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DR. H. L. WILLMINGTON is a graduate of Moody Bible Institute and Culver-Stockton College in Canton, Missouri, and later attended the Dallas Theological Seminary and Ashland (Ohio) Theological Seminary. He holds the Doctor of Ministry degree from Trinity Evangelical Divinity School in Deerfield, Illinois.

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EDITORS’ NOTE

The Fundamentalist Journal is making its premiere debut with this issue. The Fundamentalist movement has come of age. Born in the heat of controversy with Liberalism at the turn of the century, Fundamentalism has not only survived — it has now arrived with long-overdue national recognition. The conservative religious movement has become the dynamic spiritual force in America today. Its impact has brought renewed hope to millions of God-fearing Americans.

We are excited about Fundamentalism and its influence upon American society. This magazine is committed to the historic fundamentals of the Christian faith, Biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leadership and statesmanship to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history and heritage, as well as point the way to our place in the future. We will provide practical helps related to the pastoral ministry, church growth, Sunday school methods, the Christian school movement, and personal spiritual life.

For too long Fundamentalism has been misunderstood, maligned, and misrepresented by those outside the movement. This magazine sets the record straight as to who we are and what we believe. We are proud of our fundamentalist heritage. It is time that we defended, from within, the movement that has made such a dynamic impact on America. It is our hope to provide a better understanding of Fundamentalism as we face the crucial years ahead. We are optimistic about the future. We have a greater opportunity than ever before to be used of God to bring about a genuine spiritual awakening in America and the world in our lifetime. To this we pledge this new magazine.

The cover of the premiere issue of the Fundamentalist Journal portrays twelve men who were giants of the faith. Each issue of the Fundamentalist Journal will feature a story about one of these champions and will include a sermon preached by him in a column entitled "Thunder in the Pulpit."

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Why I Am A Fundamentalist

I am a Fundamentalist by doctrine, by conviction, and by practice. I have always made it clear that I am proud to call myself a Fundamentalist. A Fundamentalist is one who believes the Bible to be verbally inspired by the Holy Spirit and therefore inerrant and absolutely infallible. True Fundamentalists believe in the deity of Jesus Christ. We readily accept His virgin birth, sinless life, and vicarious death. We believe in His literal resurrection, His ascension into heaven, and His second coming. A Fundamentalist believes in evangelism and discipleship through the local church as the proper fulfillment of the Great Commission of our Lord.

I am a Fundamentalist by conviction. I was saved as a college student in 1952 at a Fundamentalist Baptist church in my hometown, Lynchburg, Virginia. Shortly thereafter I transferred from Lynchburg College to Baptist Bible College in Springfield, Missouri. There I studied under such great men as G.B. Vick, Noel Smith, W.E. Dowell, F.S. Donnelson, R.O. Woodworth, and Wendell Zimmerman. After serving briefly as a youth pastor for Dr. Zimmerman at the Kansas City Baptist Temple, I returned to Lynchburg to start the Thomas Road Baptist Church in 1956. From the very beginning we were clearly identified as an independent Fundamentalist Baptist Church. For over twenty-five years we have maintained that same position and testimony.

I am a Fundamentalist by practice. I am a separatist. We practice separatism from the world and all of its entanglements. We refuse to conform to the standards of a sinful society. We practice personal separation as well as ecclesiastical separation. Most of us are “independents” in our associations. We are at our best when we are free from hierarchical structures that would tie us down to denominational mediocrity. We are our own people. We are not intimidated by academic degrees or ecclesiastical positions. We do our own thinking.

However, we are not without our weaknesses. We tend to be negative and pessimistic. For too many years we sat back, as if waiting for apostasy to take over at any moment, and nearly let our country destroy itself because of inward decay. We have been irresponsible as Christian citizens. We have almost totally avoided the political process and the social life of our country. We have neglected reaching the whole person for the cause of Christ. We have condemned the Liberals and derided the Evangelicals for their feeble attempts at the social application of the gospel, while doing almost nothing ourselves.

In spite of our weaknesses, we have made a great impact on this nation. We preach the Bible with authority and conviction. Where others hesitate and equivocate, we loudly thunder; “Thus saith the Lord.” Where some are overly theoretical and impractically idealistic, we have become practical evangelists and experts at church growth. While others are defining and redefining, we are out building great churches to the glory of God. We earnestly preach the gospel to the lost. We have the highest percentage of converts and the fastest growing churches in America.

If we are going to continue to reach millions of people with the gospel in our lifetime, we must live the message we proclaim. Personal integrity is a must in our own lives, in our families, in our churches, and in our communities. While we stand for the truth, we must also have genuine compassion for a lost world in need of our Savior. Our mission is to see, not how many people we can hate, but how many we can love for Christ’s sake. Further, we must extend our vision to evangelize the world in our lifetime. We must stop being so negative and critical of everyone who is trying to reach people with the gospel. We must realize that it is going to take our full commitment to the task of evangelism, discipleship, and church-planting to do the job in our generation. The Lord has set before us an open door of opportunity, and we must use it to His glory.

It is bothersome to me when the press calls Khomeini, the lunatic religious leader of Iran, a Muslim fundamentalist. I am never sure then that the public makes the critical distinctions between him and me when I am labeled a Fundamentalist in our local press.

The truth is the word “fundamentalist” has fallen on bad times. It has been abused by both its friends and its enemies. Words change...they evolve. Then, like Alice said in Lewis Carroll’s Alice Through the Looking Glass, “A word can mean anything I want it to mean.” The word has been misused by
those who do not understand. The word “fundamentalist” has come a long way since the 20’s when it was coined by Curtis Lee Laws to identify the militant conservatives in the Northern Baptist Convention. The word is still widely used, but it needs some clarification.

When the word “fundamentalist” is given its proper historical and biblical definition, it is a good word...but I want those qualifications to accompany its use. The word is worth salvaging. What is a biblical Fundamentalist? It involves, in my judgment, at least three essential ingredients.

### Right Doctrine

All of the Christian faith has its beginning in truth. Without objective truth there is nothing, and as Paul explained, “our faith is vain.”

Now, there can be differences of interpretation about some issues within Christendom and fellowship still be maintained. There is a core of truth, however, about which there can be no disagreement. Dr. Bob Ketcham called it the “irreducible minimum.”

Since the old Bible conference days of Niagara, New York, it has been generally agreed that there are five truths that constitute the “fundamentals”: (1) the inerrancy of Scripture, (2) the virgin birth, (3) the deity of Christ, (4) the substitutionary atonement of Christ, and (5) the bodily resurrection and return of Christ.

