. He said, "The way to biblically present the gospel to every person in India is through super-aggressive local churches." Abraham organized the India Baptist Association under Priority One India, and by 1983 he was responsible for planting 83 Baptist churches. He has organized a pastor-training school in Kerala, South India, that currently has 13 full-time students. He is establishing a Christian college and seminary at Brahmavar, where there is already a 30-acre campus in development. He has a vision of offering preschool child care through college

and seminary. Abraham has a newspaper, *What?*, and is considering a weekly radio broadcast beamed from Sri Lanka into South India. His vision is big, his heart is big, and his country has big opportunities. Someone must evangelize India, a seemingly insurmountable goal. The question remains, "Is C.T. Abraham the man God will use to do it?"

C.T. Abraham was born in Kerala and came to know Jesus Christ at age 14 when an evangelist preaching in cottage prayer meetings stayed in his home. After an evening meeting the evangelist prayed with the family, and C.T. accepted Jesus Christ as his Saviour.

After conversion C.T. Abraham remained with his family in the Mar Thoma Church, a semi-Conservative denomination church lacking soulwinning zeal. He taught Sunday school and tried to preach, using his father's sermon notes. His father was principal of a local Mar Thoma grade school.

C.T. received his bachelor's degree from the University of Travancore in 1952 and his master's degree from Nagpur University in 1962. He taught science in high school, then became an instructor of teacher education at the university. Between 1969 and 1972 C.T. Abraham attended the University of Maryland, outside Washington, D.C. He finished his doctorate in education in 1972 and returned to India and taught at the university.

The following year, C.T. Abraham was interpreting for William Bebee in India when God called him to full-time Christian service. Bebee told C.T. about Liberty Baptist Seminary and he decided that was what he needed. C.T. was given a ticket to come to Maryland for a visit. From there he called the dean of Liberty, but found they did not have scholarships for foreign students. But C.T. Abraham knew God wanted him to train at Liberty Baptist Seminary. He paid his way to Lynchburg and while there was given a professor's rank to teach in the college and study in the seminary.

C.T. was baptized at Thomas Road Baptist Church and ordained into the ministry May 12, 1976. The following Sunday, Jerry Falwell asked C.T. to share his testimony on the Old-Time Gospel Hour. He told the audience, "I am going to start hundreds of churches in India."

Because of his evangelistic fervor, many churches closed their doors to him.

Nearly \$38,000 was mailed in for his ministry because of that two-minute testimony.

C.T. Abraham returned to India, trying to work with the churches of South India to revive and change them. He confessed, "I was not bold enough to start a new church." His family did not want him to start a Baptist church. Among their reasons was the fact that he had two relatives who were pastors in the Mar Thoma Church and CSI church. He organized an evangelistic ministry to the



Elmer L. Towns is dean of the B.R. Lakin School of Religion, Liberty Baptist College, Lynchburg, Virginia. He visited India and observed

firsthand the work described in this article.

Mar Thoma churches that included a singing group of young people, such as he had seen at Thomas Road Baptist Church. The meetings were successful. One evening in his mother's hometown, there were 80 decisions for Jesus Christ.

Because of his evangelistic fervor, many churches closed their doors to him. At the same time C.T. Abraham saw the futility of trying to reverse bureaucratic machinery. He decided to become independent, not relying on denominational officials. In 1977 he resigned, remarking, "I didn't want to be excommunicated, because it would harm my future ministry in South India."

C.T. Abraham began a Baptist church in his living room, and the third Sunday his wife came forward to be baptized. Two years later he baptized his 76-year-old mother. From this church he began planting other churches. Then he formed the India Baptist Association.

He used the \$38,000 to build the Jerry Falwell Building, a concrete four-story structure that houses a printing press, the Bible Institute, the office for those in charge of church-planting, and one local church. The printing press is a crude, old-fashioned letter press, type is set by hand, and only a few copies can be printed per



minute. C.T. began the magazine *What?* in 1978, which circulates 1,200 copies. He also prints facts and booklets for mass distribution.

Work was slow in the beginning with only 14 baptized believers added to the church the first year. (They do not speak of members but of baptized believers.) When they find a mature believer, C.T. testifies, "We train him to pastor a church. If the person has education and is already trained, we encourage him to begin a church. If not, we encourage him to come to the Bible Institute to be trained. After a person is trained, he is sent to his home village to preach the gospel to the lost." C.T. encourages each church-planter to

rent a building where he can live with his family and hold meetings.

C.T. Abraham raises money through Priority One India, USA, a missions organization in the United States that supports the work in India. He gives each church-planter a living allowance of \$30 to \$50 a month, depending on the number of children and the cost of renting a building. The money is not given outright to the church-planter but is deposited in a bank from which he can write checks for the work.

