## Oral History Interview of Dr. James Borland

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Location of Interview: Recording Studio of the Student Radio Station, 90.9 The Light

Name of Interviewee: Dr. James Borland

Name of Interviewers: Randy Miller and Lowell Walters

Transcriber: Jesse Ronda

Interview Length: (1:58:23)

Notes:

**Miller**: (0:01) Interview in the oral history project of the Liberty University archives. This interview is being conducted on July 29, 2010. Today we are interviewing Dr. James Borland. My name is Randy Miller. I'll be conducting the interview today along with Lowell Walters. Greetings Lowell.

Walters: (0:18) Hello Randy.

**Miller**: (0:19) And, good day Dr. Borland.

**Borland**: (0:21) Good day.

**Miller**: (0:22) Well, as we start today, why don't you tell us a little bit about your early years. Where were you born? What was your family like, life like? And when did you become a Christian?

**Borland**: (0:32) Well, I was born in Santa Monica, California, 7/11/44 and I was the oldest of two. I have a sister two years younger. My dad came out from Iowa to work in the aircraft industry and got a job doing work for 32 years until he retired. And when I was four years old, the pastor of the Bible Baptist Church came around door to door and knocked and invited us and we went and I became a Christian at the age of nine in the Sunday school hour.

**Miller**: (1:05) And so, was your whole family Christian as well, too?

**Borland**: (1:08) Yes.

**Miller**: (1:09) And, so then tell us a little bit about how you decided where to go to college and, and where did you start off with you college years?

**Borland**: (1:17) Well, I, I thought I would go to UCLA and so I went there. I took the bus; it was just eight miles away. I lived at home and that was a good thing because I could be completely involved in the local church with the Sunday school program calling and all those things. So I didn't miss any services. And I went there for two years and the Lord spoke to me about the ministry very, very definitely in my sophomore year. And so then I transferred to Los Angeles Baptist College in Newhall, California. Took forty hours of Bible, 12 hours of Greek in preparation for seminary. Graduated in '66 from the college and then'69 from seminary. Went on the Talbot Seminary in La Morada, California. That's graduate school from Biola University and I received my Th.M. degree there in '71. And then we moved to the Midwest and I took my doctorate in theology at Grace Theological Seminary and achieved that in 1976.

**Miller**: (2:16) Ok. Well now, where you went for the Los Angeles Baptist College, that eventually became the master's college.

**Borland**: (2:22) Correct, right. Yeah, John McArthur, the president of the master's college and seminary, was actually one of my professors. I think he's five years older than I. And he was professor for me in two courses, evangelism and the book of Revelation.

**Miller**: (2:39) Now, it seems as though there's several folks that came out of Grace Theological Seminary. Do we have others here at Liberty that came from Grace?

**Borland**: (2:48) Yes. Jim Stevens took his M.Div. there before going on to Dallas Seminary. And Harvey Hartman has his M.Div., Th.M., and Th.D. from there. And Don Fowler also was a student there. And I think there are others too.

Walters: (3:06) Our own Dr. Barnett has a degree from there too, doesn't he?

**Borland**: (3:10) Ok. Yeah, they have a good program there and, and then it's close to places where you can get a master's in library science as well.

**Walters**: (3:21) And so then where did you get your first...did you go right from your degree to teaching? Did you have a graduate assistantship or something?

**Borland**: (3:29) That's an interesting question. While I was in, in seminary at L.A. Baptist, I was actually pastoring a church for the entire three years. And, but, you know, I thought I wanted to fully prepared for whatever God would to use me as. I didn't know if that was going to be missions or the pastorate or, you know, or, you know, president of a college or something like that. So I went on, got that Th.M. and for the Th.D. to Grace and while I was at Grace, in my second month there, I sent out a hundred letters and received a hundred replies. They all said, "No," basically [laughter]. "We don't need you," or, or something on that. I was just starting my doctorate at that point.

**Miller**: (4:09) Were you applying for teaching or pastorate?

**Borland**: (4:11) Yeah, I was for teaching.

**Miller**: (4:12) For teaching, ok.

**Borland**: (4:13) Because I knew I would have another year or two in writing the dissertation that I would need to be occupied in some way. I thought teaching would be best and, and so I ended up at Central Baptist Theological Seminary in Minneapolis. And I spent a year there and then I went to Maranatha Baptist Bible College in Watertown, Wisconsin for three years from '74 to '77 before I came to Liberty.

**Walters**: (4:37) Now, we interviewed Dr. Kim yesterday. Did you, did you meet Dr. Kim in Minneapolis then? Is that correct?

**Borland**: (4:43) Yes, yes. In fact, we were very good friends. He was a good ping pong player and, and I was too and we had a good time. I spoke for him once at a Korean assembly there in Minneapolis there during the winter and the storm had taken out the electricity and so I preached in a heavy overcoat with my gloves on. The hardest part was turning the pages of the Bible. But yeah, Dr. Kim was a full professor there as I was. And then several years later, the year that I came here to Liberty, I saw a recording there that he was only part-time. And so I said, I called him and I said, "What's happening?" He says, "Well, they're, they're messing with me a little bit. They've moved me down to part-time and," you know, I said, "Would you like to come to Liberty to teach?" And he said, "Well yes but don't tell anybody because they'll ax me, you know?" And so we arranged for them, him, him to come here and the college was one that interviewed him but they weren't interested in him. And so then the seminary interviewed him at the same time and he came immediately the next year to teach in the seminary and has been here ever since.

**Walters**: (5:52) And so then, did you come to Liberty from Maranatha?

**Borland**: (5:58) Maranatha. Yeah.

Walters: (5:59) Ok. And then, how did you first hear about Liberty or Jerry Falwell or?

**Borland**: (6:04) Good question.

**Walters**: (6:05) Was it concurrent or [laughter]?

**Borland**: (6:06) Well, I, I was a reader and a subscriber to the *Sort of the Lord* magazine by John R. Rice. And I could see the ads about Liberty University and, in fact, when I was at Grace...no, it was at, yeah it was at Grace and I had an interview scheduled here for December of 1972. But, you know...

Walters: (6:33) Very early on then.

**Borland**: (6:34) Very early. But in, in November of that same year, that's when I got the contract to teach at Central so I canceled the interview here and, and then I was following the ministry but I had never seen Dr. Falwell on television until the month before I came here for an interview. And Dr. Sumner Wemp called me when I was in Watertown, Wisconsin, asked if I would be interested to come here to teach, and that was late 1976. And so, I considered it. I was very happy at Maranatha. The problem was that there was no increase in salary for three years and we had children beginning and already in the Christian school and that would continue to eat...I told Dr. [Seerholm], I said, "I'm having to take money out of the bank every month just to survive here at Maranatha." And I said, "I'm going to go for an interview somewhere." And he said, "Would you like to tell me where it would be?" And I said, "No."

**Miller**: (7:38) [*laughter*]

**Borland:** (7:39) And so I got on the plane and I came here and the, the only program I had ever seen was one month before and it was the program where Robby Hiner was standing in the snow and Jerry was in the snow. They were up here on the mountain before anything was built, you know, asking for donations and saying, "We've got this campus we want to construct and build it and would you help us?" So that was the only time I had seen Jerry on TV. And so I came here in March of '77, interviewed and a couple months later, couple weeks later I mean, I was sent a contract.

Walters: (8:13) Sure. Now, you mentioned Dr. Wemp.

**Borland**: (8:15) Yes.

Walters: (8:16) How did you know him before coming here? Did you do some...

**Borland**: (8:19) I never knew him.

**Walters**: (8:21) Oh, he just happened to be the one who called you?

**Borland**: (8:23) Yes.

**Walters**: (8:24) Oh, ok.

**Borland**: (8:25) He had gotten a lead, I think he said from Charles Feinberg at Talbot Theological Seminary who had recommended me.

**Walters**: (8:33) Ok. Well then, what was that interview process like when you came here?

**Borland**: (8:36) Well, I was picked up at the airport by Bill Paul and taken to a hotel. And the next day Dan Mitchell took me around, showed me places. And then on Sunday morning Ed Hindson picked me up, we went to church, he spoke. And we went to the, what's now maybe

the Comfort Inn, it was the old Sheridan at that time. And that was where he knew Dr. Falwell would be dining after church. And so I met Jerry just briefly in the line and he said, "If Sumner says you can come, you can come," you know.

**Walters**: (9:12) [laughter]

**Borland**: (9:13) [laughter] That's what he told me because he, he trusted the men that he had under him...

Walters: (9:18) Right.

**Borland**: (9:19) to interview properly and to find the faculty that would be best, you know, for the job.

Walters: (9:23) Now, what kind of doctrinal things were they concerned about at that time?

**Borland**: (9:29) Well...

Walters: (9:30) What were things that you were watching for and remember watching for?

**Borland:** (9:31) I had about, I had about three or four pages, typed up, single spaced of questions. And so I asked all of those questions. And I thought, really, that Liberty would be a wonderful fit for myself and for my family with four children and expecting more in the future because of the, the liberty that there was here to, to grow a family and not to be repressed under, you know, various conditions and so on like that. And I found that to be very, very true. And so, but, Sumner, of course, asked me...he knew I was a Baptist and he knew my testimony and I had filled out all of the forms and everything like that and given my testimony. So we came down to the final thing and I asked, I said, "What about secondary separation?" I said, "Where does this school stand with that?" He said, "Well, actually, Dr. Falwell doesn't believe in that." And I said, "Well, if I do and I come to a passage in the Bible that I believe teaches that, can I teach that?" And he maybe paused for a moment and he said, said, "Yes but as long as it's not, you know, everyday, everything and so on," as it would be perhaps at some other schools that would make separation the highest doctrine.

Walters: (10:46) And then your definition of secondary separation at that time...

**Borland**: (10:50) Well, I, yeah, I define primary separation as the separation of believers from unbelievers. Not trying to do the work of God with unbelievers. And secondary separation would be a Christian separating himself from other believers who are not walking according to the truth.

**Walters**: (11:10) Ok.

**Borland**: (11:11) And when I was here, I should say this, that Dr. Falwell took myself, Harvey Hartman, and several others that joined the faculty in the school of religion right then in 1977, he took us aside and met with us privately. And he said, "Of course, if Billy Graham came to town, we would not be able to go with him because he goes with unbelievers." But Dr. Falwell made a distinction of his own personal fellowship with a believer who might be off on something but he was still personal fellowship with, with Billy Graham. And that's why we had him here as, you know, a commencement speaker here a number of years ago.

**Miller**: (11:50) And so, I, I guess before we leave that primary and secondary separation issue because that seemed to be kind of a distinctive in that early days. Dr. Kim mentioned that the first chapel that he ever came to, Dr. Falwell got up and something about, "We've heard that Bob Jones is criticizing us but we don't want to be involved with criticizing other schools." Have you been pleased with the separation stand of Liberty or have you found yourself to be a little more conservative through the years than, than the mainstream so to speak here?

**Borland**: (12:29) Well, I haven't been hampered, you know, to teach what I teach and in Theology 350, we teach separation, you know and we go through the doctrine and the students understand it. I've gotten some feedback from some of them who appreciated Billy Graham a little bit more than I did or something on that order but it has not been all that bad.

**Miller**: (12:49) Ok, so when you were hired then, what position were you hired for? It sounded like in the School of Religion for...

**Borland**: (12:54) That's correct.

Miller: (12:55) undergraduate teaching.

**Borland**: (12:56) Yes. I was associate professor of Bible, I think they called it in those days. And then I applied for a full professorship that first semester and it was denied. They said, "You need to be more involved in a national organization. And another year at your present position wouldn't hurt," you know, so. And then I went to Israel with Dr. Kroll, he was my office mate, Woodrow Kroll.

Miller: (13:23) Woodrow, ok.

**Borland**: (13:24) And so we went to Israel together, lead a trip. And the academic dean who was retiring that year was Dr. Jim Henry and he and his wife went on the trip. And we got back and, and went to his church over there in Pleasant View Baptist Church where he pastored as well as being academic dean. He had me do the January Bible study after we got back from the December trip. And he said he was so impressed with my teaching and abilities on the trip and so on, my conduct, that he was going to recommend to the promotions committee that they reconsider. And they did and I was promoted that second year to a full professor and I've been

that ever since. I taught for two years in the college undergraduate and in that second year they had me teach a class in seminary, Greek Exegesis of 2 Peter and Jude and on the basis of that, I guess, that they asked that I be transferred to the seminary. And so then I taught in the seminary for the next 14 years. And then they had a, some shakeups there with the president while the dean of the seminary and so on and they took another person to be a particular professor of theology and then I've been in the college since that time teaching mostly honors courses, which I really enjoy.