No one is a Fundamentalist who does not believe all of these. One cannot pick and choose from the doctrines or the whole system of theology collapses. These doctrines were first published in 1909 in twelve volumes called, The Fundamentals. There has been virtually no disagreement among conservative scholars that these are the doctrines held by all Fundamentalists.

Supporting this position were the great conservative scholars of the late nineteenth century and early twentieth century: James Orr, W. H. Griffith Thomas, James Gray, William Moorehead, Arno Gaebelein, Benjamin Warfield, R. A. Torrey, W. J. Erdman, Sir Robert Anderson, C. I. Scofield, Charles Spurgeon, and G. Campbell Morgan.

Truth, then, is the beginning place of Fundamentalism. There cannot be an unbeliever in the crowd...no ground can be given on these issues.

### Right Behavior

Included as an ingredient in biblical Fundamentalism is also right behavior. Right behavior is always the natural outgrowth of genuine faith in Bible truth. It has always been true and behavior is the litmus test of true faith.

John insists that true faith affects us morally. “And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3).

Paul condemns the religious man whose faith does not change his life.

Having a grasp of right doctrine unaccompanied by right behavior is hollow and meaninglessness religion.

Romans 2:21,22: “Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?”

Having a grasp of right doctrine unaccompanied by right behavior is hollow and meaningless religion. He is no true Fundamentalist who mouths all the right doctrines but is unaffected morally.

It has been widely believed by Fundamentalists in the twentieth century that there is an inseparable relationship between holy living and right doctrine. There can be no immoral champions of the faith.

Orthopraxy is as important as orthodoxy.

### Right Spirit

It is almost universally believed that to be a Fundamentalist both right doctrine and right behavior are essential ingredients. It is not enough, however.

You can have both of these and have no living witness. A right spirit must be added if Christians are to be convincing to an unbelieving world.

Fundamentalists have a reputation for being fractious and some have delighted in the name “fighting Fundamentalists.” Well, it is wrong unless the battle and the battlers meet the very narrow biblical requirements of spiritual warfare.

The effectiveness of men who defend right doctrine and right behavior has been severely damaged by a bad spirit. As a young preacher, I thought all men who believed the Bible were angry. I observed their spirit and mistakenly believed it was a normal part of Fundamentalism. It is clear from Scripture that Spirit-filled believers exhibit a right spirit. You can be a gentleman and a Fundamentalist.

Ephesians 4:30-32: “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

In the same chapter of Galatians where Paul tells us to avoid the works of the flesh, he commands us to walk in the Spirit. Galatians 5:16: “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”

Evidence that one walks in the Spirit is that he personifies Galatians 5:14,15: “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.” It is certain that our spirit is a measure of the degree of our surrender to the Holy Spirit.

Incidentally, walking in the Spirit is no more optional than baptism for obedience. Evidence of that filling is not only the bold sharing of one’s faith, but also inward qualities that are reflected in one’s lifestyle. Galatians 5:22,23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” Your spirit is as much a biblical issue as your behavior. In fact, you cannot separate the two.
Fundamentalists have long criticized a dead orthodoxy. That criticism has been leveled at those whose doctrine was sound but who did not reproduce themselves in the salvation of others. I believe, however, that dead orthodoxy also includes those who have not the life of Christ expressed in their spirit. Neither life is productive.

Warfare is not inconsistent with the Christian life. Fundamentalists are to be militant. We have an obligation to fight Satan and all his forces. He is our mortal enemy.

Fundamentalists must also oppose apostates. We have no obligation even to wish them well. 2 John 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Apostates inside the church need to be identified and excluded from any fellowship with other believers. Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

We are the only army I know which shoots its own wounded. It's like we are bent on self-destruction.

Perhaps, however, we have carried the analogy about warfare further than God intended. It is true that Christians are in a warfare and that the believer is a soldier. However, we must remember that armies don't generally fight in their own ranks if they survive.

Remember, Satan is in the opposing army. He is not a fellow general. We should stand together in our fight against the devil, but let's use care as we aim our guns. It often appears that Christian leaders level their verbal cannonfire indiscriminately. We publish our internal wars in national religious periodicals and discuss them at our conferences. It is wrong; it is not Christian.

Fundamentalists appear to fight our own soldiers with the same feroicity as the enemies of the gospel. We are the only army I know which shoots its own wounded. It's like we are bent on self-destruction.

Some Fundamentalists have too long equated courage with meanness. It is almost like we believed there is an inverse relationship between godliness and meanness. Often our orthodox doctrine and spotless behavior is lost as a witness to an unsaved world by our bad spirit.

We are often unnecessarily critical of other Fundamentalists. It is strange how time affects the perspective of Fundamentalism. We use illustrations in our sermons from the lives of John Bunyan, Martin Luther, John and Charles Wesley, George Whitefield, and Charles Spurgeon. But by standards of fellowship we observe with our brethren today, none of these men would be allowed in our pulpits or schools if they were alive. It is strange. It is almost like they can be our heroes so long as they are separated by long spans of time. Time, it seems, protects them from our close and critical scrutiny.

We feel compelled to publicly separate ourselves from those who have bad doctrine or bad behavior. What about those with a bad spirit? Perhaps we need to rethink this whole issue.

The problem is also compounded by our approach. The biblical illustrations are often misapplied. It is true that Paul and Barnabas had conflict over John Mark, but the Scripture does not offer their behavior as an example for believers.

It is also true that Paul withstood Peter to his face. But, remember, Simon's actions involved the worst form of hypocrisy and the conflict was over the doctrines of free grace to all men. It was no peripheral doctrine issue.

We have, it seems, glamorized Paul's fight with Barnabas and his public rebuke of Peter and ignored his commands regarding the fulness of the Holy Spirit.

Jesus really said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34,35).

The definition of a Fundamentalist has traditionally included right doctrine and right behavior, but we have allowed a bad spirit. Now, if you know church history, you understand why I have proposed a change in the use of the word. Curtis Lee Laws did not include a right spirit when he coined the word. It is, however, time that those who believe right begin to act right. Hatred, intolerance, and bigotry against other brothers is unchristian. It is wrong and we must not allow it to go without rebuke.