The churches depend heavily upon visitation for evangelistic outreach. The pastor goes door-to-door inviting people to come to a prayer meeting, usually held in the evening. The evangelistic team of C.T. Abraham holds crusades in the village squares with musical teams where people gather each evening. As soon as possible, C.T. encourages the pastors to begin Sunday services. Usually, only baptized believers and new converts considering baptism will come to the Sunday services. The unsaved come to the evening prayer meetings but will not come to the Sunday meetings. When the church is stabilized, C.T. Abraham and the pastor begin looking for land, approximately 1/20 of an acre. Usually they build a shed, normally a pole building with just a roof, without walls.

At the present time, Priority One India has 83 churches, the smallest with 10 baptized believers and the largest with approximately 40 baptized believers. However, some have almost 100 people attending their prayer meetings.

C.T. Abraham receives support from several graduates of Liberty Baptist College and Seminary who studied with him, plus several Southern Baptist churches and other individuals.

In February 1983 there were 181 new converts baptized at the second convention of the India Baptist Association. Twelve pastors entered the river at one time to baptize the converts. John Houghton, from Clay Baptist Church, Clay, West Virginia, was baptizing at one end of the line and David Overton, pastor of Mitchell Hollow Mission Church, at the other end.

C.T. Abraham has a goal of establishing a total of 100 churches in India in 1984. He is building a Christian college facility in Brahmavar for training people (Bible college and seminary). The first Bible college in Kerala was closed because

of a confrontation with political parties and militant Communists who made it impossible for it to continue as a recognized college. However, it continues to operate as a pastoral-training institute, not a degree-granting institution. Currently there are 13 men being trained in residences.

The new Bible college and seminary in Brahmavar is not yet in operation.

The key to reaching India is planting an independent Baptist church in every town and village.

There is a grade school and dormitory on a 30-acre campus, called Little Rock Indian School. The foundation and walls are in for the college. There are three large wells for drinking, a rock-lined fish pond, rice fields, and cattle stalls. C.T. is building a home on adjacent property. A hospital and orphanage is also under construction. There are 130 people working full time in India under the supervision of C.T. Abraham. His son-in-law, an administrator of a local recognized college, will give C.T. help in getting his Christian college established and recognized.

The pressure from political parties and Communist groups forced C.T. Abraham to move to another state. In spite of this the original work in Kerala has gone forward, not backward. Churches are prospering; more people are being baptized.

At age 51, C.T. Abraham says that the key to reaching all of India is planting an independent Baptist church in every town and village. That is a formidable task, for there are almost a half-million villages. He explained, "The New Testament church went forward in the Book of Acts as new churches were planted wherever the gospel was preached." Abraham says, "Radio, newspaper, and—one day—television will all help reach India for Christ, but God's plan is planting local churches that will evangelize the lost and teach the saints." □

update

A Report on the Thomas Road Baptist Church and Related Ministries

Falwell to Address Nation Live in Prime Time—March 4

Another first for the Old-Time Gospel Hour will be the telecast of the Sunday evening service of Thomas Road Baptist Church live via satellite in prime time to viewers from Maine to Hawaii.

Calendar Update

February

28

Dr. Falwell speaks at Florida State University

March

2

Francis Schaeffer Seminar at LBC

4

OTGH live prime-time special, beginning at 11:00 p.m. EST

7

Dr. Falwell speaks at Herut Forum

9-19

LBC Spring Break

Mission trip to Hawaii and Colombia

15

Dr. Falwell speaks at Washington & Lee University

21

Dr. Falwell speaks at Mayor's Prayer Breakfast in Pasadena, Texas

March 30-

April 1

Founder's Weekend

April

6-8

LBC Spring Arts Festival

9

Dr. Falwell speaks at Cedarville College

11-13

Baptist Fundamentalism '84

The program to be aired March 4 at 11:00 p.m. EST will feature Jerry Falwell addressing the moral state of the nation. Falwell said that he will be speaking from the viewpoint of millions of Bible-believing Christians in assessing the spiritual and moral state of the nation.

This one-time-only special will be available in every community. By broadcasting live via satellite Falwell believes the message will have a greater impact.

The auditorium will be filled with 4,000 church members and other visitors and friends as they meet for the special Sunday evening service from 11:00 p.m. to 12 midnight.

The service will be beamed to a satellite and carried to the rest of the nation by the Turner Broadcasting System out of Atlanta and other outlets that will be linked to the satellite.

"For 27 years we've been using television and radio on a daily and weekly basis to preach the gospel to win people to Christ," said Falwell. "But we've never done what we're going to do on March 4, and as far as we know this will be the first ever nationwide telecast of a local church service."

The program will air at 11:00 p.m. EST; 10:00 p.m. Central; 9:00 p.m. Mountain; 8:00 p.m. Pacific; and 6:00 p.m. in Alaska and Hawaii.

Falwell has repeatedly called 1984 the Year of Destiny in that he would like to see a third great spiritual awakening in America. He said, "This year we will begin planting the seeds and hopefully see them sprout into a Third Great Awakening. I believe we will either begin looking at and ob-



erving a moral turnaround or our children will not grow up in the same free and blessed America we have known.

"We're doing this because we believe that world evangelization is one way we can glorify God. Revival also glorifies God. We're doing everything we can to present the gospel message of Christ to a lost and dying world."