**Miller**: (14:44) And so, how has the load for faculty changed over the years?

**Borland**: (14:49) That's a good question. For many years, we had to teach fifteen hours, which was basically...

Miller: (14:54) Per semester.

**Borland**: (14:55) Per semester. Five courses, which was a pretty heavy load. And what they emphasized, here at Liberty, that this is a teaching school, not a research school. But yeah, we, we all wanted to write books or do something like that and, I did anyway. And so I've written, you know, quite a number of books and about 85 different articles, journal articles and reviews but yeah, that was the deal. So, they were working on it and faculty petitioned, you know, "Can't we please just get down to 12 hours?" And eventually, and I don't know what year it was, I think it was in, in the late '90s, they eventually said, "Ok. A full professor, with an earned doctorate, can go down to 12 hours." And then, you know, that's 24 per year, 12 for a semester. And then, later then they added that an associate professor who also had an earned doctorate could go down to the 12 hours too. And I think that's as low as it goes now.

**Miller**: (15:59) And so now, let's talk just for a moment about the facilities...

**Borland**: (16:04) Yes.

**Miller**: (16:05) When you were first hired then, now, were you in the B.R. Lakin School of Religion or where was your first office?

**Borland**: (16:11) My first office was what we called the C Building. There was the B Building, that was the science hall. And next to it was the B Building, excuse me, I mean the C building and that was just kind of an all purpose building that had the dining hall in one little part of it, had some faculty offices, and then had some classrooms and that was it.

**Miller**: (16:31) Now was that in the area that's up on the, on the Liberty Mountain here?

**Borland**: (16:35) Yes.

**Miller**: (16:36) And then the, kind of what's now the courtyard behind DeMoss.

**Borland**: (16:38) That's right.

Miller: (16:39) Ok.

**Borland**: (16:40) Yeah, and when I came actually for the interview, there were only the footings for those buildings in the ground. There had been not one single building built on this campus at that particular point. Dr. Falwell said, "But they'll be ready, you know, when you come." Well, they weren't and actually that year, 1977, we had to begin classes at what was the old Thomas Road Baptist Church in the Carter Building in the little Sunday school rooms. And sometimes the kids sat on small chairs, you know, in those rooms as well, for two weeks. So, LCA delayed its opening for two weeks and until Liberty could get into its own buildings, these two buildings on Liberty Mountain and they had a couple dorms, I think Dorm 1 and Dorm 2, that they were working on at the time. And, of course, there was no sidewalks, basically. You were walking on some gravel and you've heard people talk about the mud on their shoes and sort of thing.

**Miller**: (17:38) The red, the red mud and all.

**Borland**: (17:39) Yeah, right, that's exactly right.

**Miller**: (17:40) Well now, how did you react to that? Maranatha was a pretty new school. It didn't start till '69 or '70...

Borland: (17:48) Right.

**Miller**: (17:49) and so they weren't a full fledged school so both of these were kind of in their infancy when you were there. But did you come here and say, you know, "What's going to happen here?" or did, did you have high dreams and hopes for the place or what was your thought on that?

**Borland**: (18:02) I, I trusted Dr. Falwell, that he knew where he was going and he had large plans and visions. Now, the school at Maranatha, they bought as, as Baptist Bible College, Clarks Summit did, bought a big Catholic campus. So at, at Maranatha there was big Old Main, about three, four stories tall, had a basement. And everything was in that one big building. Here, we had a lot of land but no buildings. But it was laid out well and those buildings kept going up readily. So those two and then the following year...and we had with those two buildings there was no place for the 1,800 students we had in 1977 to attend convo or chapel. So at noon, everyone was bused over to Thomas Road Baptist Church and we had chapel at the auditorium of Thomas Road Baptist Church from twelve to one and, Monday, Wednesday, Friday, and then classes were dismissed after that.

**Miller**: (19:04) So all classes were done after convocation at one...

**Borland**: (19:08) I think so. Basically...

**Miller**: (19:09) But it was, it was called chapel. When did the switch over from chapel to convocation occur?

**Borland**: (19:14) I think that was in the 1990's.

Miller: (19:16) I think it had something to do with SACS accreditation.

**Borland**: (19:18) Yes, yes.

**Miller**: (19:19) That uh...

Walters: (19:20) Now just to get a feel for the environment...

**Borland**: (19:21) Yeah.

Walters: (19:22) though, River Ridge Mall wasn't built yet when you were...

**Borland**: (19:26) That's correct, it was not.

**Walters**: (19:27) here and then 460 was not four lanes there yet. Wasn't that built kind of about at the same time or?

**Borland**: (19:32) Yeah, it came later. The only entrance to the campus initially was the one over the railroad tracks. But that wasn't used very much. And we would go all...up Candlers Mountain Road all the way up to the uh...what's the name of that hotel at the top there?

Walters: (19:50) Wingate.

**Borland**: (19:51) The Wingate. And about there, we would come in on that road and where you would go across the bridge now, there was no bridge. You were just going on a dusty dirt road and into the campus passed what used to be the guard station or what's near the football field now and the Barnes and Noble. You're crossing right through there and then down onto the campus. And then Dr. Falwell was, oh, kind of excited but kind of perturbed a little bit that they wanted to take our land, you know. But the upside of that was that it gave us three miles of footage on a major highway, on both sides of the road. Well, on one side of the road. And so he's thinking, "Hey, we can put up hotels. We can do this and that. All kinds of stuff we can use this for, eventually, if we need to." So it was kind of a God sent. And then to have a major highway right through the campus, allows people to see Liberty University. It comes on the map as it were.

**Walters**: (20:57) It's kind of like James Madison is in Harrisonburg.

**Borland**: (20:58) Yes, right.

Walters: (20:59) Where you run right through there on 81.

**Borland**: (21:00) Look both ways and you see a lot of buildings.

Walters: (21:03) Right, yeah.

**Miller**: (21:05) Well now, in that fall of '77 when you came then, we, we barely had classrooms for the students. Did you have an office at that point? Did every individual...

**Borland**: (21:13) Yes.

Miller: (21:14) ok, they had offices. And where were those offices?

**Borland**: (21:16) They were in that C Building and also in the science hall. And the faculty, of course, was much smaller in those days.

**Miller**: (21:22) Any idea how many faculty about were there?

**Borland**: (21:25) Oh...fifty or sixty. Something like that. And I roomed, I roomed there...we had two people in an office so Woodrow Kroll and I were in the same office. And we're talking about small offices that today just hold one person. But we had two desks and try to fit a few books in there and then try to deal with students who come to need signatures and all that.

**Miller**: (21:47) Now, Liberty always has been a Christian college as opposed to a Bible college like Maranatha was, is that correct?

**Borland**: (21:56) Yes. Liberty Baptist College, Lynchburg Baptist College as it was first called. Jerry always intended that it would be a Christian liberal arts and they, we would have many majors and that everyone would not have to major in Bible or theology or something on that order.

**Miller**: (22:13) In those days, was it somewhat assumed though that everyone was going to go into fulltime Christian service? Or even in those early days, did Jerry want people out in journalism and other non-ministry professions?

**Borland**: (22:28) Yeah, he wanted people in all professions. But the...I think back in, in the early days, there was more of an emphasis on preachable ways and starting churches and that sort of thing. Where as today, of course, we have a law school, we're planning maybe a, a med school some day, a school of engineering. We have so many different varieties today.

**Walters**: (22:51) Can you speak to, before we fully leave the facilities here...we don't have a lot of folks around any longer who remember the original libraries. Could you speak to library service? Did you use it then?

**Borland**: (23:06) Yes.

Walters: (23:07) We don't want confessions here.

**Miller**: (23:08) [*laughter*]

**Borland**: (23:09) Yes, the library, when I came, I, I believe it was in what is now, no, what was then the seminary building down on Sixth and Church Street. It, it filled the basement, well not the base, the ground floor of that particular building. And our students lived on the island and in the old Virginian Hotel which was a six story hotel about one block from that library. And so they had, basically, pretty good access to it. When I went down and taught in the seminary, it was in the upper stories of that same building. And so we had, you know, good access to it. There was a separate seminary library from the college library at that time too.

**Walters**: (23:56) And then did they have like shuttle buses going back and forth from downtown to what was developing up here?

**Borland**: (24:01) Yes.

**Walters**: (24:02) Ok.

**Borland**: (24:03) Yes, they had buses that went down, these were old church buses, that went down to the island and to the hotel. And students had to take...at, for, some of the students had to take their meals at that old hotel as well. And if you were going to transport 1,800 students to Thomas Road for chapel, then it takes a lot of buses as well.

**Walters**: (24:23) Now is it true that a lot of the bus drivers were seminary students trying to make ends meet and they got jobs that way?

**Borland**: (24:29) I imagine. Yeah, I didn't know them personally but I didn't ride those buses [*laughter*] back...

**Miller**: (24:34) Now, were these buses, at, at one time there was quite a bus ministry with Jim Vineyard...

**Borland**: (24:40) Correct.

**Miller**: (24:41) So the same buses that were taking children to Sunday school...

**Borland**: (24:42) Yes.

**Miller**: (24:43) these were the buses that were used Monday, Wednesday, Friday for convo...but, convocation, and did we have, did we, also running the shuttle just to get to classes on Tuesdays and Thursdays and things as well too?

Borland: (24:53) Correct. Yeah, these were old green and white buses that said Thomas Road Baptist Church and, you know, sometimes they would break down or whatever but you had to transport students for all of these functions. And that is, by the way, um...and of course they were required to join Thomas Road Baptist Church in those days. So students would come, they would come to the services at Thomas Road, they would join the church and be part of it. The idea was you learned in the ministry there at, at Thomas Road Baptist Church. The problem became this though; if you're transporting 1,800 students to try to fill Thomas Road, and at that time it only held like 3,500 people. Then they built on two side balconies that came down, you know, on the sides at Thomas Road. And that jumped the seating capacity to about forty three, 4,400. But soon the students were driving out the church members who had been there for a long time. And so that is what caused Jerry to say, "We're taking Thomas Road to the mountain." And he started a church service up here at 8 A.M. And, and I was part of that too because they would have Sunday school for the students immediately after that. And I taught one of those Sunday school classes in a large room which is now the television production studio over here.

Miller: (26:22) Where it says the Rhodes Television Studio over here in they...

**Borland**: (26:24) Yeah, yeah. That was a nice, [*laughter*] nice room at one time even though it only held a hundred and fifty people.

**Walters**: (26:29) Now I don't know that we were intending to spend that much time on this aspect, but you seem to vivid memories of those early days, so why want to...

**Borland**: (26:37) Ok.

Walters: (26:38) pump you for some more information here.

**Borland**: (26:40) Sure.

**Walters**: (26:41) Can, can you, can you tell us what your first impressions were of the community of Lynchburg at that time? As, being a citizen...did you live in this city or around the suburbs or um...

**Borland**: (26:54) I lived right on Sandusky Drive about a block and a half from Jerry Falwell's home. And it was like half way between the campus and the church. And that's where we wanted to be because we, we had six children after, well we had on in '76 and then we had another one in '79 down the road in '83. Had three daughters and then three sons. It was very...

**Miller**: (27:17) What is, what is your wife's name and, and name your children for us if you would.

**Borland**: (27:20) Well, my wife's name is Linda. And my children are Sarah, Ruth, Hannah, Jonathon, Daniel, and Andrew and they were all very, very much involved in all the programs at

Thomas Road Baptist Church, so we wanted to be close to there. But then as we realized our family was going to be growing and we were going to have two more children, we bought a home in, just one mile outside the city limits in Campbell County just off of Highway 29 or Wards Road. And, and that was before, you know, there was, the church was up here. So we had six miles to go to the church after that. But we've lived in that house now for thirty, thirty three years. And, thirty, thirty two years, and it was thirty, one year in the other house.

**Miller**: (28:09) So did your children attend LCA?

**Borland**: (28:11) Yes. All the children attended Lynchburg Christian Academy. And, and I, I joked at one time, it was the truth though but, I have paid tuition at Lynchburg Christian Academy for twenty five years in a row for six children. Because the youngest was twelve and a half years younger than the oldest. So she graduate and then Andrew started in kindergarten. He is now studying to be a missionary, he's twenty seven years old, has twins and almost a third one on the way and he's a student in seminary.

Walters: (28:47) Now, could you speak to the community...