I suffer when my heroes in Fundamentalism fight. They all believe the fundamentals. There is not a modernist in the crowd. Again, when they fight, I feel like a small child whose mother and father are in a battle. I love them both and I don't intend to make a choice between them...unless one says, "You can't love me and him also." The man who does that to me doesn't really love me...only himself.
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FJ-10-82
Why Christians Should Support Israel

by John S. Feinberg

In Jeremiah 31:35-37 Jeremiah writes, "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name; If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." All of this is Jeremiah's poetic way of asserting that just as the created universe cannot collapse on its own nor can its dimensions be measured by any human being, so it is impossible for God to cast off His people Israel and fail to fulfill His covenant promises to them. Such affirmations as this could be multiplied, and yet in spite of such biblical statements, many on the contemporary scene question the position of Israel before God.

In a recent article in the January 22, 1982 issue of Christianity Today, Mark Hanna made the following comment: "Israel today is not the people of God, nor should that nation be confused with the redeemed nation that will emerge from a small remnant during the messianic kingdom. Perhaps no nation in the world today is more opposed to the Christian faith and its missionaries. A Christian Hebrew is such an anomaly in the eyes of the State of Israel that he or she is not recognized as a bona fide Jew." This is not the statement of a theological liberal, nor is it the statement of someone who denies the premillennial return of the Lord Jesus Christ. It was written by someone who calls himself a Bible-believing, premillennial dispensationalist. We might respond that as such he should have known better. However, such confusion over the relationship of Israel to God (as well as over the appropriate stance of Christians to the modern state of Israel) is all too typical of our day. These are issues which are very hotly debated even among people of the same basic theological persuasion. They are very emotional issues, and one often senses that emotion carries the day in such debates, rather than good sound argument.

In view of the confusion surrounding this whole issue, it is all the more important to discern as clearly as possible Scripture's teaching on the matter. The topic is not just of theoretical interest, but also of great practical concern. God promised Abraham in Genesis 12:3 that He would bless those

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who bless the descendants of Abraham
and curse those who curse them. If we
do not take a proper stance toward the
nation and people of Israel, we may
well fall under that curse. On the other
hand, one wonders if such a passage en-
tails that Christians should never offer
any word of criticism of anything done
by the modern state of Israel. All of
these questions are of crucial import in
understanding what God’s Word
teaches and how we ought to live.
While there are many issues that could
be discussed, in an article of this length
we must obviously be a bit selective.
With that in view, I suggest we can
make the most progress by centering
our thoughts around the following four
questions: 1) Who are the people of
God? 2) What are the covenant pro-
mises, and does Israel have any claim to
them in view of her rejection of her
Messiah? 3) Prophetically, what is in
store for Israel? and 4) How should
believers relate to the modern state and
people of Israel?

Who are the People of God?

One of the first truths many of us
learned about Israel is that she is God’s
chosen people, His special possession
(Deut. 7:6-8; Ps. 135:4; Isa. 41:8,9). On
the other hand, in 1 Peter 2:9,10 Peter
tells the Church that it is a “chosen
generation, a royal priesthood, a
peculiar people,” and that though in
times past it was not a people, it is
“now the people of God.” Such
statements as these, plus the fact that
the nation of Israel as a whole has re-
jected her Messiah, have led Christians
such as the one previously cited to sug-
gest that the people of God are
regenerated believers in the gospel of
Christ, not Israelis or Jews or Gentiles.
Someone might concur with this latter
position on the grounds that all of the
passages cited which speak of Israel’s
position before God are OT passages,
but such passages do not apply now
that we are under the NT economy. In
addition to the fact that such a view
creates havoc in regard to the relation-
ship between the Testaments, more
fundamentally it overlooks the fact
that in Romans 11:1,2,21,25-27, when
Paul is discussing the position of Israel
before God after her rejection of her
Messiah, he emphatically underscores
that God has not cast off Israel. She is
still His chosen people, His peculiar
possession.

Who, then, are the people of God?
Israel, or only believers in Christ? Do
different portions of the NT contradict
one another on this issue? Certainly,
no one committed to an inerrant Bible
could accept such a conclusion. As is
often the case in theological debates,
difficulties can be resolved if one
understands some important distinc-
tions. Such is the case here. The phrase
“the people of God” is appropriately
applicable to both Israel and to the
Church of God, but there are different
senses in which each group is the peo-
ple of God. The basic distinction which
resolves the dilemma is that between
the spiritual and the national senses of
the phrase “people of God.” According
to the spiritual sense of that phrase,
anyone who has responded in faith to
God through the revelation given for
his age is saved. In NT times that
specifically involves accepting Jesus
Christ as personal Savior. Whoever
establishes this saving relationship with
the Lord is part of the people of God,
whether he be Jew or Gentile. On the
other hand, Scripture is also clear that
Israel is the people of God in a national
sense. She is His peculiar possession,
His covenant people, the apple of His eye (Deut. 7:6-8; Ps. 135:4; Isa. 41:8,9; Zech. 2:8). Scripture is very clear that not all those who are the people of God in the national sense are the people of God in the spiritual sense, for the OT is filled with examples of Israelites who turned their back on God. Nonetheless, Israel remained the people of God in a national sense during the OT and still remains so during the NT period, according to Romans 11. During the Church Age, if a Jew accepts Christ as his personal Savior, he is specifically identified as a member of the Church (Eph. 2:11-15), though he obviously retains his Jewish heritage nationally and biologically. Scripture also indicates that some day Israel as a nation will be the people of God in the fullest sense, both as the national people of God and the people of God in a spiritual sense, for they will be saved (Rom. 11:25-27).

Who, then, are the people of God? The answer is two-fold: all those throughout history who have placed their faith and trust in God are the people of God by means of spiritual relationship, whether they be Jew or Gentile. On the other hand, ever since God called Abraham and his descendants, the people of Israel have been the people of God in a special national sense, even though they have not always related to God spiritually in the way He desired.

In regard to this matter of the people of God, two further points of clarification are necessary. First, it would be easy to think that by virtue of God's call of Abraham and His promises to Abraham and his descendants, the people of Abraham is a member of the national people of God. Unfortunately, such a concept neglects the revelation of Genesis 16ff. God promised Abraham a seed, but when Sarah did not give birth, Sarah and Abraham decided to take matters into their own hands. The result was the birth to Abraham and Hagar of Ishmael. However, God made it quite clear that the child of promise with whom He would make His covenant would be Isaac, not Ishmael, and in Genesis 21 we read of the birth of Isaac. God had great blessing for the descendants of Ishmael, the Arabs (Gen. 16:8-14; 17:20), but He made it very clear that His covenant was to be made with Isaac and his descendants, the Jews (Gen. 17:21). Moreover, God further revealed that the line of promise would run through Jacob, not Esau (Gen. 25:27-34; 27). Thus, God promised to make of Abraham a great nation, and in fact, He made of him many great nations, Arab nations and a Jewish nation, but the national people of God are the descendants of Abraham through Isaac and Jacob, the people of Israel.