Liberty Grad Promotes BF '84

In just a few weeks, April 11-13, our nation's capital will be the host city for "The Event of the Century," Baptist Fundamentalism '84. For nearly a year Liberty Baptist College graduate Glenn Reese has served as coordinator for this historic convention. Reese acts as liaison between convention officials and thousands of pastors and lay people who are not only helping to promote BF '84 but will be delegates to the convention. He oversees a number of areas involving registration, travel arrangements, program coordination, and procurement.

Center Helps Families



In its third year of ministry, Thomas Road Baptist Church's Family Center recently reported its 1983 year-round statistics regarding the Family Center's outreach.

Since its beginning the Family Center has provided food and/or clothing to 1,355 families in the greater Lynchburg area, 72 percent of whom were not Thomas Road members. Other people in need received free professional services ranging from dental care and financial planning to home repair and maintenance.



Thousands of people have been registered for this historic event and Reese urges anyone interested to call the convention hot line 1-800-446-5000 for more information.

Christian Educator Has New Goals



Glen Belden had achieved the educator's ultimate dream—freedom to coordinate curriculum and experiment with new ideas, the establishment of an educational service center that utilized the best teachers and curriculum, a bank of resources of exemplary educational programs around the nation, and multimillion-dollar contracts from the federal government for implementing these new ideas. But the more he tried to perfect the system, the more frustrated he became, and that is why he left the public school system in New Ipswich, New Hampshire.

Belden moved from his prominent position and comfortable New England lifestyle to Lynchburg, Virginia, three years ago. He came without the promise of a steady job, but on the prospect of changing his goals in affecting education and of providing a Christian education for his three daughters.

His educational focus is still on a national level but is structured through the Liberty Education Network, which purposes to provide people all over the country the opportunity to opt for Christian education at the elementary and secondary levels.

Last January he began formulating on a part-time basis the first phase of the Liberty Education Network, a supplementary education system for Christian day schools and Christian parents. In July he became full-time director of LEN. In addition to his LEN responsibilities he also directs

the Institute of Management Studies, a two-year program in management training similar to his management seminars, but leading to a certificate.

Belden explained that the goals of LEN are threefold: The first is to develop a series of home-based educational supplements for parents of children enrolled in public schools to help them counter Secular Humanistic teachings. "When most parents get beyond evolution and Secular Humanism they don't know where to go," he said. "Our role in this capacity will be to provide support for parents."

The second goal is to help existing Christian schools by providing quality curriculum and helping them establish tested and effective programs. "Parents shouldn't have to make a choice between a good education and

a Christian education."

The third goal is to assist people who want to start new Christian schools, beginning with a needs assessment. For example, does the community need a new Christian school or should they support an existing one? Other factors examined include zoning, facility needs, and philosophy of education.

LEN will purposefully plant some 5,000 Christian schools where none exist and provide curriculum materials to a network of up to 10,000 schools.

Belden now hopes to achieve, through LEN, the Christian educator's ultimate dream—excellence in education beginning with the curriculum, programs and teachers, and based on a solid cornerstone, that being a Christian philosophy of education.

Elim Home Head Ray Horsley Dies

Ray Horsley, who directed Elim Home since 1964, died on January 6 at the age of 71.

Interested in the special ministry to alcoholic men since it began in 1959, he did not hesitate to accept when offered the position of director. He even donated the land where Elim Home is located.

Through his years of ministry Ray was instrumental in rebuilding lives and putting broken families together.

He is survived by his wife, Amanda Napier, his son, David, his daughters, Ann Hudson and Fay Hubbard, 13 grandchildren, and 9 great-grandchildren. All of his children are involved in the ministries of Thomas Road Baptist Church.

David Horsley will continue in his father's footsteps as director for Elim Home.

Wonderful Weekend for Women National Conference First Ever

Internationally known speakers Mrs. John R. Rice and Mrs. Edith Schaeffer headline the list of a dozen lecturers and workshop leaders in the first annual "Wonderful Weekend for Women" to be held this fall in Lynchburg, Virginia. With the theme "It's a Wonderful Life!" the three-day conference begins on October 18.

Mrs. Celeste Wemp, conference coordinator, says, "We are hoping to attract women from all 50 states and several foreign countries. I believe this 'Wonderful Weekend for Women' will be a life-changing experience for all who attend. Nearly 30 workshops will deal with such topics as raising emotionally healthy children, coping with anger and resentment, living with afflictions, and teenage discipline."

The "Wonderful Weekend for Women" will be enhanced by the picturesque setting of Treasure Island, situated in the tranquil James River, as it meanders through the Blue Ridge Mountains of central Virginia. This is a "must" conference for all pastors'

wives and other key women leaders. Plan now to attend this "Wonderful

Weekend for Women" October 18-20 in Lynchburg, Virginia.