**Borland**: (28:50) Yes.

**Walters**: (28:51) and the general community's impressions of what was going on up here and at Thomas Road?

**Borland**: (28:54) Yeah, we, we found the community to be, you know, amendable to us living here. We bought a home, paid taxes and all that sort of thing. And, and Jerry wanted us to be involved, if we could, with political parties here. So I joined the Campbell County Republican Committee and became treasurer, actually, of the committee. One time Jerry said to me, he says, "Listen, I want Linda [Airy] to be nominated for, for Congress for the fifth district." And so she was running, she was from the White House, had worked in the White House. And Dan Daniel had been congressman there for twenty years and still was. No one wanted to challenge him. But she, she felt like it was time and so on, so she did. Dan Daniel died a few months later. And then, lots of republicans wanted to get in the action. But we got Linda nominated through Campbell County and it was close but she was nominated and she lost to the guy that owns the ski place up there. He was the congressman for ten years, you know. But we enjoy the community. Back in those days it was a different place. There were no stores open on Sunday because of the blue laws. You could go into Kroger to shop and someone would be smoking in the line, directly in front of you and blowing smoke on you. Well, eventually laws got changed, you know, in regards to those things. Even when they opened the mall, they said, "Well, we won't open the mall until noon, you know, until after people are out of church." Well, you know, those, those kinds of things change too.

**Walters**: (30:35) Was, was the opening of the mall a first crack in that blue law?

Borland: (30:39) No, I think K-Mart and some of those others had, had some cracks in it before that. But grocery stores were always open.

Walters: (30:49) Right.

**Borland**: (30:50) But it was just the actual retailers that were closed.

**Walters**: (30:52) Now, maybe we're getting ahead in the chronology when I bring this up but since we're speaking of the community...

**Borland**: (30:59) Yes.

**Walters**: (31:00) wasn't there an effort at one point where Dr. Falwell was getting resistance from the community about growth and zoning and he was ready to move to Atlanta or somewhere in Georgia or?

**Borland**: (31:12) Well, yes. I forget what year that was but he kind of threatened that to maybe get the city council to, you know, come his way. And, the biggest problem was, of course, around Thomas Road because people would come, they would park all over the place. So eventually they got permit parking there so if you didn't have a permit, you couldn't park on the city street. In other words, put the church people in a parking lot. And so they, you know, built more parking and were able to handle that. But still, buildings were going up pell-mell and one time Jerry said, "We're going to build a ten story Sunday school building," and it would be where the fellowship hall is now over on the old Perrymont, and, but that didn't even fly with the deacons [laughter]. You know, so that was dropped. Sent out a trial balloon and it got shot down.

**Miller**: (32:05) So, coming back to the campus now...

**Borland**: (32:07) Yes.

**Miller**: (32:08) When did the B.R. Lakin school get built?

**Borland**: (32:11) Well it, I mean, go back just a little bit. That first year we had those two buildings and went to convo at Thomas Road. The second year that I was here in '78, they put up a tent for convo so we wouldn't have to bus people. And so the following year, they built the gymnasium and I...

**Miller**: (32:30) What's now the Schilling Center?

**Borland**: (32:31) Which is the front part of the Schilling Center, only a hundred and ten feet long. When they built onto that, they put another two hundred and twenty feet onto it and that was then renamed the Schilling Center. But I remember we had chapel in that first gymnasium

for a number of years before we went to the other...and then along after they built the education building and that held the library for a number of years too.

**Miller**: (33:00) The teacher education hall. **Borland**: (33:01) The teacher education hall.

Miller: (33:03) That's part of the courtyard area.

**Borland**: (33:05) Correct. And the library took part of that, when they brought it up here to the campus, and then it basically filled the, the entire building. And, or at least more than half of it. So then they knew that they needed something, you know, bigger. And so that's when DeMoss was going to be built. And, of course, Art DeMoss passed away, left the money and we started building that, I think, in '85 or so. That might have been dedicated in '85 or '86. And then, of course, the library was the main part of that, especially on the one end. And today, as it's gone four stories higher, or three more stories high, then the library has expanded up, you know, as well. I remember one time teaching an honors class over in DeMoss and they were adding the second, third, and fourth stories, [laughter] and I could look up through the, the ceiling tiles and see the workmen up there. And once in a while they would make a bit of noise but Dr. Guillermin said, "It must go on." No, it was Dr. Borek I think. He said, "It must go on because we have to have it ready by September." And indeed it was.

Miller: (34:09) And so, the B.R. Lakin Hall though, then.

**Borland**: (34:15) Yeah, I think that was about '84 or so that it was...

Miller: (34:20) So fairly later on then.

**Borland**: (34:21) Yes, it was. And at that point then, the, the seminary and the school of religion were combined under one dean. And so that brought everything together as it were.

**Miller**: (34:36) And so it was religion, all religion, graduate and undergraduate were in that one facility then.

**Borland**: (34:44) Yeah, I believe so. For a while. And um...

**Miller**: (34:49) And now, as soon as you moved in, was it pretty tight? Were you still sharing offices then at that point?

**Borland**: (34:55) Yes we were. Yes we were. It took a while to get a, a single separate office. I remember I had an office with, I think, Dr. Brindle, had an office with several others in that building. And, of course, they would expand office space. They would take, maybe, a room that was one a classroom and put up some, some petitions, partitions, and make it an office for three or four more people.

Miller: (35:26) So you went over to the seminary in '79...

**Borland**: (35:28) Yes.

**Miller**: (35:29) and then you came back then, what year was it that you went back to teaching primarily in the undergraduate school of religion?

**Borland**: (35:39) Well, it was fourteen years later so that must have been about '93.

**Miller**: (35:43) And um...so um...tell us then a little bit about the, the conditions then. What, what lead to that?

**Borland**: (35:54) Well, the dean of the seminary was Dr. Towns for a number of years. And then they decided to go to a school of religion and a dean, new dean for the seminary and so they, they got um...who was it um...I don't know if you guys know him. Anyway, he was one of my students at one time. He went over to Tennessee Temple then to be the president there.

**Miller**: (36:19) Doug uh...

Borland: (36:20) Donnie uh...

Miller: (36:21) Donnie Lovett.

Borland: (36:22) Donnie Lovett, yeah. Danny Lovett.

Miller: (36:23) Danny.

**Borland**: (36:24) And so he was the dean for a number of years and um...now I think before him they had Dr. Ron Hawkins. And Dr. Hawkins changed things around a little bit and said we needed Dan Mitchell up in the seminary because Dan was only, had only taught in the college up to that point for sixteen or seventeen years. So they brought him up to the seminary and they already had a Dr. Jim Freerkson there so they didn't need me for New Testament. And I teach both, New Testament and Theology, and so they decided to put me in the college which was fine, you know. And so that's where I...

**Walters**: (37:05) And so then, do you remember anything about the release of Dr. Hughes and any of the theological dispute or anything there?

**Borland**: (37:12) Yes, yes. Very clear in my mind.

Walters: (37:13) Can you speak to any of that?

**Borland**: (37:14) Sure.

Walters: (37:15) Do you have a perspective?

**Borland**: (37:16) Yeah. At that time, the seminary and college had different doctrinal statements. And it dealt with some of the issues with regard to Calvinism. So that the seminary had a two point statement and the college didn't have any particular, you know, thing. In fact, none of our doctrinal statements otherwise said anything about Calvinism at all. And, so then Dr. Hughes was, was forced to have a person come up there and teach a class in counseling who did not agree with the two point statement, that was Dr Hindson. And because of that, he, he strenuously objected, you know, that he was forced to have someone teach a counseling class who didn't believe the doctrinal basis for the, for the seminary. And he had a heart attack over it, basically. And that occurred right around Thanksgiving, just before Thanksgiving on, in 1979. The day after Thanksgiving, Dr. Falwell and Dr. Guillermin met with our entire faculty of the seminary and announced a new seminary dean, Dr. Towns. And Dr. Towns, of course, had been here for the founding of the school but then he left. There were financial difficulties and he left for about three, four years. He went down to Georgia and, I think, Baptist University of America and maybe another school. He came back here in '78 but was not connected with the schools. He did writing of Old Time Gospel Hour. In '79, he joined the seminary faculty just as I did and we had an office together. It was like in a broom closet. They didn't have enough offices there in the old seminary building downtown. But anyway, you know, with his abilities as an administrator and all, he was appointed the new dean of the seminary and he took over immediately. And when we went over for the first faculty meeting into what was, used to be Dr. Hughes' office, everything was changed around. And Dr. Towns made the point, he told us, he said, "I'm not just sitting in the other guy's chair. This is my school now." And he, you know, rearranged the furniture and everything so that we would know that he was in charge and I thought that was an interesting thing. So I've learned a lot about leadership from Dr. Clearwaters, Dr. Cedarholm, Dr. Falwell, Dr. Towns, and so on.

**Miller**: (39:43) Now, can we talk just for a moment about Calvinism and...

**Borland**: (39:48) Yes.

Miller: (39:49) Liberty University for, for a moment here? Right now it seems as though our position is, we're not Arminian. We're kind of a four point Calvinist is how almost it seems in some ways or would, would you disagree with that? I, I know that Dr. Caner has really, you know, out blas...we don't believe in limited atonement and that um...can, can you kind of give the history there?

**Borland**: (40:13) Ok.

Miller: (40:14) Ok, what were we? Where have we been? What has changed, and, and that.

**Borland**: (40:17) Yeah, I'll try. Like I said, the doctrinal statements of both schools were different. And so, eventually they said, "We're going to just have one doctrinal statement. The seminary will not have a separate board any longer. The seminary will have a committee on the

general Board of Trustees." And so, the guys that were on the seminary board were merged into the College Board and the distinctive doctrinal statement was abolished. And, and so we all came together on that. And eventually, they even redid the doctrinal statement somewhat. When I first came, Dr. Falwell said to myself and Harvey Hartman and to others that were just coming, he says, "Now, we don't want to be on the ditch on the right or the ditch on the left. We don't want wildfire tongues and that sort of thing and we don't want any five point Calvinism either." And I think Dr. Falwell may have been a five point Calvinist at one time himself. But as um...he, he loved the guy, Spurgeon. Spurgeon was a five point Calvinist but he said, "I'm not going to pull up your shirt in the back and see if they've got a big E, elect, written on the back. I'm just going to preach to them all." And Jerry was for, you know, reaching the lost, wherever they were. But I think he very definitely opposed, you know, five point Calvinism, I mean, that sort of thing too. Whereas the school did not have a statement on the doctrine of salvation, a person could believe what they wanted. And Jerry was big enough to allow an individual to hold particular issues that might have been different from him if they were not stated, you know, in a doctrinal statement somewhere or against our, our belief that was stated. And so he as a pastor and as a chancellor lead the school in a way that would not be five point Calvinism. Of course, Dr. Towns told me just before he was, just the week before he was appointed dean there, because we were office mates, he said, "I just came out of my class and I, I preached why disagree with all five points of Calvinism." And he still does. And I'll tell my students I do too. And you say, "Well, how can you do that and say, you know, you can't lose your salvation?" Well, it's, it's not the perseverance of the saint, it's the perseverance of Christ in us. And I think the first point, we talk about the total depravity, the tulip total depravity is the first one. The way the Calvinist describes it is basically total inability. But when you have Adam and Eve standing there...and I ask my students, "Were Adam and Eve totally depraved right after they had sinned?" And they'll sometimes, "Well, no not totally, you know. They had a ways to go, you know." Well no, we inherit from them this total depravity. And, and the idea of total depravity is that it affects all of us in, in, in, you know, our minds, our emotions, our will. But as they stood there and God said, "We're going to have to sacrifice an animal," I don't think they said, "Well we're blind now. We can't see. We don't understand." I think they had a choice; you can do the animal or not. And I think they decided to do that, you see. And then it was passed on to their children. But they, a Calvinist, will define it as total inability...

Miller: (43:54) They're corpses that...

**Borland**: (43:55) Yes, and, you know, I teach on that too. I used to be an apprentice mortician years and years ago right after I was a pastor while I was doing my Th.M. work. And you can have a corpse and it cannot respond to any external stimulation whatsoever. But that is not what being dead in sin and trespasses is all about. Being dead in sins and trespasses means separation from God and I think that is where the emphasis on dead in sins and trespasses should be, not in a total inability, therefore God has to regenerate the person and then he exercises faith. I think that's down the wrong, the wrong road.

**Miller**: (44:40) And, so when we start coming with points and...was Dr. Hughes more or less Calvinistic than Dr. Falwell?