Second, some argue that this whole analysis is mistaken because God has no favorites. Jews deserve no special treatment and have no special place in the plan of God because passages such as Matthew 5:43-48, Luke 6:28, Romans 12:14, and James 2:1-9 teach very clearly that God is not a respecter of persons and does not have any favorites. He makes no distinction between various peoples. Unfortunately, such a claim ignores the context of those passages. Those passages deal with the Christian's general obligation to all men at the level of interpersonal relationship. However, such passages are beside the point when the issue is God's treatment of and our attitude toward nations. As we have already seen, God does make distinctions when it comes to dealing with nations. On the other hand, it is true that God is impartial to all men on spiritual matters. Christ died for all men (Heb. 2:9; 1 John 2:2), and He desires all men's salvation (1 Tim. 2:4; 2 Peter 3:9). However, in considering the issues related to Israel, the matters are not just spiritual, but national, and when it comes to such national matters as socio-politico-economic blessings, God does make distinctions.

What are covenant promises, and does Israel have any right to them in view of her rejection of her Messiah?

Divergent answers to this question have generated whole different systems of eschatology. There are those who view the fulfillment of the covenant promises to Israel as conditioned upon her obedience to God. Since Israel disobeyed
God and rejected the Messiah, it is argued that she lost out on the covenant promises. Those promises will be fulfilled, though not in an entirely literal way, in the Church. Israel should not, therefore, expect any special future as a nation. Proponents of such views are normally called amillennialists. On the other hand, there are those who claim that the promises made to Israel were unconditional. Whether the nation obeyed or not, God would fulfill His covenant promises with the nation. The particular group of Israelites who would see the fulfillment of those promises would be those who were obedient, but nonetheless, the disobedience of many would not cause forfeiture of the promises for the whole nation. There is a distinctive future for national Israel. Proponents of such views are normally referred to as premillennialists. Which view is correct? As always, we must seek our answer from Scripture.

In approaching this matter, an initial question arises. What are the covenant promises? The basic covenants which relate to this issue are the Abrahamic Covenant (Gen. 12:1-3), the Davidic Covenant (2 Sam. 7:4-17), the Palestinian Covenant (Deut. 28-30; Gen. 15:18-21), and the New Covenant (Jer. 31:27-40). The basic covenant which is elaborated in the others and throughout the OT is the Abrahamic Covenant. God promised to Abraham personal blessing as well as blessing to his descendants. He also promised that from Abraham would come One in whom all the families of the earth would be blessed. We know that One to be none other than Jesus Christ. According to the Davidic Covenant, God promised Israel an everlasting kingdom, and stated that there would never lack a man to sit on the throne of David. Obviously, such a covenant has political implications. According to the Palestinian Covenant, God gave to the people of Israel the land occupied by modern-day Israel as well as other portions of the Middle East. This is an extremely important point because it is often debated as to who has a right to the land. In response, the initial point is that God owns the land; in fact, the whole world is His (Ps. 24:1; Deut. 10:14). Consequently, He can do with it whatever He chooses. According to the Palestinian Covenant and God's promises to Abraham (Gen. 15:18-21), God has chosen to give it to the people of Israel. Thus, whether or not Israel is in or out of the land, possession is hers by right, even if not in fact. Finally, the basic thrust of the New Covenant (Jer. 31) is that God will intervene for Israel to save her spiritually. Out of these basic covenant promises come further promises throughout the OT to Israel in regard to kingdom blessing. God promised that Israel would have a special social, political, and economic position in the kingdom (Ezek. 36:30, 33-38; Joel 3:18; Zech. 14:16-19; Amos 9:14,15; Isa. 49:22,23; 60:14-17; 61:6,7; Zech. 8:22,23; Zeph. 3:11-20). The covenant promises made to Israel, then, involve blessings which are spiritual, social, political, and economic in nature.

Even an amillennialist could agree with what has been said in the preceding paragraph for the most part. The crucial question, though, is not whether God promised such things to Israel, but whether such promises have been forfeited because of her unbelief. The answer is that Israel has not forfeited the promises in spite of her unbelief, and this can be demonstrated by at least three crucial facts. First, examine the wording of the covenants. Are they conditional or unconditional? In other words, did God say to Abraham and David, "I will do these things if you and your descendants are true to me; otherwise, I won't fulfill the promises," or did He simply state that He would do the things He promised? The answer is clearly that the covenant promises are unconditional. God has promised and He will do it. The case of Abraham is especially instructive in this matter. In Genesis 12:1-3 we have recorded the Abrahamic Covenant. Between that portion of Scripture and Genesis 15 we see Abraham fall into sin. However, in spite of Abraham's sin, God unilaterally ratifies the covenant in Genesis 15. Likewise, after Genesis 15 Abraham sins again by trying to run ahead of God in the matter of the child of promise, but no indication is given that God rescinded the covenant promises. On the contrary, even after the birth of Ishmael, we see God reaffirm His desire to make a covenant with Abraham's descendants. God just makes it clear that Isaac will be the child of promise, not Ishmael (Gen. 17:21). That hardly sounds like a covenant which is conditioned on the obedience of those who receive it.

Likewise, David committed his great sin with Bathsheba, but there is no indication that God responded by cancelling the Davidic Covenant. And, what of the New Covenant? When that was given, the people of Israel were involved in incredible spiritual apostasy, but none of that overturned the
promise God had made. Second, someone might respond that all of this is beside the point, because it happened before the "big" sin of Israel, her rejection of the Messiah. Once that happened surely the promises were cancelled. In addition to the fact that such a claim ignores the unconditional wording of the covenants, it also ignores the teaching of the NT. One of the crucial passages on this issue is Romans 11. In that chapter Paul is discussing the position before God of Israel subsequent to her rejection of the Messiah. Throughout the chapter Paul emphasizes that God has not cast off His people Israel (Rom. 11:1,2,11,25-27). Moreover, after Paul completes his discussion of what God will do for Israel in the future, he sums up his whole discussion on this matter by saying "the gifts and calling of God are without repentance" (Rom. 11:29). Surely, that should be enough certification that God's attitude and plan for Israel is no different than it was in the OT. Moreover, it should be enough proof that the covenant promises are unconditional. God will fulfill them in spite of all of Israel's unbelief.