Renowned Soccer Coach Ministers to Homeland

Five years ago William "Willie" Bell did not know the Lord as his Saviour. He was riding the tide as a successful coach of a premier professional soccer team in Great Britain. After 22 years as a player-coach, Bell accepted the Lord Jesus Christ as his Saviour. Leaving the lucrative professional soccer circuit, he dedicated his talent to working with Christian athletes in America. Three years ago, Coach Bell became the head soccer coach of Liberty Baptist College.

Yet the need to penetrate his homeland with the gospel remains a priority. Since coming to Liberty, Coach Bell has made several trips to England to minister to the people



there. This year Coach Bell, his wife, Mary, and two of their children traveled to England to minister for three weeks in seven prisons and numerous schools and local churches.

Think About It

by Bob Larson

Cloning

The book *In His Image* claimed a cloned human was in our midst. It turned out to be a hoax, but some scientists aren't giving up that easily. One of them has suggested we take genetic samples of King Tut's well-preserved mummy and try to clone another boy-king. A certain scientist even speculates we could deliberately manufacture cloned humans to be incubated so their body parts could be cannibalized for organ transplants. Such conjecture is startling but not nearly as frightening as what could happen if cloning techniques were mastered by a Nazi or a Communist. What if the world had to cope with a succession of Hitlers and Stalins? What if a cruel despot alive today were to be perpetuated by his followers who wanted to insure the survival of his regime by a cloned heir? God made man a little lower than the angels, but a clone might turn out to be only a little better than the demons.

Junkyards

Junkyards, those grimy, slightly disreputable repositories of rusting old machinery, used to be the place of last resort if the part couldn't be found elsewhere. Today, they've spruced up their image and some junkyards feature carefully arranged piles of auto carcasses all cataloged on a computer. Junk men now prefer to be known as "auto recyclers" who market "predismantled, previously owned parts." It takes more than a semantic redefinition to change the facts of one's profession. Jesus described Satan as one who comes to "kill and destroy" (John 10:10). Most people don't see the Devil that way since he's usually "transformed into an angel of light" (2 Cor. 11:14). Occultists, for example, see him as the harbinger of illumination, not the prince of darkness. The junk man may change his name but he's still got grease on his clothes. Satan may try to alter his image but he's still got blood on his hands.

Mark of the Beast

The Mark of the Beast spoken of in Revelation 13:17 is the constant focus of speculation. Among the suggested candidates are Social Security numbers, optical ray scanners, and infrared designations. One of the world's greatest scientists may not realize it, but he has another nomination. Nobel Prize winner and scientist Linus Pauling is concerned about identifying those who may be carriers of genetic disorders. As a warning to any who might mate such individuals, Pauling recommends they receive a special tattoo on their foreheads labeling them as genetically unfit for childbearing. Whether Pauling's tattoo is the precursor of the number 666 is impossible to determine. But the fact that it has been suggested is a sobering reminder that the spirit of the Antichrist is influencing the intelligentsia.

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In Review
continued from page 55

Sentenced to Life

by Malcom Muggeridge and Alan Thornhill

Thomas Nelson Publishing Company
1983, 129 pp., \$3.95

This play in three acts concerning euthanasia is foremost a warm love story. An invalid wife desperately urges her husband to put an end to her suffering and dependency on him. The husband experiences soul-searching and much inner turmoil. Was his final compliance with her wishes for love, or calculated murder for a principle? In

his moving confession he says, "Oh my darling, I helped you to die but I never helped you to live."

The introduction by Muggeridge is worth the book. A paragraph near the end of the prologue should put to rest any doubts on the issues of abortion and euthanasia. "In the final analysis, then, the issue on which *Sentenced to Life* is based . . . is simply whether our human society is to be seen as a factory-farm, or as it has been seen through the centuries, as a family whose Father is a loving God. If the latter, then from the moment of conception a fetus is potentially a human soul . . . and a mongoloid child no less precious in the Creator's eyes than a beauty queen . . ." *Sentenced to Life* is a compelling and truly moving work.

--RB

Graffiti: Devotions for Girls Graffiti: Devotions for Guys

by J. David Schmidt
Fleming H. Revell Company
1983, 128 pp., \$4.95

These two devotional books suitable for teenagers present a fine opportunity for young people to strengthen their spiritual relationship to God, to develop right attitudes of good Christian behavioral patterns. There is plenty of good practical advice and relevant Scripture.

--RB

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Eternity

continued from page 19

a personal preference of those involved. The following quote, translated by my friend Hank Paulson from a German edition of *The Collected Works of Lenin*, shows that Lenin, at least, claimed a rational scientific basis for such a goal: "Our party program is in its entirety built upon a scientific hence materialistic worldview . . . Our program . . . contains the unveiling of the historical and scientific explanation of the origin of religious mystery . . . Thus our program necessarily contains the propaganda of atheism." It is not difficult to discern the influence of Tylor's theory behind such a statement.

Further evidence that Tylor's theory still influences Communist attitudes toward religion comes from the fact that *Tylor's view of the evolution of religion is still taught as the main foundation of atheism in colleges and universities throughout the Communist world!* Communist governments, moreover, are constantly sending streams of literature as well as teams of lecturers or exchange professors out into the Third World and even to Western countries to teach Tylor's theory as proven fact!