**Borland**: (44:49) I would say they were probably on the same page really. And, and Dr. Towns will speak to Arminian groups and he'll tell them, "I am a Calvinist." And, and, or he'll speak even to Calvinistic groups and say I'm Calvinist but he says, "I don't believe any of the five points but I believe God is sovereign and I don't believe you can lose your salvation." And so that's how he can say basically I'm a Calvinist, you know...

Miller: (45:17) Ok.

**Borland**: (45:18) while disagreeing with the points.

**Miller**: (45:21) So, next let's talk about the *Liberty Bible Commentary*.

**Borland**: (45:26) Oh yes.

Miller: (45:28) So, tell us about your experiences on working on that project.

**Borland**: (45:30) Well, when I came, they were just getting going on that. And so they, they said, "We've got, you know, sixty six books in the Bible and we're each going to write something and what would you like to do?" So, well, they said, "Genesis was already taken, sorry," [*laughter*]. And, but I got Exodus and Leviticus and Daniel. And so we wrote commentaries on those that were fairly extensive. And the emphasis was on being evangelistic, being pre-tribulational and pre-millennial, and, and, of course, biblical and so on. And so we would deal with all of the tough passages. Make sure we covered those and we had an outline for each book as well. And then in the New Testament I did Luke and Philemon as well. And so we, we did a lot of work on that.

**Miller**: (46:22) Why did they decide that the needed this?

**Borland**: (46:25) Well, I think they, they wanted to use it to, as something as a giveaway as it were.

Miller: (46:34) A premium for...

**Borland**: (46:35) A premium for, for gifts and that sort of thing. But also they felt like it would allow our faculty to really get involved in writing and um...

Miller: (46:45) So for this fledgling college it was a scholarly activity that...

**Borland**: (46:48) It really was.

**Miller**: (46:49) We're having a scholarly output for the...

**Borland**: (46:50) Yes.

Miller: (46:51) faculty. Now, was the intended audience a lay audience or a scholarly

audience?

**Borland**: (46:57) A lay audience.

Miller: (46:58) Very much so.

**Borland**: (46:59) Very definitely. Yeah.

**Miller**: (47:00) And is it still in print?

**Borland**: (47:01) Yes. It's, it's published in two volumes and Thomas Nelson is the one that

publishes it.

**Miller**: (47:09) Is it still called the *Liberty Bible Commentary*?

**Borland**: (47:11) No, I think it's called the *King James Commentary* today, something like that.

**Miller**: (47:14) Ok.

**Borland**: (47:15) And uh...

**Miller**: (47:16) And so, now, you wrote your parts. Was there a compilation committee then? Can you tell us a little bit about the process of putting this together?

**Borland**: (47:26) Yes. Dr. Falwell was the general editor and, and Ed Hindson was under him and Woodrow Kroll had, you know, a good bit to do with it as well. And so they...I don't know what they did with it after it got, you know, we gave it to them.

**Miller**: (47:43) Ok, so you sent your script up and, and...

Borland: (47:45) Right.

**Miller**: (47:46) what happened then as far as putting it all together?

**Borland**: (47:47) I don't think they edited too much. Or I don't think they had to, you know, because the writing was done at a good quality. I know mine they didn't have to edit it hardly at all.

**Walters**: (47:56) Is there any thoughts of revising it or doing...

**Borland**: (47:59) No, I haven't heard of anything about that. Later, we did an *Annotated Study Bible* and that was completely different. And so we had different ones writing for that and I was assigned the gospels, Matthew, Mark, Luke, and John. But with a lot of things, projects at

Liberty, they would come up with the idea and want it done over night, which was, you know, almost impossible. So they'd come up with the idea in September and they wanted it due by the end of December. And so I was supposed to write a hundred or more pages for Matthew, Mark, Luke, and John. And I was planning to do it over Christmas break. Finally his secretary was calling me and saying, "Have you got that done yet?" And I said, "No." "Well are going to do it or do you want us [clears throat] or do you want us to get somebody else?"

Walters: (48:48) [laughter]

**Borland**: (48:49) And I said, "Well, why don't you get somebody else?" And so they did. And they got one of the premiere New Testament scholars that we've ever had, Robert Yarbrough, who eventually went to Wheaton and then he went to Trinity Evangelical Divinity School and he was the head of the whole New Testament department there and does so well. And so he, he wrote the Matthew, Mark, Luke, and John and they paid him the two thousand dollars to do it. But Thomas Nelson...I worked, in 1984, on the New King James version. I was on the executive translation committee and they wanted an article, eight or nine pages long, promoting the New King James version and they would pay me two thousand dollars. I said, "Ok, [laughter] I'll just do that instead."

**Miller**: (49:38) Eight or nine pages or a hundred. Well...

**Borland**: (49:38) Yeah.

**Miller**: (49:39) you, you take your pick here but...

**Borland**: (49:41) But yeah, they paid us like twenty dollars a page was what we did in the *Commentary*.

**Miller**: (49:45) And, and so did you then release the full rights? Do you receive any royalties from any of these writings that you've done?

**Borland**: (49:50) No. We, we got only the, the amount that we were given for the actual writing. There's no royalties at all. I think that goes to, to Liberty or to, you know, Old Time Gospel Hour or something on that order.

**Walters**: (50:02) Now...

**Borland**: (50:03) Yes.

**Walters**: (50:04) you did they *Liberty Commentary* in what year was that being done?

Borland: (50:07) That was 1978 I think it came out, '78 and '79.

Walters: (50:10) Now, you did Leviticus.

**Borland**: (50:12) Yes.

**Walters**: (50:13) Would, was homosexuality and that sort of thing a concern at that point? Did you spend more time on some of those...you talked about some of the, some of the scriptures that were difficult...

**Borland**: (50:24) Right.

Walters: (50:25) Was that difficult then? Were people paying attention to that much?

**Borland**: (50:28) It wasn't difficult for us.

Walters: (50:29) Right.

**Borland**: (50:30) But uh...and so we said what the Bible teaches with regard to that. And, you know, Jerry had always been opposed to, to that sort of thing, homosexuality, because he was biblical. And, you know, later we had the homosexuals come here. I think Mel White and his group uh...what was it called? The...

Miller: (50:50) Soul Force.

Walters: Soul Force.

**Borland**: (50:51) Soul Force. They came here and we had two hundred of them and two hundred of us meet in the gymnasium at Thomas Road Baptist Church and I was one of the two hundred on our side and we had, sat at tables for six. There was gay, straight, gay, straight around the table and guy next to me were supposed to engage in some conversation and the idea was understand each other and lower the rhetoric. And I said, "Now, when you came out of the closet, so to speak, was it difficult knowing what the Bible seemed to say about homosexuality?" He said, "Oh yes. It was so difficult. But I just had to take it by faith that it was ok," you know, to be homosexual. Well, that's not what the Bible teaches so.

**Miller**: (51:34) Now, as long as you were there at that, we, I don't know that we have any others that we will be interviewing that...

**Borland**: (51:39) Yeah.

**Miller**: (51:40) that were familiar with that. What, what did you sense that was Dr. Falwell's view on this? He's speaking for the Moral Majority but I sense...

**Borland**: (51:47) Yes.

**Miller**: (51:48) compared to uh...on one side he was criticized by, by both sides. So he was accused by the homosexual community, "You're a homophobe and a bigot," whereas, I imagine

by some of the, the more separatistic, conservative folks that, "What are you doing dialoguing with these folks..."

**Borland**: (52:06) Right.

**Miller**: (52:07) "Just tell them they're sinners and walk away and leave them be. It's a shame to even speak of the things that are done of them in secret."

**Borland**: (52:13) Well, you know, Dr. Falwell had a, a, kind of a maximum. And that would be, as long as they spell your name right. You know, get some publicity. And he was always for publicity. There was probably every major TV, radio, news outlet, almost, in the western world that were there that day. And they had these big uh...what do you call them? Things that will send the beam up to the satellite...

Miller: (52:45) Oh, satellite dishes?

**Borland**: (52:46) Satellite dishes on their vehicles and all that sort of thing to cover that. And so after the meal, Dr. Falwell and Mel White went into the auditorium of Thomas Road to hold a news conference and to field questions. And on the one hand, Jerry wanted people to know that we don't hate homosexuals. We just believe the Bible and so we're going to speak against the practice. But we, we love the, the sinner; we want them to come to Christ. But too frequently the, the homosexual side felt like the rhetoric was a little bit strong and they wanted that to be toned down. And so, I think Jerry felt like, yes it can and should be toned down and we should let these people know that we love them, that we want them to be saved. And, and so that's what that was all about. And I think still though, the guy from Kansas City or Wichita or somewhere came out...

Miller: (53:41) Fred Phelps.

**Borland**: (53:42) Yeah. And they picketed us and, you know, they were totally against Jerry Falwell and so on. I heard a story the other day from a guy who was executive sheriff in Orlando. He's in our ministry today. He's a singer and he works for, you know, bringing, bringing money into the school and so on. And he said when he picked up Dr. Falwell down there for the, the Southern Baptist Convention, yeah I think it was like in 1998 or so, and they went by the, the big meeting hall and there were all the homosexuals outside and they were holding their, their placards and everything. Jerry said, "Let me off right here! Let me off right here!" And he said, "No sir," [laughter] "I'm taking you back through the tunnel." But Jerry likes confrontation and he likes to argue and, and do that sort of thing and get some publicity for it and so he was ready for that but they didn't let him do that.

**Miller**: (54:45) Before we leave the *Liberty Bible Commentary*, are there any other major projects like that in the works or...it, it seems like back in the day that there were premiums all

of the time. You, you see the old phonograph records, cassette tapes and things like that and, "If you will donate, we'll send you this." It doesn't seem like they've used that approach for, for many years...

**Borland**: (55:07) That's right.

**Miller**: (55:08) and I'm wondering um...now, do our faculty just write books and articles that are just published by the mainstream press or are we doing any in-house projects just for the general lay public like the *Liberty Bible Commentary* or this *Annotated Study Bible* were?

Borland: (55:24) No, I don't think we have anything like that going anymore. Rusty Smallwood was the name of that sheriff and, and um...but I don't think we have any projects like that. What we do have...and I talked with him. He said, you know, "We are not on TV west of the Mississippi River." Now he means the Old Time Gospel Hour. And, that was our big draw, was Jerry would get on TV, he would say, "Come to Liberty University," and Jonathan rarely mentions Liberty University. His main thrust is the gospel and, you know, and preaching the gospel and that sort of thing. I said, "Well, how in the...do we reach these people then? Just letters or something?" He says, "Yes," and he said, "and I told them, no one's going to read a four page letter. Say it in one let...one page, you know." And so there, there are other ways of reaching people and we, we still have, I think, the 15,000 Club and those things but, but we're not writing or producing materials for that right now. Dr. Wilmington is, of course, the producer of much material and Dr. Towns as well and so there are individual things that maybe they have produced that can be used, you know, in these manners. Tim LaHaye, of course a great supporter of the school, he did a number of years ago, with Ed Hindson, the uh...

Miller: (56:49) Prophecy Encyclopedia.

**Borland**: (56:50) Yeah, *Prophecy Encyclopedia*. I wrote an article, numbers around here wrote an article for that and there have been smaller projects like that but, but those...

**Miller**: (56:58) This Church Growth Institute, that was a totally separate company, right?

**Borland**: (57:04) Yes it was.

**Miller**: (57:05) And now, did you ever do any writing for them?

**Borland**: (57:08) I did not. Larry Gilbert, I think, was president of that and Dr. Towns had a large stake in that and they put out materials, basically, for Sunday schools and churches to use. I think some of the big days, you know, like Friend Day, they did a lot of work like that. It was located over on Waterlick. And Larry Gilbert retired from that and I don't know if it's, how it's doing today.

Walters: (57:33) Now, you did early taping of classes for LUSLL...

**Borland**: (57:36) Yes.

Walters: (57:37) Liberty University School of Lifelong Learning.

**Borland**: (57:39) That's what it was called, yes.

Walters: (57:41) Describe that process in those days, being one of the early...one of the

founders.

**Borland**: (57:48) Yeah, I think it was 1986 that they wanted to do this and the idea was we can reach more people and there are a lot of people who cannot move to, to Lynchburg to take classes and so if we provide an experience for them through taping and so on, then they'll be able to take some classes. The, the nice thing about it was, they said, "We're going to do videos of the classes. They're going to be thirty tapes, thirty videos of fifty or fifty five minutes each. And so, I was asked to do Daniel and Revelation and another person was asked to do part of that as well. I was going to do Daniel and the other person was going to do Revelation. And then that person had to leave our ministry and I did the entire thing. And so I did ten lessons on Daniel and twenty lessons on the book of Revelation. We also had to produce quite a large mass of materials that lead the student for each lesson. So we said, "Ok, before you listen to the tape, read the scripture, look at these issues..."