Third, someone might still respond that it does not seem fair that God should reward the disobedient with such blessing. Moreover, it does not seem to fit with all the OT passages such as Deuteronomy 30:1-10 which seems to indicate that God will only fulfill the promises if Israel is faithful. In fact, that Deuteronomy 30 passage is part of the Palestinian Covenant. Genesis 15:18-21, which gives the dimensions of the land that God will give to the descendants of Abraham, is not conditional, but Deuteronomy 30 certainly appears to be conditional. Again, the contradiction is only apparent rather than real, and again, the problem can be resolved by an important distinction. One must always be careful in regard to the covenants to distinguish between fulfillment of the covenant and blessing under the covenant. The former is unconditional; the latter is conditional. The point is that the covenants have been made unconditionally and will be fulfilled unconditionally. However, the particular group of Israelites who enter into the blessings of the covenant is conditioned on their obedience to the Lord. God has promised to fulfill His plan and program for Israel, but the particular Israelites who will see and enjoy the implementation of those promises are only those who are properly spiritually related to God, i.e., only those Israelites who are the people of God in both a national and spiritual sense. No one enters the kingdom at its inception who does not meet the spiritual requirements. Thus, there is no contradiction between a passage such as Deuteronomy 30 and the idea that the covenants are unconditional.

In regard to this matter of Israel's relation to the covenants, then, the answer is clear. The nation as a whole has not forfeited the promises by virtue of the unbelief of many. It is true that the spiritual dimensions of the covenants are being enjoyed with their blessings today by the Church. However, the social, political, and economic dimensions of the covenants await full realization in Israel in a future day. She will realize those blessings when she as a nation enters into the spiritual dimensions of those covenants.

Prophetically, what is in store for Israel?

By virtue of the preceding discussion, it should be clear as to some of the things in store for Israel, but Scripture has much more to say on this matter. At this point a brief sketch of the basic outlines of what God has in store for Israel would be in order. Then we need to ask whether the modern state of Israel is a fulfillment of any of those prophecies. There are six broad movements of God in respect to His plan for Israel in the end times. First, throughout the OT God promises repeatedly that in the end times He will return the people of Israel to the land (e.g., Ezek. 37:8, 12-14; Zech. 12; 13:8,9). Though prophecies of return to the land will receive their most extensive fulfillment in the kingdom, it is also clear that God will bring the people back to the land before the kingdom. The point is that her return to the land will have to be prior to the tribulation period, since Scripture shows Israel in the land during the tribulation and being persecuted by the Beast (cf. Dan. 7). Moreover, when He does bring her back initially, the indication of such passages as those cited is that she will be brought back in unbelief. Second, in Daniel 9:27 we are told that the tribulation will begin with the Beast, the supreme political leader in the tribulation, making a covenant with the people of Israel for seven years ("one week"). In order for this to be accomplished, it is obvious that Israel must be back in the land, and it would also seem necessary for her to have some form of official government with which the Beast can make such a treaty. Third, Scripture also demands that during the tribulation there will be sacrifices offered in the Temple and that in the midst of the tribulation, the Beast will demand that such worship cease (Dan. 9:27; cf. Matt. 24:15). In order for those prophecies to be fulfilled, some things have to happen which even Daniel from his time frame in history did not foresee. In particular, Daniel did not foresee the destruction of the Temple in 70 A.D. However, because of its destruction, we can say from our point in history that in order for Daniel's prophecies and our Lord's prophecies to be fulfilled about Temple worship, the Temple must be rebuilt in Jerusalem, and sacrificial worship must be reinstated either prior to the onset of the tribulation or at latest very early into the tribulation. Fourth, Scripture is very clear that the tribulation will be a time of unparalleled persecution for the people of Israel, as well as for the whole world (Dan. 7; Matt. 24:4-28; Rev. 6-18). Fifth, in the midst of Israel's persecution, God will deliver her nationally and save her spiritually. According to God's Word, this will happen at the battle of Armageddon, the climactic point of the tribulation (Zech. 12). Though the battle will initially be going very poorly for Israel (Zech. 14:1,2), God will return to do battle for His people (Zech. 12:1-9; Rev. 19:11ff). However, when He returns, Israel cannot help but recognize who He is. The Holy Spirit will be poured out on the people of Israel (Zech. 12:10; Joel 2:28); they shall "look upon me whom they have pierced," and they shall turn back to Him in repentance ("they shall mourn," Zech. 12:10; Matt. 24:30). It is in this way that God will accomplish what Paul speaks of in Romans 11:26,27 ("And so all Israel shall be saved"). Finally, after the tribulation, the redeemed remnant of Israel, along with the saved of all ages, will enter the kingdom. Though it will be a time of great blessing for Israel, Scripture indicates that all the nations of the world will benefit when Jesus is reigning at Jerusalem and Israel is in her proper place (e.g., Isa. 11:10; Zeph. 3:9-10). In fact, in spite of long-standing animosity toward Israel, the people of Egypt and of the area occupied by ancient Assyria
will be saved and blessed along with Israel and they will dwell in peace with Israel as they all worship the Lord (Isa. 19:23-25).

Having seen what is in store for Israel, we want to ask whether anything now happening on the scene of world history is a fulfillment of these prophecies in regard to Israel. Several things need to be said in response. It is important initially to remember that, regardless of what is now happening, none of it is determinative of what God plans to do for Israel. The prophecies outlined above will be fulfilled at some time. Even if Israel were now to be removed from the land, that would not change the fact that at some time God will fulfill His promises to Israel. We must be careful not to determine our understanding of prophecy on the basis of current events! In regard, though, to the question of whether anything now happening is the fulfillment of prophecy, I believe we must exercise extreme caution and conservatism. Certainly, no one would argue that most of what has been sketched as Israel’s prophetic future has already been fulfilled. However, there are many who would argue that at least the prophecies about return to the land and reinstitution of a government of some form have seen their fulfillment in this century. While I am very sympathetic to this view, I believe we must be careful about such matters. The point is that God is sovereign, and He will assuredly fulfill these prophecies in His own time. Whether our time in history is that time or not, we do not know and will not know until we see what God does with this current set of circumstances. Even if God were to disperse Israel from the land again, He could certainly bring her back 100, 500, or more years later and complete His program then without contradicting anything in Scripture. God’s Word gives the basis for determining what will happen, even if it does not tell us exactly when each thing will happen. Having said all of this, however, let me add that when one looks at all of the prophecies relative to the end time and compares them with the world scene today, one can safely say that the stage is entirely set for God to wrap up His program with Israel and the world now, if He so chooses. In fact, I shall be rather surprised if our time does not turn out to be the time of the end. I rather suspect that the return of Israel to the land in this century will prove to be the fulfillment of all those OT prophecies about the return before the tribulation in unbelief. However, none of us as of yet in fact knows that such is the case. I shall be surprised if God does not complete His program with the nations and Israel soon, but I am not about to tell God that He must do it now, nor should anyone else!