Clearly, the overthrow of Tylor's theory has not prevented Communists from using it as justification for their ongoing suppression of religion. Marx can hardly be blamed, for he died in 1883—a year before Howitt's papers on native monotheism among Australian aborigines raised the first major doubts about Tylor's theory. Likewise Engels died in 1895, three years before Lang published his initially ill-received blockbuster *The Making*

of Religion. Perhaps we shall never know the extent to which Lenin may have been exposed to reports of changing opinion in the Western world.

Perhaps one criticism can be made of the Liberal scholars who initially opposed or ignored Andrew Lang's objections to Tylor: they accepted Tylor's theory very quickly, not only because of its elegance, but also because it fitted their presuppositions about evolution and the supposed supremacy of European man. They accepted Lang and Schmidt's opposing evidence with reticence because *their* evidence did not confirm such presuppositions. Had the general response to Lang and Schmidt been as rousing as the earlier response to Tylor, possibly, just possibly, the resulting discussions would have caught Lenin's ear before he began pulling the Iron Curtain down around Russia following the Communist Revolution in 1917 (which was also, incidentally, the year of Tylor's death).

Lenin, if I may give him the benefit of the doubt, might then at least have had second thoughts about resting so many Communist hopes upon Tylor's theory. Communism's anti-religious stance accordingly might have become less rigid.

Hopefully this review will enable Christians to be not only better informed but also better able to respond to some of the forces opposed to the gospel in the world today. It might also give great encouragement to Christians living under Communist oppression to hear that even *science* has officially rejected the basis Communism uses to discredit religious faith.

Adapted from *Eternity in Their Hearts* © 1984 Regal Books, Ventura, California.

Exploring Ramifications of Vatican Ambassador

by Cline E. Hall

President Reagan has announced that he will appoint his personal representative to the Vatican, William A. Wilson, a Southern California rancher and land developer. In turn, the Vatican has said that it will appoint an ambassador to this country.

Congress quietly paved the way for our country to establish formal diplomatic relations with the Vatican by the repeal of an 1867 law prohibiting the use of federal funds to maintain an official at the Vatican. Senator Richard G. Lugar, R-Ind., introduced the amendment to the State Department appropriations bill that allowed the repeal. It passed by a voice vote.

The Senate took the action without any public hearings, prohibiting any open discussion on the issue. By using voice vote, no record of how senators voted was recorded and it was done with such speed that the religious community was caught off guard. When the appropriations bill was sent to a House-Senate conference to iron out any differences, the Lugar amendment was classified as "noncontroversial," thus no hearing was deemed necessary. This case was handled in a way that seemed to be a deliberate attempt to push the bill through before opposition could develop.

Why should the government give preferential treatment to any one religious group, whether it be the Roman Catholic Church, Russian Orthodox Church, Southern Baptist Convention, National Council of Churches, or the temple of the Hare Krishna in West Virginia?

For about a 20-year period ending in

1867 the United States did have full diplomatic relations with the Vatican. In that year, when the Popes ceased to be temporal rulers during the process of the unification of Italy under one government, Congress barred the use of federal funds to continue that relationship. In that reorganization the Popes lost their rule over the Papal States and since then

"The plain truth remains that the Vatican is first and foremost a church."

have presided over a small territory in the city of Rome.

Since then, several recent presidents have sent personal representatives to the Vatican. Among those are Franklin Roosevelt, Harry Truman, Richard Nixon, Gerald Ford, Jimmy Carter, and Ronald Reagan. Dwight Eisenhower, John Kennedy, and Lyndon Johnson did not. This system of personal envoys has served well.

Our history and traditions have some bearing on this issue. In colonial America there was an officially established church—government recognition of the Anglican Church in the southern colonies and the Congregational Church in New England. During that time, public tax money was used to pay for the upkeep of the church and pay the salaries of the clergy. Virginia Baptists and Presbyterians, along with political leaders such as James Madison and Thomas Jefferson, led the way to bring an end to this state recognition of a certain church. While the appointment of an ambassador to the Vatican would not mean the establishment of a church internally, it would mean that

our government does provide exclusive treatment of one church.

Some people may say, "But the Vatican is a separate nation and we have diplomatic relations with other nations." The Vatican currently has diplomatic relations with 107 nations and is represented in all major United Nations organizations. Senator Lugar, in leading the move for diplomatic ties, said that Pope John Paul II had transformed the Vatican into a "significant political force for decency in the world."

Vatican City is independently governed, comprising 109 acres in the middle of Rome. It has its own police force, postage stamps, State Department, and approximately 1,000 residents. However, it is primarily the headquarters of a church and is recognized as such around the world. R.G. Puckett, editor of North Carolina's *Biblical Recorder*, commented, "Whatever rationalizations are made to justify such a move, the plain truth remains that the Vatican is first and foremost a church. Whatever its claims to being a state, they are secondary to its image and influence as a church." If the Vatican is viewed as a church, United States diplomatic recognition would set a precedent.