Miller: (58:58) A study guide.

**Borland**: (58:59) A study guide. A real extensive one though. And, and then they would get all of this and go through it and the, the video tape instructor, VTI as he was called, did not have to interact with students, respond to students, grade students, or anything else. They had another group of people who would do that. And so we were engaged just to do the taping of the, and the writing of the materials for this.

**Walters**: (59:25) And so were these...if they did...how did you get the feedback? Did you have people proxy or locations where they could go to take the tests or is this something that they would fill out and send in that was all open book, untimed, or how did that work?

**Borland**: (59:40) No, that's...you have a good question there. They had to have a person who would be a proctor in order to take the tests. And so they would find someone and that person would be the proctor. The test would be sent to the proctor. The proctor would then look over the student while he would be taking the test and then send it back in.

**Miller**: (1:00:01) I did that back in Minnesota when I was...

**Borland**: (1:00:02) Yeah.

**Miller**: (1:00:03) there for a, a distant student.

**Borland**: (1:00:04) Today, of course, it's all basically online and so it's, it's much easier to handle, I think. I did the New Testament class too for the seminary.

**Miller**: (1:00:14) So these tapes that were recorded, they were used for that time for that purpose but it seems like that would be a good resource, I don't know how...especially the religion ones, shouldn't be all that dated. Do you know, are they still have those videos available or what's happening with those?

**Borland**: (1:00:29) Well, I have sets of them, because we got a free set, and I think they still have them. The thing that changes is your hairstyle, your sideburns, the coat you wear [laughter], the tie...

**Miller**: (1:00:43) And so that makes it look dated?

**Borland**: (1:00:44) Yes. And so they, they eventually wanted to update that. I think my New Testament class in seminary was taken by over three thousand students all together. And when they ask me to do that I said, "I'll do it in November." They said, "We need it now." I said, "I'll do it in November because I'm writing the textbook for it." And so I wrote a general introduction to the New Testament and had that published and used that then, because that was my lectures, used that for the, the basic textbook that they would need. And uh...

**Walters**: (1:01:17) And so was this driven to offer a complete Bible major and a full degree or was it kind of to offer classes to get them to enroll here and come here in those days?

**Borland**: (1:01:27) Good question. There were, in those days, just a couple of majors that you could take. And that was because those were the only classes that we had. They were mainly religion. And so a person could take these religion majors and so on. But then the, the outcry was for other degrees as well. And so Dr. Borek made sure that in one particular summer, many, many classes were, were taped or worked on so that they could offer thirty or forty more majors and then the thing took off.

Walters: (1:02:02) So, you mentioned Dr. Borek, so that would have been the late 1990's?

**Borland**: (1:02:06) Yes.

**Walters**: (1:02:07) Ok.

**Borland**: (1:02:08) Before they really opened it up like that.

**Walters**: (1:02:09) And then, you said it really took off. Were people, when Dr. Borek gave this directive or initiative, were people invited to offer to teach or were people selected and, and pegged, so to speak, to...

**Borland**: (1:02:24) Well, they were asked and they were all on our faculty here and they were asked to do this and arms were twisted or whatever so that they would get it done. And I understand that, you know, it was difficult to get that done. They had to work very diligently to accomplish that in that one summer. But they did it.

Walters: (1:02:41) Ok. And then that even, that kind of evolved into the whole online...

**Borland**: (1:02:44) Yes.

**Walters**: (1:02:45) offerings with the internet and...

**Borland**: (1:02:48) Yes.

**Walters**: (1:02:49) the web and web 2.0. Can you give us a current state of a situation here on the seminary and the school of religion programs?

**Borland**: (1:03:00) Well I don't know exact figures. The seminary and school of religion have a major share of all of the degrees because you have people that want to get those kind of degrees. And, and so they're, they're working on that quite a lot. I know Dr. Ron Godwin and some others went out to the University of Phoenix several years ago to find out, you know, how do you, how do you do it, you know? Because they had like two, three hundred thousand. Now they've got close to half a million. And they told them, told Godwin and the others that, "You're going to run into some, some plateaus and some difficulties." Most, once they hit thirty thousand or so, that's it. They can't, because they can't figure out how to go beyond that. Well we did. And now we have what, uh...forty five...

**Miller**: (1:03:56) Fifty, sixty, or...

**Borland**: (1:03:58) fifty thousand, you know, in the online program. It's interesting that just a few weeks ago, my daughter who lives in Phoenix, applied for a new position. She was a manager, a project managers for Motorola for a number of years. And she's a graduate from here. She minored in computer science. And she has been hired as the, the chief IT person for the Apollo Group which owns six universities including the University of Phoenix. So she's the head person over all of that sort of thing now. Just amazing, what you can do when you get the right people and know how to do it.

**Miller**: (1:04:34) Now, you did some taping for LUSLL back in the days...

**Borland**: (1:04:40) Yes.

**Miller**: (1:04:41) the School of Lifelong Learning, right now do you do any online classes?

**Borland**: (1:04:44) No I do not.

Miller: (1:45:45) You're all strictly residential.

**Borland**: (1:45:46) Right. Now, when we hire faculty today, they are generally given an online component. In other words, you might teach two classes on campus and then you've got several online classes you have to handle. But the ones that were hired much earlier, they have not been made to go into the online program. They have classes...

**Miller**: (1:05:10) And so, would just your teaching style and personality, would you prefer not to ever have to do that, the online...

**Borland**: (1:05:16) Right, right. I would not prefer to do that.

**Miller**: (1:05:18) [*laughter*] Ok. Well, now, you mentioned, the biography note that you prepared for us here, that you had done some writing for Dr. Falwell. Could you talk about that?

**Borland**: (1:05:27) Yes, yeah. Back in, in '77 when I came, there were, I think it was called Fundamentalist Press or something like that, was producing Sunday school material for a lot of fundamentalist churches. And there were four individuals who were writing lessons. That was Dr. Falwell, I think Truman Dollar, and a couple other guys. Of course Jerry didn't have time to do that himself and, you know, so he would farm them out. And Woodrow Kroll was writing a lot of those lessons and when Woodrow couldn't handle some of them he said, "Jim, would you do some lessons?" And so we did lessons out of a quarter. Jerry would do three and these other guys would each do three so there would be twelve lessons or thirteen lessons all together. And they would go through different texts and passages and so we had kind of a formula that we would do. It had to have a statement of this that and the outline and...

**Miller**: (1:06:25) So it was kind of like a template.

**Borland**: (1:06:27) Right. And it would go through the text and, and you give the illustrations and you give applications and just make it a really good Sunday school lesson. I think they were eight or nine pages long, double spaced, and then they would put it into, you know, type. I think I was paid twenty five dollars a lesson in those days.

**Miller**: (1:06:46) So you're not going to get rich on that but it was...

**Borland**: (1:06:48) No.

**Miller**: (1:06:49) a little extra, extra something. Did you ever write the *Fundamentalist Journal*?

**Borland**: (1:06:52) Yes, I've written a number of articles in the *Fundamentalist Journal* and another time Dr. Falwell preached thirty one messages in the morning services through the book of Proverbs, one chapter each week. He would read the entire chapter and then he would preach.

And, they wanted a couple of us to do the, to put that into a book. And so I was to do the first ten chapters or so and, and Dr. Hawkins was supposed to do the rest and Dr. Hawkins never got around to it and so I had to do the entire thing. So I did all thirty one chapters.

**Miller**: (1:07:31) Was it just a matter of transcribing these audio sermons or...

**Borland**: (1:07:35) Interestingly enough, it came out of that. Someone was hired to type every word that Jerry Falwell said in the morning service. And then I got the transcript of that which might have been twenty or thirty pages long and so there was a basic teaching in there. But every so often I would have to cut out sections where he was talking about the "Jesus First" Pin [laughter]...

**Walters**: (1:07:55) [*laughter*]

**Borland**: (1:07:56) or something else like that. And then sometimes he wouldn't finish the chapter. He ran out of time so I had to do that as well. And so I got the whole thing done and I remember receiving a check, Macel actually wrote me a check, for sixteen hundred dollars for that particular project. And so, of course, it, it didn't have my name on it, it had Jerry's name.

Miller: (1:08:16) It didn't even have...so it wasn't written by Jerry Falwell...

**Borland**: (1:08:16) Well...

**Miller**: (1:08:17) and you, he...

**Borland**: (1:08:19) Right.

**Miller**: (1:08:20) you ghostwrote it for him basically.

**Borland**: (1:08:22) Well he, he said what he needed to in the, in the morning service and it was excellent material. It just had to be, you know, arranged and, and made sure, you know, everything was said right and so on.

**Miller**: (1:08:38) Alright. Now, we mentioned the B.R. Lakin building and I've come back to it a couple of...

**Borland**: (1:08:39) Yeah.

**Miller**: (1:08:40) times now. Can you, can you talk about B.R. Lakin himself since...now, your office now is over in...

**Borland**: (1:08:46) It is.

Miller: (1:08:47) campus north or is it...

**Borland**: (1:08:49) No, it's in B.R. Lakin building.

Miller: (1:08:50) B.R., and it's been that since 1979 or, or whenever it was built?

**Borland**: (1:08:55) Yes, yes it has.

**Miller**: (1:08:57) And so you've never moved over to the seminary offices over at campus

north?

**Borland**: (1:09:01) No, I was not, yeah.

**Miller**: (1:09:02) And, and so have you met B.R. Lakin? Tell us a little bit about his influence on Jerry Falwell.

Borland: (1:09:08) Well, you know, Jerry began to have him come here and, and...oh, clear back before I was here I think. And he was a great preacher of the past but he...and he was very old when he first started coming here and, and eventually he died, you know, at I think eighty four years of age. In fact, he died just a few days after his last time in the pulpit at Thomas Road. So, he was a great preacher and Jerry loved him. Jerry would sit in back of him and laugh at his jokes and all that sort of thing but he always preached the gospel. No matter what message, what the message was on, it was the gospel. And so that gives a tremendous variety, you know, in the way that the gospel could be presented. And, and of course, he's buried right up here next to the, the chapel, the little chapel up there, and his wife [indecipherable] as well. And in the B.R. Lakin building there's lots of memorabilia. His saddlebags and pictures of his mule and his Bible and all those things.

**Miller**: (1:10:12) Now, in recent days, have they changed...is it the B.R. school of, B.R. Lakin school of religion that's housed in the Elmer Towns Building or is it just that chapel type area there, the auditorium that's named after Elmer Towns?

**Borland**: (1:10:26) Yeah, the, the chapel that holds seven hundred and fifty people, that is called the Elmer Towns Alumni uh...Building, not building but whatever, room. And, but the school of religion is, is the name of the whole building, the big building. But the Elmer Towns...when you walk in, you'll see the Elmer Towns Alumni Room down at the end and you can follow the hall. That's a neat building too. Very glad to have that.

Walters: (1:11:04) Now earlier, when we were talking about LUSLL taping and...

**Borland**: (1:11:06) Yes.

**Walters**: (1:11:07) that sort of thing, we started to get into the '90s but the '90s around here at LU, that decade's known as a very lean time.

**Borland**: (1:11:16) Yes.

Miller: (1:11:17) How did the financial crisis affect the seminary during the 1990's?

**Borland**: (1:11:23) Well, it affected the entire school in a drastic way. There were many layoffs. Seems like Liberty would hire people and kind of get overstaffed or whatever and then have to cut back and there were numbers of times when, when people lost their jobs, you know, after fourteen years or fifteen years. And there was one time when I was uh...when I lost my job, in fact. It was on July the 7<sup>th</sup>, 1994 and that was a Friday. We got paid every two weeks. When we got paid, it was called Good Friday and then the next week was called Passover and then you're back the other two weeks, you know, every Friday, every other Friday. So I, I was called on that Friday morning and asked if I could stop in and see Dr. Towns on the way to pick up my check. And I said sure and then they called back and said, "Could you see him at three o'clock?" And I thought, "Do I need an appointment to pick up my check?" But, so I came in and, at three o'clock, and looked for my check and it wasn't in my box. So I asked the secretary and she said, "Well, you have to see Dr. Towns about that." And at that point I had no inclination. And we were already in the next contract year. I had a signed contract to teach at Liberty. And so I was called in then to Dr. Towns office and he said, "You know why you're here don't you?" And I said, "Well, yeah, to pick up my check." "No, you're being let go." And he was sitting there with the chief financial officer which was a younger, younger man and he said, "Sign these papers. Here you go," and so on. And so there was no check at that particular point. And, and I was let go. Four people were let go that, that day. Dan Mitchell was let go, Dick Patterson was let go, Dave Adams was let go, and, and we were just gone. And then I was put back in.