How should believers relate to the modern state and people of Israel?

In view of the responses to the previous three questions, we are now prepared to answer this question. I believe our response to the people and state of Israel should be characterized by nine basic items. First, shun anti-Semitism in any form. Every believer should recognize that anti-Semitism is ultimately encouraged by Satan himself. According to Revelation 12, Satan has never forgiven the Jewish people for their part in the bringing forth of the seed of the woman who would crush the head of the serpent. Consequently, he delights in persecuting her, and Revelation 12 indicates that as the tribulation progresses, Satan will only increase his persecution of Israel. Throughout history, though, anyone who acts in an anti-Semitic way is playing right into the hands of Satan. Such activity not only aids Satan’s cause against Israel, but it is downright foolish in regard to God’s promise to Abraham in Genesis 12:3. Far too many individuals and nations have found too late that God was serious when He promised Abraham there would be blessing for those who bless the Jews and cursing for those who curse them. Let us not learn that lesson the hard way!
Second, pray for the people and state of Israel. Psalm 122:6 reminds us to "Pray for the peace of Jerusalem; they shall prosper who love thee." Nothing in God's Word indicates that He has changed His mind about that!

Third, we must admit Israel's right to exist as a nation and as individuals. Just as all other nations and individuals have a right to exist, so do the nation and people of Israel. Mentioning such a thing seems unnecessary, because it is so obvious, but in view of what has been done to the Jewish people in this century alone, it becomes extremely important to emphasize this point.

Fourth, merely admitting that Israel has a right to exist, though, is not enough. We must also recognize that the people of Israel are still the people of God in a national sense, Abraham (Deut. 28-30; Gen. 15:18-21). Consequently, when debates arise over who has a right to the land, the answer is that God has given it to the people of Israel. There are some who would argue that the land only belongs to the righteous remnant who will some day properly be related to God. As a result, the current Jewish inhabitants, blinded by unbelief, have no right to the land. While it is true that a righteous remnant will some day inhabit the land, the position as a whole is problematic in two respects: 1) it ignores the fact that the land promises were made unconditionally to the descendants of Abraham (Gen. 15). Because of unbelief God has prohibited many Jews from experiencing the blessing of that promise, but it has always been theirs by right, even if not in fact; 2) it ignores the fact that God promised He would bring

even if they are not yet as a nation the people of God in a spiritual sense. Some day they will turn to God and be His people in a spiritual sense, but their current unbelief does not remove them as the national people of God. Throughout the OT the majority of the nation often was ungodly, and yet at various times the Lord reaffirmed Israel as His covenant people. Anyone who thinks for a moment about the spiritual relation of Israel to God at the times when such portions of the OT as Deuteronomy, Psalms, Isaiah, and Zechariah were written knows that more often than not the people were far from God. And yet, in those very books we have confirmation of Israel's special position before God (Deut. 7:6-8; Ps. 135:4; Isa. 41:8,9; Zech. 2:8). God did not cast off His nation at those times because of unbelief, and He has not now done so, either. We would do well to remember that Israel is still God's chosen people. Some day she will be everything He intended her to be!

Fifth, we should recognize Israel's right to the land in virtue of the Palestinian Covenant and the promises made to Israel back into the land as a nation in unbelief preparatory to a time of great tribulation, which tribulation would lead to the salvation of the remnant. If there cannot be a saved remnant without the presence of Israel in the land during the tribulation, it should be obvious that unbelieving Israel must have possession of the land. Though we do not know if the current state of Israel is the fulfillment of those prophecies about the return at the end time in unbelief, we do not know that the current state of Israel is not the fulfillment, either. We have no right to assume that it is not and thus, urge the removal of Israel from the land. At any rate, there have been other times in history when unbelieving Israel has had possession of the land in God's good providences. If He chooses to give it to them again now, even if not in preparation for the tribulation, who are we to say He shouldn't?

A sixth and corollary point is that if we recognize that the modern state of Israel may well be the fulfillment of OT prophecies about the return of Israel to the land preparatory to the tribulation, we should be careful not to do anything
which would contribute to her removal from the land. If God is wrapping up His program with the people of Israel at this time, and if that program demands that Israel be present in the land, who are we to try to stop the accomplishment of His purposes? Indeed, may not be the time of the end, but who would be so foolish as to presume that he knows it is not? Even if it is not the time of the end, it still behooves us to remember Genesis 12:3 in our dealings with the question of whether Israel should or should not be removed from the land.

Having said all of these positive things, one should not conclude that Israel has carte blanche to do whatever she wants to do. If Israel involves herself in sin, we should not condone it, try to rationalize it, or justify it on the ground that Israel is God's nation so she can do whatever she wants. Just as a Christian's standing as a member of God's spiritual people does not give him license to sin, so Israel's standing as God's national people does not give her license to sin. Personally, I would not want to have to defend every act of the modern state of Israel, but for that matter, I would not want to have to defend every act of any nation or individual, including myself. Not all are defensible. Having a biblically sound view toward Israel should make one positive toward her, but it should not and cannot allow us to excuse her if she sins. Nor should it cause us to assume that she cannot sin.

Though a pro-Israel stance should not entail condoning her every action even if she commits sin, there is another point that needs to be remembered as well. If Israel does sin, her commission of sin is not grounds for excluding or removing her from the land. The reason for raising this point is that one often feels that when someone accuses Israel of sin, there is a hidden agenda, namely, an underlying argument that if Israel is guilty, then she should lose possession of the land. It would be hard to find someone who would state the case in just those words, but when one reads the argumentation against Israel's actions, one gets the impression that such a view may be lurking in the background. Certainly, if Israel ought to forfeit her right to her homeland every time she sins, then it would seem that in fairness the same standards should apply to all nations. Of course, if that were done, we would all be homeless!