The emergence of Pope John Paul II as a political leader has no bearing on whether our government should appoint an ambassador. The Pope's role as a "political force for decency," especially in Poland and Latin America, while supportive of United States policy, does not justify full diplomatic recognition. His visits to Poland and Latin America were not made as the head of a nation but as head of a church. The moral influence of his office as a religious leader made the difference and not the political or military support that he might be able to give as head of a nation. One should not confuse the influence a religious leader might have on foreign affairs with the fact that he is a representative of a church. □



Cline E. Hall is associate professor of history at Liberty Baptist College, Lynchburg, Virginia. He holds a Ph.D. from Tennessee

Temple University.

BAPTIST FUNDAMENTALISM

WHAT is it?

Baptist Fundamentalism '84 will be the largest convention ever planned by Baptist Fundamentalists. The three-day spectacular is filled with motivational preaching and inspirational music especially designed for pastors, church staff members, and laymen. Anyone who wants to see what Fundamentalism is all about is welcome to attend.

WHERE will it be held?

Baptist Fundamentalism '84 will take place in the new Washington Convention Center located in Washington, D.C. This location will give high visibility to the independent Baptist movement by accommodating the gathering of 26,000 Fundamentalists in a setting consistent with the historic significance of this meeting.



WHY such an undertaking?

The Fundamentalist movement has become a dynamic spiritual force in America today. Born at the turn of the century, Fundamentalism is now receiving long overdue recognition.

Baptist Fundamentalism '84 will bring together 26,000 Fundamentalists

'84

to encourage Christian leadership and to stand for the old-time religion in these critical days. Baptist Fundamentalism '84 will reaffirm our history and heritage as well as point the way to our future.

WHEN will it take place?

April 11-13, 1984, Wednesday through Friday. Delegates are encouraged to come early and enjoy the sights of our nation's historic capital. A limited number of hotel rooms has been reserved so it is important to register immediately.

WHO will be there?

Pastors. Families. Christian Educators. Members of Congress. Students. Plus key leaders in Baptist Fundamentalism, including the

following speakers:

Raymond Barber	Ray Hancock
Jack Baskin	A.V. Henderson
Clyde Box	J. Don Jennings
Joseph Brown	David Jeremiah
Bruce Cummons	Frank Johnson
Truman Dollar	Tom Wallace
Jerry Falwell	John White
Herman Frankland	Wendell Zimmerman
Dan Gelatt	
Bob Gray	

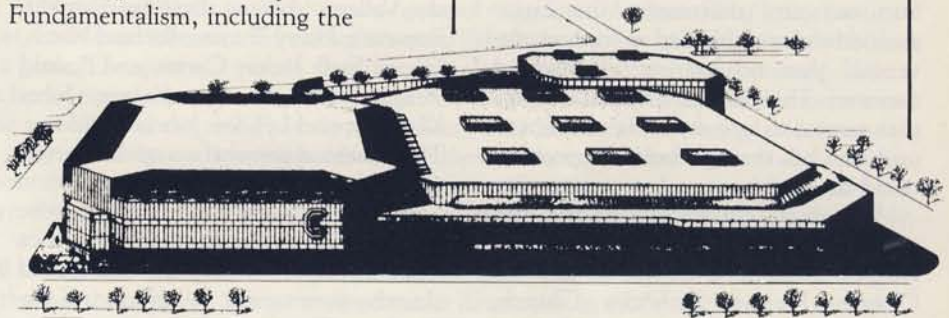


President Reagan has been invited to give the closing speech and is tentatively scheduled to attend.

Don't miss the Event of the Century — make plans to join us!

**BAPTIST
FUNDAMENTALISM
'84**

Washington Convention Center
April 11-13, 1984



Request for Information

Yes, please send me more information about the Baptist Fundamentalism '84 Convention.

Please check position in church: Pastor Church Staff Lay Member Other

Describe involvement _____

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For Your Information

Pornographic Political Ads Not Accepted

WASHINGTON—Porno king Larry Flynt is running for the U.S. Presidency. He has gone on record as stating that he will incorporate pornography into his television campaign commercials.

The National Association of Evangelicals, in their December 1983 publication, *Insight*, finds that "incredible." "Section 315 of the Federal Communications Act requires broadcasters to run, uncensored, political advertising from bona fide candidates." If Flynt's candidacy is qualified it would appear that his pornographic political ads would be legally unstoppable. They do not expect the FCC to so construe the law.

Congress is not expected to interpret the law to such a degree of absurdity. "Technically," *Insight* says, it is a federal crime even to utter any obscene, indecent, or profane language on the airwaves."

The NAE predicts the FCC will likely rule that no station will be required to carry the Flynt ads if they contain pornography. Further, there is a growing sentiment on Capitol Hill to amend section 315 to prevent such an abuse.