**Walters**: (1:13:22) Did you come back to the undergraduate side of the school?

**Borland**: (1:13:25) Yeah. I was, I was in under, undergraduate, I think, at that time.

**Walters**: (1:13:29) Oh, ok.

**Borland**: (1:13:30) Yeah, just for that, that year started back in. And I heard people say, "Well, Borland's back in because he threatened to sue the school." Well, that's not true. I would never sue the school. And I told people, "Well, yeah I got back in but I know that no one ever spoke to Dr. Falwell for me. No one spoke to Guillermin for me. No one spoke to Towns for me. And I didn't speak to any of those people myself. I didn't go to anyone to get back in. God worked it out. And what happened was, the very next day, on Saturday, Dr. Falwell called me at home. And, and that's kind of a terrifying thing [laughter]. You know, sometimes you heard Dr. Falwell, some student would pretend, "This is Jerry Falwell," you know...

**Walters**: (1:14:17) [*laughter*]

**Borland**: (1:14:18) they'd say. And you'd start laughing, I almost laughed. But he said, "I was out this weekend," and he said, "I just got back." And he says, "I saw that you were cut," and he says, "I'm not in favor of that." And he said, he said, "Just today," he said, "I had a guy from Liberty Broadcasting Network come to me and thank me for employing him for these many years," he said, "but he has another opportunity now that he wants to go to and so he's asked to be released." He says, "I'm going to try," he said, "to take his salary and transfer it over to yours." Because there wasn't any money, was the idea. And when I sat there by Dr. Towns, I said, "Well, why me?" And he said, "Well, you know, just the classes you teach," and so on. I said, "Well, Dr. Brindle teaches those same classes and I've been here longer than he has [laughter]." But that argument didn't fly and I think it was, you know, we, we get rid of the guy that's been here longest and he has the highest pay or something like that and, and we'll save more money and so that's what they did, you know.

**Walters**: (1:15:21) And so what year was that again?

**Borland**: (1:15:23) 1994.

Walters: (1:15:24) And then did that repeat in '95 or was that the bottoming out or?

**Borland**: (1:15:29) Um...

**Walters**: (1:15:31) When did things start to turn around?

**Borland**: (1:15:34) Well, I don't know. You'd have to look at the finances I guess...

**Walters**: (1:15:36) Sure.

**Borland**: (1:15:37) to tell that.

**Walters**: (1:15:38) But your perception, when did you start feeling better, like, "Oh, I might be here now for..."

**Borland**: (1:15:43) Well, you know, I never worried about it ever. And that's why even when that day came I was, I was just shocked and surprised, you know. And I, I drove from the school over to old Cooperative Savings and Loan which is now BB&T, and I sat there in the parking lot after depositing my check and it was like hearing a voice, "What does though here, Elijah?" because I didn't have any check. So I went home, greatly wondering. Then I had to take my little son Andrew, who was eleven years old, to practice baseball on that July the 7<sup>th</sup>, he was on a all-star team, and I told him, I said, "I, I lost my job today." And he began to cry because that's his security too, the youngest of six children, and I said, "But I want you to know I've never worked for Jerry Falwell. I've always worked for God and God is going to take care of us." And I told my family, I said, "I don't know what we're going to do but I'll tell you this, I'm not going to work at a store or a market. I'm not going to sell insurance. I'm only going to serve

God because he has called me to serve him and he will provide something for us." And, of course, like I said, the next day Jerry called and very soon I got a call from Dr. Guillermin, I got a call from Jim Stevens. My classes were put back in...they were already erased, but they were put back in and I was given a teaching assignment. I didn't get paid for that two weeks but they put then that amount in for the next, you know, forty eight, forty nine weeks, or something like that and paid me for the rest of the year.

**Walters**: (1:17:13) And then, those folks did not have any eligibility for unemployment, correct? Because Liberty doesn't pay into that or was that different at that time or?

**Borland**: (1:17:22) I, I think that's probably correct. I don't know. But um...

**Walters**: (1:17:27) And then who did the seminary, or even other faculty colleagues, who were some that left that we never got back and can you speak to that? And, or who, who has come back that...

Miller: (1:17:38) Well like now Dan Mitchell, you...

**Borland**: (1:17:39) Dan Mitchell came back.

**Miller**: (1:17:41) Was, was he as quick as you or did he sit out for a little while?

**Borland**: (1:17:44) It was years and years and years. He went to pastor a church in Roanoke. Pastored there at Grace Baptist for several years and then, because Ron Hawkins was no longer with our seminary, he had taken the presidency at Western Baptist Seminary in Portland, and he asked Dan to come out there and help him and be in charge of their like San Jose campus. And so he did that for several years. And then finally, you know, five or six or seven years later, he came back and was hired in the seminary and, of course, has a very fruitful ministry today. But there are many others, I, I know Larry Lowe was a piano teacher and he was let go after about fourteen years, I think in 1991 or 2. And he still lives here in Lynchburg and, you know, has some ministry with his piano traveling and so on but never, you know, back in the school.

**Walters**: (1:18:41) What did the students think? I mean, here they go home in May one year and then when those that came back or who were able to come back in August, what, what was the response like? What did they hear and how did they react? Where they fearful that they wouldn't get their degree? Or don't you know?

**Borland**: (1:19:01) I really don't know, but I imagine that, you know, they would have their discussions and they would put it through their filters and they would begin to understand that the world is not all...

**Walters**: (1:19:14) Did you...

**Borland**: (1:19:15) rosy.

**Walters**: (1:19:16) have a lot of students who were like freshman or sophomores and then decided, "Man, I'm not going to get through here. This place is going under," and then left or didn't that happen?

**Borland**: (1:19:25) I, I don't think so.

**Walters**: (1:19:27) Ok.

**Borland**: (1:19:28) Yeah. I think the students were fairly loyal and once a student gets here and he's had a year here, he's excited to come back. There are a few that maybe don't but we have a pretty good retention rate.

**Miller**: (1:19:39) Did you ever sense any anger or anything on the part of Dr. Falwell? As I'm sitting here listening to this and, and I've heard this story from, you know, from other, similar, different personal circumstances and all but, you know, it really seems like Jim Bakker and Jimmy Swaggart, their actions had far rippling effects...

**Borland**: (1:19:59) Oh yes.

**Miller**: (1:20:00) you know, the effects sin in a...did you ever hear Dr. Falwell...did he address that just in a broad sense, you know, "Men, stay pure," or did you ever sense anything personal towards these other televangelists?

**Borland**: (1:20:14) Well, he did mention it quite a number of times with regard to the finances. And certainly he would say that, you know, they were wrong in doing what they did. They never should have done that and they should be out. They should not be able to come back into the ministry and so on. And so he took over PTL at that time, you know, based on that kind of thing and lead it for a while too. But, you know, Dr. Falwell was a pastor, a shepherd and his ministry came through, I think, to each of us and I certainly felt like he was a loving and kind and a gentle, gentle man. He certainly was with me, I know.

**Miller**: (1:21:00) Well, now we talked a little bit about because we're right in this era here then with the Moral Majority. We talked...you, you were involved with the Republican Party in Campbell County.

**Borland**: (1:21:12) Yes.

**Miller**: (1:21:13) Do you still remain active in local politics?

**Borland**: (1:21:16) Well, I, I haven't been too much. I had a son-in-law who ran for City Council here in Lynchburg and I supported him heavily. We went door to door.

**Miller**: (1:21:24) Who was that?

**Borland**: (1:21:25) Chuck Gammon.

**Miller**: (1:21:26) Ok, I didn't realize that was your son-in-law, ok.

**Borland**: (1:21:27) Yeah. And so we, we went door to door for, for several months. And then he had a, has an illness that can be very life threatening. It's like one in a million type thing and he had been kind of out of work as it were and so he didn't feel like he should run this last election cycle or I think he would have won. I think he would have been in there because he had a recognition from the past and apposed the, the bailout for the Craddock Hotel and all that sort of thing. That was a major thing in his campaign four years ago. But he didn't feel like he should run. He's got a good job now.

Walters: (1:22:07) Do you think he'll come back and try again?

**Borland**: (1:22:09) He, he wants to. He was a political science guy, yeah. And he has the knowledge and the experience and the uh...he's run political campaigns before at the state level and worked for Newman and so on but I think he will.

**Miller**: (1:22:23) It seems as though Dr. Falwell was involved very much on a national level with the Moral Majority and some of these big issues with abortion and so forth. But on the local political scene...now you've been a member of Thomas Road for a long time.

**Borland**: (1:22:38) Yes.

**Miller**: (1:22:39) Now, I've only been here for a few years and it seems like in this last election we had a lot of local discussions and things like that. Was there much local involvement in the political scene by, by Liberty and Thomas Road Baptist people?

**Borland**: (1:22:55) Well, I don't know that we've had church members on the City Council before and I think Dr. Falwell would like to influence others more than like to be elect himself or something on that order. And so he, he tries to be friends with like Bert Dodson and like the Mayor Joan Foster and others. And he even had Bert Dodson come and speak in convo when he would like to see him defeated. But he came and spoke in convo and we'd say, "Well, that's kind of a mixed signal to our students. Are we promoting him?" But he had such a friendship, you know, with all these people and he was. He was a friend to everyone. And, and then he hoped that if they were elected that they would be friends back to him.

**Miller**: (1:23:45) Alright.

**Walters**: (1:23:47) Well, we talked about local politics and things of that nature. What, let's talk a little bit about involvement at TRBC...

**Borland**: (1:23:55) Yes.

**Walters**: (1:23:56) Thomas Road Baptist Church. What Sunday school classes have you taught and for how long and were you ever a main speaker at Thomas Road?

Borland: (1:24:08) Well, I've taught a Sunday school class up here at, at Liberty Mountain before when we had that going and I've taught some classes and in the last five or six years, I guess, I was part of the Logos Bible class where we exposit the scriptures and I do that with Don Fanning. I told Don, I said, "Now you need a helper don't you?" And he says, "Well, yeah," [laughter] "I would love it." And so we came in along side of him. I was senior pastor of Berean Baptist Church from '92 to '97, you know, so I was outside of Thomas Road during that time. And did a lot of speaking around the country, mainly in the east, for a number of years. I had a daughter who worked for U.S. Airways and I could fly anywhere in the country or around the world, actually, for free and so I would do that. And, but I've been at Thomas Road, you know, ever since for, you know, all these years. And I've worked in, in the nursery at Thomas Road Baptist Church. It was fourteen to twenty three month, now it's like twenty two to thirty month nursery and I've done that for the last twenty six years, since my son Andrew was in there. And so...

**Miller**: (1:25:21) Well now that's unusual [laughter].

**Borland**: (1:25:23) It is. That's every, every Sunday night. And um...

**Miller**: (1:25:25) That you were in the nursery.

**Borland**: (1:25:26) Yeah. And there are several others that are in there that we've been together for many, many years and, and twice a year, they, they allow us to go out to eat together. So the husbands and wives all go out to eat. The six of us have a good time.

Walters: (1:25:39) Now, you mentioned the fact that you were pastor at Berean Baptist.

**Borland**: (1:25:42) Yes.

**Walters**: (1:25:43) It seems like we have several large churches in the area here. We have Highland Heights...

**Borland**: (1:25:50) Yes.

Walters: (1:25:51) to the south of Lynchburg. We have Thomas Terrace to the east...

**Borland**: (1:25:53) Yes.

**Walters**: (1:25:54) We have Temple to the north...

**Borland**: (1:25:55) Yes.

**Walters**: (1:25:56) and passed. Could you, do you have any way of, of sharing with us...is there a family tree there of people who branch off for, of Thomas Road for various reasons and does Thomas Road...it doesn't seem like there's hostilities there typically. Can you speak to the family tree of churches here in Lynchburg that have budded off of Thomas Road?