Finally, it cannot be emphasized enough that a proper stance for the believer toward the nation and people of Israel is to witness to them! The Great Commission relates to the Jew as well as the Gentile. Some might argue that we do not have to witness to the Jew, because the nation will be saved at the end of the tribulation. Therefore, focus on Gentiles. God will take care of the Jews at the time when they look upon Him whom they have pierced. While this may sound plausible, it loses all plausibility when we recognize that no Jew who enters the tribulation is guaranteed that he will make it to the end. Scripture is very clear that during the tribulation there will be a significant portion of the world's population that will die because of the events of the tribulation (e.g., Rev. 6:8; 8:10,11; 9:15-18). How can we assume, then, that every Jew will make it to the end of the tribulation? Moreover, the notion appears even more foolish when one realizes that no Jew today has any guarantee that he will even live to see the tribulation, let alone live through it. Even if the tribulation does not begin for another five years, many people could go into a Christless eternity before then. Thus, we must witness to unsaved Jews now; there is no guarantee that they will live long enough to see the tribulation, let alone live through it. Not all Gentiles will be killed in the tribulation; otherwise there could be no Judgment of the Nations as recorded in Matthew 25:31ff. According to that passage, some non-Jews will be saved and enter the kingdom in natural bodies (Matt. 25:33,34). Other passages show that even nations will respond to God and be saved (e.g., Isa. 19). Should we, for example, use Isaiah 19 as a basis for withholding the gospel from the Arab world (at least from Egyptians, Syrians, and Iraqis)? Should we, on the basis of Matthew 25 withhold the gospel from the Gentiles, assuming that God can always save them at the end of the tribulation? If we do, we have just eliminated any reason for missionary enterprise and witnessing to anyone, Jew or Gentile alike. Such a position is, of course, absurd, but I would submit that it is no less absurd to withhold the gospel from Jews because some will be saved by the end of the tribulation than it is to withhold it from Gentiles because some will be saved by the end of the tribulation. Withholding the gospel from any group of people is unthinkable! Therefore, witness to the Jew and the Gentile alike!

Our ultimate attitude and response to Israel should be consistent with that of the apostle Paul who wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). And, that attitude should dictate our action toward them! May God grant that it be so!
Jesus' Resurrection: A Historical Investigation

A fundamental tenet of the Christian faith has always been the historical resurrection of Jesus. As Paul points out in 1 Corinthians 15:3,4, this event is contained in the kernel of truth known as the gospel. He additionally asserts that, apart from the historicity of the resurrection, Christianity is void of its unique meaning. If Jesus did not literally rise from the dead, then our faith is vain (1 Cor.15:14,17). Additionally, preaching is valueless (verse 14), our Christian testimony is false (verse 15), we are without forgiveness of sins (verse 17), and our loved ones who trusted Christ to be the Savior have died in vain (verse 18), without any Christian hope. Apart from the resurrection of Jesus, Christians are the most miserable of all people (verse 19).
It is rather amazing that Paul even goes as far as to say that if Jesus has not been raised from the dead, then we may as well "eat and drink; for tomorrow we die" (verse 32). Thus, the resurrection is the chief factor which separates Christianity from hedonistic, pleasure-oriented philosophies or from any other of man's philosophical world views.

Having noted that the resurrection is the center of the Christian faith, it is no surprise to find that this event has traditionally been attacked by critics. That was especially the case in the nineteenth century when naturalistic alternative theories were popular in old liberalism. These theories substituted nonsupernatural explanations for the miraculous element in the resurrection narratives, the earliest of which are recorded in the New Testament (Matt. 28:11-15; John 20:13-15). In other words, critics tried to utilize ordinary physical processes to explain the event of the resurrection.

However, each of these attempts failed to explain away the resurrection. The interesting point to note here is that even the old liberals of the nineteenth century took turns criticizing each other's theories, thereby pointing out the weaknesses in each one.

Even more interesting is the stance taken by twentieth century theological critics. Even though they reject the inerrancy of Scripture, they generally also reject the alternative theories concerning the resurrection. Such influential modern theologians as Karl Barth, Raymond Brown, and Gunther Bornkamm, to give a few instances, reject the earlier nineteenth century attempts to explain the resurrection by natural physical processes. At any rate, the twentieth century critics have generally rejected such alternative theories.

Therefore, either by the critics themselves or by conservatives, each of these naturalistic theories were disproved by the facts. Each fell prey to the known historical data.

The purpose of this article is not to address these critical attempts in any detail, but to point out positive evidences for the resurrection. The ten evidences presented here will be divided roughly into four categories. Although there is some overlapping, the four groupings will facilitate easier categorization of these ten evidences.

To be sure, there are many more resurrection evidences listed in the New Testament which we will not be able to discuss here. But one significance of these ten arguments is that they are based on facts which are accepted by most critical theologians, historians, and philosophers.

Since these facts are accepted as historical by virtually all scholars, these evidences, which are based on them, should not be rejected by those who disbelieve the inspiration of the Scriptures. In other words, even skeptics should accept this evidence based on critically accepted facts. Here we have a solid factual basis for the resurrection which is even verified by historical verification and admitted by critical scholars.

**Eyewitness Testimony**

The strongest evidence for the resurrection is that it is based on excellent eyewitness testimony. This can be shown in three areas of concentration.

The first evidence for the resurrection is that the disciples were eyewitnesses to appearances of the risen Jesus. Numerous eyewitnesses to the truthfulness of one fact is strong testimony, especially when this eyewitness is not disproved by natural means, as we noted above.

Even critics assert that the disciples had real experiences and that these are not explained by alternative means. They admit that a hallucination does not occur to more than one person at a time (it is not "contagious") and that the disciples were not in the proper psychological frame of mind in which to experience a hallucination.

Second, not only do we have eyewitness testimony for the resurrection appearances, but this testimony is early. In 1 Corinthians 15:3,4 Paul tells us that the resurrection message which he preached to the Corinthian church was not his own. Rather, Paul "delivered" to the church that which he had himself "received" from others (verse 3).

How long before had Paul received this material? 1 Corinthians was written about A.D. 55-57, but it is virtually unanimous among scholars that the material which Paul is passing on here is much earlier. Most date this creed in the 30's A.D. Paul adds that the original eyewitnesses were preaching this same message of their experiences of the risen Jesus (verse 11).

Thus, not only did the eyewitnesses testify to the risen Jesus, but even critics admit that this testimony was very early. The resurrection is based on early eyewitness testimony and is not a legend which arose years afterward.

The third evidence for the resurrection is the transformed lives of the eyewitnesses who testified to the risen Jesus. Before Jesus' crucifixion, the disciples were scared and abandoned Jesus and then went into hiding. These facts are practically uncontested by scholars.

Without the resurrection of Jesus we have nothing unique in Christianity; with it we have everything that is meaningful.

Yet, less than two months later, the disciples preached openly and fearlessly in the very same city in which Jesus had been killed. They then proceeded to change that city and gradually most of the Mediterranean area. They were even willing to die for their faith, and tradition relates that almost all of them died as martyrs. Their lives were completely changed, which confirms their early eyewitness testimony that they had seen the risen Jesus and serves as an additional witness to this event.