Equal Time Rules May Be Changing

ALTON, Ill.—Eagle Forum leader Phyllis Schlafly, in her December 1983 news report, warns concerned Americans about an attempt by the Federal Communications Commission to change the rules governing fairness and decency on local television and radio stations.

Although networks are exempt, locals are subject to gentle rules that give them direction and guidelines in these

areas. However, Schlafly says in the report, "The FCC now wants to eliminate all such obligations and give television and radio total freedom to provide their own policies, candidates, and values, and to be just as unfair, profane, and obscene as they choose."

In 1981 the FCC petitioned Congress to abolish the Fairness Doctrine, but Congress declined. Now the FCC is trying to circumvent the Congress by making "appropriate" rule-changes to reach its goal. *The Schlafly Report* says that when asked about the rights of people who disagree with left-wing, antifamily, or sex-and-violence programming, the FCC chairman replies: "Let them buy a radio station."

Numerous groups like Schlafly's "Eagle Forum" have filed objections with the FCC in accordance with their published deadline of January 5, 1984. The FCC is expected to make the decision in the near future.

Americans United for Life Prepare for More Pro-Life Court

CHICAGO—A national conference to examine the legal, historical, and logical arguments necessary for reversing *Roe v. Wade* will be held by Americans United for Life on March 31 in Chicago.

Pro-lifers expect a change in Supreme Court justices within the next four years. "We must do everything we can to ensure that the turnover is a positive one for the nation's unborn children," says Dennis J. Horan, chairman of the AUL Legal Defense Fund.

The conference will examine the legal faults of the *Roe* decision as well as possible trial tactics and strategies that might result in a reversal of the decision that has allowed the deaths of 13 million unborn children since 1973.

Boy Scouts Can't Bar Gays Says Court

DALLAS—On October 3, 1983, the California Court of Appeals reversed a lower California court decision that upheld the long-standing policy of the Boy Scouts of America prohibiting homosexuals from becoming members or leaders of the Boy Scouts.

Former Eagle Scout Timothy Curran brought the suit two years ago when San Francisco Boy Scout officials learned he was homosexual and denied his application to be an adult leader of a Berkeley troop, reported the *Los Angeles Times*, October 6.

American Civil Liberties Union lawyers said the appeal court ruled the Boy Scouts violated Curran's "fair process rights" and that BSA is a business establishment subject to discrimination laws, said the *Times* article.

Chief executive of the BSA, J.L. Tarr, issued the following statement: "We are disappointed by the decision of the Court of Appeal . . . We feel that this decision is a clear misinterpretation of both California and federal law and seriously undermines two of the fundamental rights guaranteed by the Constitution of the United States and that of the state of California: the freedom of association and the fundamental right of privacy. The basic issue here is whether young people and their parents are to be free to choose the people with whom they wish to attend Scout meetings, go on camping trips, socialize, and to exercise and share their personal beliefs . . . We have asked the court for a rehearing upon the grounds that it has exceeded its authority, misinterpreted the law, and violated the constitutional rights of our Scouts and volunteers."

Spokesman Berkley Bollas says they will appeal if necessary.



Patrick Buchanan is a syndicated columnist based in Washington, D.C.

Life: Quality vs. Sanctity

In her dark night of the soul, Elizabeth Bouvia has reached out and found a friend: The American Civil Liberties Union.

While her husband, family, and doctors are attempting to persuade this 26-year-old victim of cerebral palsy that she is loved, that her life is important and worth living, the ACLU has gone to court to demand that Mrs. Bouvia be allowed to commit suicide by starving herself to death.

Handicapped since birth, Mrs. Bouvia recently checked into the Riverside General Hospital in California. In a terminal despair, she insists that doctors and nurses assist her suicide by giving her pain-killing drugs, and not force-feeding her when she slips into unconsciousness.

The hospital staff, whose business is to heal the sick and care for the handicapped, refuses. To assist Mrs. Bouvia in killing herself would violate the ethical principles of the medical profession. Not so, insists the

ACLU. Mrs. Bouvia has made, given her condition, a reasoned and intelligent decision to die; the hospital should collaborate.

Previously, most Americans have viewed as heroes those policemen who climb out on ledges high above the pavement to drag some would-be suicide to safety. Using ACLU logic, they may be just meddling pests, while the true friends of folks who have decided to do away with themselves are in that crowd on the street below yelling, "Jump! Jump!"

Instinctively, handicapped Americans have taken alarm at the ACLU's enthusiastic support for Mrs. Bouvia's decision. They are dead right to do so. For it is only a short step from concluding that a handicapped person has made a perfectly reasonable decision to commit suicide, to asking others, with similar handicaps, why they have not arrived at the same conclusion.

Here, we approach the heart of the matter. Mrs. Bouvia has been a paraplegic since birth; yet she has gone through college and earned a degree in social work. She did not settle upon suicide until after her brother's death, her own marriage broke up, and her pregnancy ended in a miscarriage. Is it not reasonable to

conclude—as we surely would with a healthy 26-year-old woman who experienced such tragedy—that she is in need of loving care, not outside assistance in killing herself?