**Borland**: (1:26:17) Well, that's an interesting question. Jerry used to say, "We've started over a hundred churches around Lynchburg. Not all of them on purpose," [laughter] you know, something like that. You will always have a few people that say, "Well, there's something wrong here. There's lack of parking or, you know, this or that. We don't like this," and so they'll take off and, you know, start something else. Not all of them have succeeded. And one of our students, one of my students actually, started Heritage Baptist Church. And I remember, this is Rod Kidd was his name, he was in my Greek class that I taught up at seminary and so he asked me to come over an speak one day at Heritage Baptist Church. I did. It was in an old abandoned 7-Eleven on Lakeside Avenue, Lakeside Drive, before they had their property. They had the property but nothing built there. And he built that church up to five hundred people. And then he resigned to go as a missionary to Germany with his wife Lindy who was a, she majored in German for her B.A. and her master's degree. So she could speak fluent German. And so they went over there and they had another pastor come in then who took over and some people were not satisfied with his ministry. He didn't oppose Liberty or anything like that. He was a good preacher but he was fairly Calvinistic and did not preach too much of an evangelistic message. And the deacons asked him to do that and he said, "Well, you get someone else to do that," you know. And so he resigned and he went over and started Berean Baptist Church. Actually he went to a hotel. But two hundred people came out of Heritage Baptist, almost split it down the middle, and they started Berean. And Berean has not done as well as Heritage has. And then Heritage has continued on with, with Dr. Kroll and Dr. Ron Hawkins for a while. And then Dr. Kroll took over and quit Liberty, he was a teacher at Liberty and Ron Hawkins was too, but he resigned at Liberty, took over fulltime there at Heritage, and built the church significantly. And others of these churches have had people who were in, in many ways associated with Liberty or friendly to Liberty. And down at Highland Heights, that pastor is on our Board, I think, our Board of Trustees.

Miller: (1:28:54) Carl Windsor.

**Borland**: (1:28:55) Carl Windsor, yeah. And, you know, others are, are friendly to us as well. Some are in the Baptist Bible Fellowship and might be a little bit more, what shall we say, like the Bible Baptist Fellowship than we are but...we were too, but then Jerry joined the Southern Baptists because he felt like that would give us greater exposure and that's where we were, remember we had a lot of the Southern Baptist evangelists come over the years and so, we have kind of a dual membership there.

**Miller**: (1:29:28) And so speaking of the Southern Baptists, I think Highland Heights is technically a Southern Baptist Church.

**Borland**: (1:29:31) They are. Yeah, exactly right.

Miller: (1:29:32) And uh...

**Borland**: (1:29:33) But Temple is not. Temple is still BBC I think.

Miller: (1:29:37) Ok. Now, you were the president and later secretary treasurer of ETS, the

Evangelical...

**Borland**: (1:29:44) Yes, yes.

**Miller**: (1:29:45) Theological Society. And, tell us a little bit about that.

**Borland**: (1:29:49) Well, I joined ETS in 1978, I guess it was [coughs] and I went to a meeting up in New York and was elected secretary treasurer of the eastern region. And then the following year I became chairman, which I held that position for two years. And so I had had a kind of a national recognition you might say and in 1986 at our meeting down in Tuckerville, Georgia, I was elected vice president of the society. And you go vice president then president elect then president. Dr. Diemer was on the Nominations Committee and nominated me and they said, "Well, we, we're not going to Lynchburg. We always have to have a guy that's going to be at the school where we're going to go next." Well they were soon running out of schools and we began to go to hotels after a while. And then it didn't matter where a person came from. So I was elected to that position and moved on up to president, you know, two years later. And then about four years later I was on the Executive Committee still and Sam [Kistermaker] was retiring from secretary treasurer after sixteen years and he was sixty four years of age. And so, we decided to find someone else and I was made chairman of the Committee to find someone else but I kind of thought I would like to do that myself and be involved in that. And so I was actually elected to that by the, by the Committee itself. And I went down to meet Dr. [Kistermaker] and he said, even way back, he says, "I knew that only one person could do this, JB," he said, that was Jim Borland. And he said, "You must do this for sixteen years like I did." Well, I was forty eight too, when I took it, just like he was. And I took it for seventeen [laughter] years until I was sixty five, then retired last November and they gave me kind of a life service award type thing and so on and, and I'm really glad to be out from under it. I guess when you get to this age you feel like, "Wow, that was quite a burden." And it was a huge responsibility because the society grew to four thousand six hundred members and it was basically...you had to do all the mailing and so on. Now, it's basically emails and a lot of electronics and that sort of thing.

**Miller**: (1:32:11) Is there a home office with a paid secretary somewhere or was it you?

**Borland**: (1:32:15) It was, it was just me. And then I, I usually had one of my sons to help me with mailings and the, that sort of thing.

**Miller**: (1:32:22) For someone that might not be familiar with the organization, can you tell us what the Evangelical Theological Society does? There's their *Journal of the Evangelical*...the *JETS*.

**Borland:** (1:32:33) Yeah, yeah. It was founded in 1949 by about thirty nine people and a YMCA in Cincinnati and it's grown to, like I say, four thousand six hundred people. And the doctrinal basis of the Evangelical Theological Society is that the Bible and the Bible alone is the word of God and therefore inerrant in the original autographs. And then we added a Trinitarian statement a little bit later so we wouldn't have cultists join us. But, these are people who teach in that Moody Bible Institute, Dallas Theological Seminary, and the different Southern Baptist schools now and Talbot and Grace and, and L.A. Bap...Master's college and schools like that from all over the country. We have about forty five people here at Liberty who are involved, including yourself, in the Evangelical Theological Society. The *Journal* has grown over the years so that now it's like, I think, nearly two hundred pages, a hundred and ninety two pages, each issue. And when I first went, I think there was only like ninety six pages, the *Journal*. So it's been increased and has a large influence and the people go and present papers at the meeting. There's over eight hundred papers that have been accepted at this coming meeting down in Atlanta. I'm giving one too, so...

**Miller**: (1:33:58) Has Liberty ever hosted ETS?

**Borland**: (1:34:00) We've hosted two of the regional meetings back in, in 1990 and then again in uh...no, it was 1980, '81, I'm sorry. And then again in like 2000 or 2001 we hosted a regional meeting. And Jerry was at both of them. And Jerry spoke to the entire group. And when people came on campus from all of these other places, they said, "Wow, we're just amazed. We didn't know you had anything like this." They thought we were just a little Bible school or something like that. But when they saw things and the buildings and the structures and met Jerry, then they knew it was for real.

**Miller**: (1:34:38) And so Liberty's involvement in that, has that aided the reputation of the seminary would you say?

**Borland**: (1:34:45) Yes, indeed. Yeah. The fact that my name was on the *Journal* as the, the head person that you would come to if you wanted to join, that gave visibility to our school for many, many years.

**Miller**: (1:34:55) I, I think so. Now, there was a little flap there in ETS with the president resigning. Do you foresee it remaining conservative? That was always one of Dr. Falwell's concerns was that things would go liberal. Do you see good days ahead for ETS?

**Borland**: (1:35:13) Yes I do. I think there's compromise going on and that will have to be dealt with, especially on the creation issue. Right now you have some Old Testament scholars who are trying to, basically, giving up Genesis 1-11 as a historical, you know, treatise. And so we're fighting those issues and um...but people have to sign the doctrinal basis every year and we've had some that, that we felt were not signing it except with tongue and cheek. And so we brought those people to trial as it were. I didn't necessarily. I was on the, the Executive Committee but it was Roger [Nicole] who brought charges against them; Dr. [Pinnick] and Dr. Sanders. And we dealt with them and in one case, Dr. [Pinnick], he recanted. He said, "I don't want to, to say that God made mistakes." And, but he still wanted his, you know, particular view point. But anyway, we voted that he should remain in the society and still thirty percent of the people voted against him. And John Sanders came within a few votes of being expelled from the Society. And Clark [Pinnick] retired that year anyway.

Walters: (1:36:35) Let's talk a little bit about your relationship, personally, with Dr. Falwell...

**Borland**: (1:36:40) Yes.

**Walters**: (1:36:41) Did you have many touch points with him? Obviously, you were close enough to have him ask you to write and you had that phone call when...

**Borland**: (1:36:48) Yes.

**Walters**: (1:36:49) you got laid off for a week or forty eight hours [laughter] or um...can you give us some personal insights...

**Borland**: (1:37:00) Sure.

Walters: (1:37:01) that...Jerry Falwell the fun lover, the, the loving guy, the...

**Miller**: (1:37:04) Pastor.

**Walters**: (1:37:05) Yeah, the, the leisure, leisurely side of Dr. Falwell.

**Borland**: (1:37:08) Well, my daughter Hannah was his papergirl for several years and delivered the newspaper to his home and, of course, had to go and collect and so on. They gave a large tip. I think Hannah got fifteen dollars around Christmas time that they would give. And it was a walking route. She was like ten years old at that time when she walked the route. And, of course, all of my children were at Thomas Road Baptist Church and in the youth ministries. One time Jerry actually publicly said that uh...he mentioned my children and how they're godly kids and how everyone of them is a tither to Thomas Road Baptist Church. He must have looked at the records, they're available. And he could see that, you know, we had trained them to tithe and to give and so on. Another time, I was one of the founding members of the council for biblical manhood and womanhood. And we wanted Dr. Falwell to be on our council and the board of

reference. And so I knew where I could find Jerry at 7:30 in the morning. And so I went to the studio where he was getting his makeup [*laughter*] on before broadcast at 8 o'clock. He said, "Jim, come in." And, and so we talked about that and I told him about the group CBMW. And he said, "Well, who's on that?" And I said, "Well, John Piper and Wayne Grudem, myself, and some others." "Wayne Grudem's on that? Put me on it!" he said. And he signed up right away. And so we used to...

**Miller**: (1:38:35) Why do you think that was?

**Borland**: (1:38:7) Well, he, he was familiar, apparently, with Wayne Grudem, knew that he took a great stand on numbers of issues and was glad to be associated with us. And, and so he did. The other times, of course, I had children in sports at LCA and he would attend some of those sports, he would attend baseball games. And one time my son was playing baseball and he and I were sitting together in some chairs, you know, just talking and, and I had taught the pastor's Bible class at Thomas Road, I think the week before, just as a substitute. And I said, "Is there any way I could get a copy of that for my parents? They would love to see, you know, me [laughter] standing there at Thomas Road teaching." He said, "Yes, just a minute." And he pulled out his cell phone, called a secretary, and two days later I had a video copy of that in my box. He was that efficient. And he's called me a number of times, but, over the years, but when he does, it's a thirty second phone call because he is so organized that he gets his business done, he doesn't have time to just talk about anything and, and then he's gone, you know? That's how, I think, he was so efficient, able to do all of that. And then there was another time when I had a, a real challenge in my life and Dr. Falwell was, was the pastor that I needed at that particular time. Back in around 1990 or so, my wife told me she didn't think she loved me anymore and by 1996 I told her, I said, "You know, my desire is that we be rightly related to each other and to God." And she said, in our conversation, "I'm going to divorce you." She had already seen a lawyer and the whole works. And I was scared to death. I'm going to lose my job at Liberty, you know, they don't want divorced people teaching Bible and theology. And I had to...I was pastoring, you know, at, at Berean. I had to go in the pulpit the next day. And that was a Saturday I spent the whole rest of the day crying my eyes out, out in the backyard and so on and when we came to church that day I, I asked one of my associate pastors, I said, Dave Green, I said, "Dave, would you do the pastoral prayer today?" He said, "Sure pastor." Because I knew I would break down. I, I just couldn't do it. And so then I...and the divorce wouldn't be for a while yet and it wasn't for two years. Finally the divorce was final in 1998 and no one knew about it here. We kept it secret as it were. And a year later, it began to come out. Someone had seen my former wife at a restaurant with someone [laughter] else that she was dating and so on. I sat in the chair for the next five years at home. And finally, the word kind of got out. And Dave Beck said to me, "Someone over in science said you're divorced. That's not right and I set that right. That's right isn't it?" And I said, "Well I don't care to answer that question." And so I went to Jim Stevens and told him and he said, "You better tell Dr. Towns right away." So I told Dr. Towns and I said, "I'd still like to continue teaching here if it's possible." And he said,

"Well that's not my decision. That's Jerry's. You better make an appointment to see Jerry." So I called up there and made an appointment with Jerry's secretary and as soon as he found out that I was on the docket to see him the next day, he called down to Dr. Towns and said, "What's Borland want?" And he told him. Of course, Dr. Towns' own son was divorced and was teaching in the school of religion and so on, but anyway, I went up to see Jerry at about 3, 3 o'clock or so and he spent forty five minutes with me. And I never felt so well pastored you might say, in my entire life. He asked me about a hundred questions to get to the bottom of how did this happen, where did this come from and so on. And, and he found out, you know, it wasn't my desire to divorce. It was my wife's wanted...she just wanted out of the marriage and she said she had to do that for herself. And I said, "What about the children?" And she said, "Well, I don't care. I have to do this for myself." And so Jerry said, "Well you haven't sinned. Of course you can still teach." And then I guess he told everyone else, "Just leave Borland alone." In other words, don't mess with him or don't talk to him or, you know, embarrass him or something like that. And it was two more years...that was 1999. It was two more years before I could tell a single soul about it and tell the story as it were. But that's part of the healing process. And others said, "Well, you should have come to us before and told us, you know? We could have helped you." But I was, you know, just afraid. But Jerry was a pastor's pastor for me at that time and I was so thankful for that.

**Walters**: (1:43:49) Well thank you for sharing that. I wanted to ask a different aspect to, about Jerry Falwell's interactions with, with you and the faculty at the seminary and the school of religion. Did you, did he have more interaction with that population of the faculty, that subpopulation...

**Borland**: (1:44:09) Yes.

**Walters**: (1:44:10) and what was that like? Did, was there a certain camaraderie there, a certain closeness there that he wouldn't have with say, like, we librarians or the, the science faculty or take any pick there but...

**Borland**: (1:44:24) Well you know, I think Jerry was a friend to everyone. He knew people by name and he would greet them and he would come to our faculty meetings at least once a semester. And it was basically to give us a pep-talk about the school of religion being the rudder of the ship and we have to stay straight is the idea. And so, of course, you have people coming in there, and we hope that they're good, but once in a while you have a faculty member that comes in that's not good. We had one guy who had his Ph.D. from Marquette University. Well that's a Roman Catholic school and it doesn't mean you're Catholic because you go to that school. Frequently people go to schools because of geographical proximity. But he was off on some things and he was teaching a class and, on the book of Romans and I think he's in there I said he didn't believe that Paul wrote the book of Romans. Well students went across the hall to Dr. Towns and before you knew it, that guy was gone, you see. But, you know, Jerry would,

would tell us, you know, this is the way it is and he would give us the vision for the school and want us to fulfill that vision and want us to, you know, encourage the students to, to go on and serve the Lord and be champions for Christ and be active in the local church, that's a real key issue, you know. So yeah, he, he had a lot of interaction with us. And then there were all the Christmas parties. He would come and speak at the seminary Christmas party and for years and years. So there's interaction, hob-nobbing, and all of that sort of thing goes with...one time he came into a party and Frank Schmidt was standing there holding a glass of punch. He came up behind Frank, and Frank's a good size guy. He grabbed Frank around the waist, lifted him a foot off the ground, holding his [laughter] punch, and Frank was just dangling there and then he put him down. He never did that to me. I think Macel wouldn't let [laughter] him one time but, but he, he joked with us and had a...

**Walters**: (1:46:28) Sure.

**Borland**: (1:46:29) good time and we loved him.

**Walters**: (1:46:30) Now, you talked, you know, Jerry was interested in the, your side of the University in the seminary being the rudder.

**Borland**: (1:46:41) Yes.

**Walters**: (1:46:42) Currently we have faculty interview committees that, that interview all of the potential faculty, the candidates coming, that, that could come in the door.

**Borland**: (1:46:52) Yes.

**Walters**: (1:46:53) Could, have you ever served on that committee and um...tell us about that if, if you have served on that committee and...

**Borland**: (1:46:59) I have not served on that committee. Dr. Towns said he was putting me on it but I never got a call. I never been called to go and to serve on that particular committee. I have interviewed many, many faculty for the school of religion and that's kind of one of the things that we do. I know when I came here and I met with Dr. Guillermin, he said, "We have had you this weekend, with, with different ones. I will get six reports," he said. "If any one of them is negative, you will not be hired." So I went [*laughter*] away hoping that they were all positive...

**Walters**: (1:47:36) Right.

**Borland**: (1:47:37) and they were. But, you know, we, we talk to people. We ask them very diligent questions. We ask them particular theological questions. We want to know where they stand on issues. We want to know if they know the issues and, and those are things that we deal with.

**Miller**: (1:47:52) Personal separation, is that an issue for your faculty more so than, than other departments would be?

**Borland**: (1:47:59) You mean personal separation from sin and from smoking and drinking...

Miller: (1:48:02) Drinking at that...

**Borland**: (1:48:03) and all those kinds of things? Well, we certainly do want that to be the case. And I think, of course, at Liberty, you're not allowed to do that. And so we don't want somebody on the side doing that, you know.

Miller: (1:48:15) Sure.

**Borland**: (1:48:16) And I, as far as I know we haven't had anybody who has had a problem in those areas.

**Miller**: (1:48:21) And, now, the school of religion and the seminary faculty, there is some overlap there. There's some people who teach in both. Is that not right?

**Borland**: (1:48:32) Yes. I have taught seminary classes since the beginning of the college and I'm a designated graduate studies professor and you have to be on a particular list to be able to teach a graduate class and so I can do that. And some of the seminary guys, like Dr. Caner, has taught college classes...well, he was in the college, I should say, for a while, and when some of them will come and teach a college class, Dr. Diemer used to do that, as he would teach church history in the college as well as in the seminary. And there have...been Dr. Habermas right now and, let's see, one other have been, kind of, put up on the seminary to teach more there as well.

**Miller**: (1:49:16) What, what do you think is the reputation out in the United States among, in theological circles of the school of religion and the seminary?

**Borland**: (1:49:25) I think in the area of philosophy, the, the reputation is very strong because we have Dr. Habermas who is an expert in the area of the resurrection of Christ and all of our philosophy guys present papers every year at ETS and so they're becoming more well known. The problem is that many of them, except Dr. Habermas, have not written books and books is what gets you to be, you know, more well known. And not many of our faculty have any books out there at all except Dr. Hindson, Dr. Towns, Dr. Habermas, Dr. Wilmington. But their reputation is high and I think...and when I tell students, you know, if you compare different schools, you know, well what's, what's Liberty got? It's got good balance and it's got excellent men that are not extremely well known but are excellent as, as faculty members and, and those that can, you know, counsel you properly and are involved in a local church and so on.

**Miller**: (1:50:26) And so there are some areas uh...dispensationalism, pre-tribulationalism, complimentarianism in, in...

**Borland**: (1:50:35) Yes.

**Miller**: (1:50:36) gender roles, young earth creationism. There are some of these things where, especially at the college level, we're the premiere institution...

**Borland**: (1:50:45) That is true.

**Miller**: (1:50:46) just because of size but, and, and, so there are some other seminaries that hold those positions but as far as for a college, a Christian liberal arts college, we're probably the largest and most well known for that?

**Borland**: (1:51:02) Yes, for all of those issues. We have a women studies program, you know, at Liberty University and Monica Rose in our, our theology, well, in our school of religion, teaches those classes and studied under Mrs. Patterson, Paige Patterson's wife. And, and we're well known for that. And I, of course, have been part of the council on biblical manhood and womanhood and Dr. Sattler and others in, in biology, young earth and so on. And we've had, of course, Ken Ham here and we've had Terry Mortenson come and speak, vice president of Answers in Genesis. And, and so we're, we're at the top, you might say, for those, especially for the college, yes.

**Miller**: (1:51:48) Any of your former students that have gone on to become particularly successful that you'd like to mention?

**Borland**: (1:51:53) Well, Greg Couser went on, got his Ph.D. and has been chairman of the biblical studies department of Cedarville University for many years. Mike Stallard graduated from here. He was a twin brother. One went down Florida to pastor a church and Mike went up to Baptist Bible College in seminary in Clarks Summit and he's the dean of the seminary now. And we've had numbers of people go out and...Darryl Pitts, who's the head of our counseling department at Thomas Road, was one of my students. I've had oh, four, five, six students who have come back to teach at Liberty University now as well. Some in biology, some in uh...you know, a couple in biology in fact. Tim Brophy, that was one of my students here. In fact, I met him in a, in a church before he was even in high school and encouraged him to come to Liberty from New Jersey and he came down and so...his, his pastor was Frank [Papandrea] who was a graduate of our seminary though too.

**Miller**: (1:52:56) Ok. Well we're about running out of time here today. Before we leave, is there one final memory or something that you'd like to be remembered for? Now, we've talked with a few folks that aren't planning to retire. Does that include you? Are you going to be like Dr. Kim and, and some of these other ones? Do you have any immediate plans to retire?

**Borland**: (1:53:17) I don't. And I will, I will say this, because people will ask me, "Well, you're sixty six years old. When are you going to retire? Are you thinking about retiring?" I

said, "Dr. Falwell didn't teach us to retire. He taught us to go on." And so I'm planning to go on as long as I can still remember what I'm supposed to teach and can get around and, and be a, you know, exciting advocate for Christ in the classroom and an advocate for Liberty University and Thomas Road Baptist Church and that's what I plan to do.

**Miller**: (1:53:44) So is there something that you would like to just comment on as far as just your legacy or some thoughts for the future of Liberty?

**Borland**: (1:53:52) Well, one thing I do on Wednesday nights, I'm, I took over from Dr. Towns on Wednesday night to teach Thomas Road. I love to do that. I play my violin there every week and people come there and say, "Well thank you so much for playing your violin." A lot of people don't know that I play the violin for fifty seven years and enjoy doing that. I'm not part of the orchestra at Thomas Road but I, I play it every Wednesday night at prelude to the service and then during the song service as well. And one of the things that I would say at the end is just this; it's in third John, verse 4 it says, I have no greater uh...greater, what is it?

**Miller**: (1:54:34) Joy?

**Borland**: (1:54:35) Joy than this. That is to know that my, my children walk in truth. And when we see them go out and they, they build Christian homes, they build churches, so many have founded churches and I go out and speak in some of them and I'm just thrilled at the influence of Thomas Road Baptist Church and Liberty University.

**Walters**: (1:54:54) What do you think is the greatest threat to the University and to the United States right now?

**Borland**: (1:55:00) To the University and to the United States, wow.

**Miller**: (1:55:05) They could be two separate things [*chuckle*].

**Borland**: (1:55:06) At the university level, what I see is the students are coming in from the society, from the culture at large and there is not so much a desire to learn and to excel as before. They want things handed to them. They want it down on the lowest level. They want us to, you know, not require so much and all that sort of thing. So there's a tendency to go that direction if we're not careful. And I think there's a great tendency to let up on discipline and we used to have to wear ties. Used to be there was no facial hair, not even a mustache among faculty, let alone students. And uh...not that we can't teach or think if we have facial hair or whatever like that but, anyway, we're, we're down to the point where we don't wear ties or coats, kids are just jeans and flip flops. Not that you can't learn in that environment but I think we have to be careful because they want, they want to have holes in their jeans all the time and get away with it and not be reported and all of that sort of thing too. As far as the United States is concerned, I suppose it's just the, the Al-Qaeda thing and the fact that, you know, we could be blown up by a

bomb at any time. I don't have to worry about that because we know the Lord but those are some issues.

Walters: (1:56:27) Right. Back to the students.

**Borland**: (1:56:28) Yes.

Walters: (1:56:29) How are they different today from the student of the '70s or the '80s...

**Borland**: (1:56:33) Good question.

Walters: (1:56:34) '90s? Can you track that for us?

**Borland:** (1:56:35) I can. In the '70s and early '80s, our students primarily came from local churches of godly pastors who were very conservative. The only Bible we could use in the early days was the King James Version. We were not allowed to any other version. That's not that way today. It started out in the seminary and the seminary said, "Well, we, we're supposed to compare different things," and so on. So they got the "ok" to use the NASB and some others, the NIV, and so today, of course, students use, you know, about anything and they come from churches, or not churches. They come from all different denominations. It used to be Liberty Baptist College and Baptist Theological Seminary. And then we became Liberty, not Baptist University, but when we added the University, then it was Liberty University to reflect the idea that we do receive students from other places. When we teach doctrine, we teach what the Bible teaches. So we teach that baptism by immersion is what the Bible teaches even though a person might not believe that. When we teach on the gifts, then are all spiritual gifts for today? Are miraculous gifts for today? Or have some seized and so on? And so these are issues we bring up and there's division among the students with regards to those issues, as there probably always has been. But more so today because we come from a, a wider variety of, of student clientele.

**Walters**: (1:58:01) And so you have a lot different reference points to work with...

**Borland**: (1:58:04) We do, yeah.

**Walters**: (1:58:06) in the incoming students where you didn't have that in decades passed.

**Borland**: (1:58:09) That's correct.

**Walters**: (1:58:10) Ok.

**Miller**: (1:58:11) Well, with that we'll conclude today's interview with Dr. James Borland. This interview has been conducted as part of the oral history project of the Liberty University archives.

[end of interview]