While the position taken by the ACLU may seem abhorrent, it is not illogical, given the premises upon which this determinedly secular organization long ago began to operate.

There is a "quality of life" ethic, as opposed to the "sanctity of life" belief rooted in religious tradition.

While husband, family, and doctors attempt to persuade her that she is loved, the ACLU has gone to court to demand that she be allowed to commit suicide by starvation.

Under the latter, all life is sacred, a gift from God; no one is permitted to take an innocent life, to play God. The hour and occasion of death is for the Author of Life alone to decide.

Under the "Quality of life" ethic, while all life is equal, some lives are more equal than others. The right to life of an unborn child, for example, is subordinate to the "quality of life" of the mother, who may destroy it for health or convenience' sake.

If the court rules with the ACLU, that Mrs. Bouvia's opting for suicide is, given her handicapped condition, reasonable, intelligent, and right, there is nothing to prevent parents, guardians—or the state—from going into court and making the same decision on behalf of severely handicapped or retarded men, women, or children who cannot make the intelligent decision for themselves.

If God is dead, everything is permissible, the philosopher said. If we are all descendants of that three-foot monkey they dug up somewhere in Ethiopia a while back, if life begins with birth and terminates with death, if we are all simply higher animals, then why not treat one another, humanely of course, as animals?

We "fix" cats and dogs to prevent over-population; in India, Indira Gandhi forcibly sterilized her peasants. When the pet population gets out of control, we put kittens to sleep. In China, infanticide of baby girls is how families handle the Draconian one-child decrees from Peking. If you own a pet dog that is old and arthritic and incontinent, you "put it out of its misery." So, it is now recommended we deal with the old and infirm amongst us.

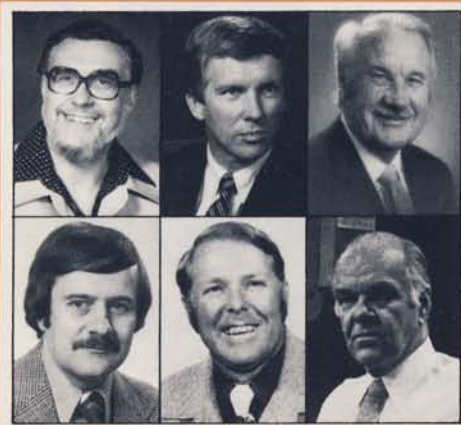
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1984 CURRICULUM

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DR. LAWRENCE J. CRABB, JR., Chairman of the Department of Biblical Counseling at Grace Theological Seminary in Winona Lake, Illinois, and respected psychologist and author of *Effective Biblical Counseling* and *The Marriage Builder*, will lecture on THE PLACE OF THE BIBLE IN COUNSELING.

DR. RAY C. STEDMAN, pastor of Peninsula Bible Church in Palo Alto, California, and author of the popular *Body Life*, will lead the BIBLE EXPOSITION HOUR.

DR. JOHN F. BETTLER, Director of the Christian Counseling and Educational Foundation, will lecture on THE BIBLE AND HUMAN SEXUALITY. Role models, gender identity, homosexuality and marital sexuality are among the topics covered in this course.

DR. WAYNE A. MACK, respected author and counseling supervisor at the Christian Counseling and Educational Foundation, will present in the evening time an in-depth INTRODUCTION TO BIBLICAL COUNSELING.

SPECIAL FEATURE

MR. ROBERT LOVE, President of Love Box Company in Wichita, Kansas, former board member of the National Association of Manufacturers, and author of *How to Start Your Own School*, will deal with the persisting problem of HOW TO HELP PEOPLE IN FINANCIAL DIFFICULTY.

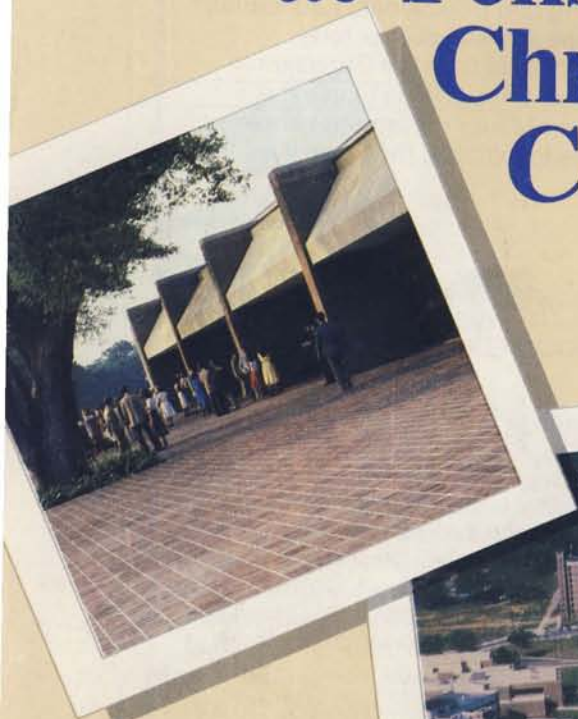
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