The strength of our first category of eyewitness testimony is formidable. That the original eyewitnesses testified to having literally seen the risen Jesus, that this testimony can be dated to the time directly following these reports and the resultant extraordinary transformation of their lives alone
confirms the resurrection event when coupled with the absence of naturalistic alternative theories.

Skeptical Testimony

Now we turn to a different category of testimony — that which is derived from skeptics, much of which is also from eyewitnesses. Evidence four concerns the fact that the Jewish leaders were unable to disprove the disciples’ assertions that Jesus had risen from the dead. Not only did the disciples confront them directly with their teachings, but Luke reports that they even accused the Jewish leaders of crucifying Jesus (Acts 4:1-22; 5:25-40).

At any rate, there is little question that these leaders had both the motive to disprove the disciples’ message and many means by which to do it, if possible, since they could have checked much of the testimony. That nothing could be done is a skeptical testimony to the veracity of the resurrection.

The fifth evidence for Jesus’ resurrection concerns the testimony of James, the brother of Jesus. James was a skeptic and did not believe in Jesus’ teachings concerning Himself (John 7:5; Mark 3:21). Yet Paul relates that Jesus appeared personally to James (1 Cor. 15:7), which was followed by both James’ conversion and his subsequent promotion to one of the highest positions in the early church, pastor of the congregation at Jerusalem.

Reginald Fuller, one of the most prominent critical theologians, even admits that he accepts the appearance to James because, without it, he has little grounds to account for either James’ conversion or his quick promotion (The Formation of the Resurrection Narratives, Scribner’s, 1971, p. 37). Here we see the value of James’ conversion as an evidence for the resurrection.

Sixth, Saul of Tarsus was another skeptic for whom an appearance of the risen Jesus caused his conversion. We sometimes forget Paul’s distinction as perhaps the best known persecutor of Christians. His conversion is a fact of history for which an adequate cause is needed. His testimony is that he was an eyewitness of a resurrection appearance (1 Cor. 9:1) and serves as a strong evidence for this fact.

Thus we perceive that skeptics also present strong evidence for Jesus’ literal resurrection from the dead, much of which is eyewitness in nature. That these persons were also opposed to this event is a strong testimony in favor of it.

Archaeological Testimony

The category of archaeology also presents arguments for Jesus’ resurrection, two of which will be mentioned here. The seventh evidence for this event is provided by the empty tomb. Although this point is disputed by some critics, an increasing number admit it and the facts on which it is based. As such it serves as another indicator that Jesus did, indeed, rise from the dead in a new, spiritual body.

Eighth, at least this writer believes that the facts in favor of the authenticity of the Shroud of Turin may now be advocated as an important evidence for the literal resurrection. Although scientific studies on this artifact continue and nothing in the Scriptures prove it to be true, the facts are compelling. It almost assuredly is not a fraud, and historical studies indicate that it is quite probably Jesus’ burial garment. Additionally, the lack of bodily decomposition (which indicates the exiting of the body) complements the intact condition of the bloodstains (indicating that the body was probably not unwrapped). When combined with the image on the cloth being caused by an apparent scorched from a dead body, we have strong indications that the Shroud verifies the resurrection by empirical investigation.

Thus archaeology adds to the evidence for the resurrection. The empty tomb and the Shroud of Turin provide strong verification for this event.

Practical Testimony

Although surely not as strong as the preceding arguments, there are two facts which might simply be mentioned as practical considerations in favor of the resurrection.

Our ninth argument is that the resurrection is the best explanation for the origin of the church. Although other causes could be envisioned, it is quite difficult to conceive of the church getting started at all if Jesus’ resurrection could have been disproven. In other words, while not proving the resurrection, the existence of the church would be an enigma apart from the veracity of this event, especially when we remember that the church was founded by the same persons who testified to Jesus’ appearances.

Tenth, the origin of Sunday worship is also difficult to explain if the earliest church did not believe that Jesus was raised on the first day of the week (1 Cor. 15:3, 4). The first Christian converts had been law-abiding Jews who were taught to worship on Saturday, the sabbath. Thus the occasion of Sunday worship is a last point in favor of the resurrection of Jesus.

Summary and Conclusion

Contemporary critical scholars recognize the historicity of Jesus’ death by crucifixion, as this is strongly indicated by historical inquiry. The resurrection has been shown here to be far the best explanation for the facts, as well. Naturalistic alternative theories fail to account for the data and are refuted by the known facts, as even critics admit.

Additionally, there are a number of positive evidences for the historicity of the resurrection, ten of which were utilized in this essay. Perhaps the strongest point in this apologetic is that since almost all of the facts upon which these evidences are based are accepted by virtually all critical scholars, this event should not be rejected even by those who reject the inspiration of Scripture. Thus, even using the minimum number of critically accepted facts, we have enough of a basis on which to accept the resurrection as a literal fact.

Therefore, the resurrection of Jesus in a new, spiritual body is the best explanation for the historical facts. This is especially evident when we combine the early, eyewitness experiences of the disciples, James and Paul with their corresponding transformations, along with the evidence for the empty tomb and the Shroud of Turin. These sources agree that Jesus was literally raised from the dead. This New Testament conclusion is corroborated by all of the facts. Jesus did rise from the dead, after which He appeared to His followers and taught them about the Kingdom of God (Acts 1:3).
He did not preach — he exploded. He raced back and forth across the platform, running by some estimates more than a mile during the course of a single message. In the midst of a story he would catch up a chair and crash it against the floor, climb on the pulpit, tear off his coat and roll up his sleeves to do battle with the devil. H. L. Mencken once caricatured him as the “calliope of Zion,” and his authorized biographer, William T. Ellis, devoted an entire chapter to “A Gymnast of Jesus.” But when all the shouting and gymnastics were over, the young evangelist extended an invitation to “come to Jesus,” and thousands of people walked the sawdust trail to take their stand for Christ.

William Ashley Sunday was born in a two-room log cabin near Ames, Iowa, on November 19, 1862. His father, an enlisted man in the Iowa Volunteer Infantry, died a month after Billy's birth in an army camp epidemic. Mrs. Sunday did her best for the family, but when Billy was twelve she had to send the boys off to the Soldiers' Orphanage at Glenwood, Iowa. Later they were transferred to the Davenport Orphanage. It was there that Sunday's athletic prowess began to be realized.
Billy went on to play on the Marshalltown baseball team, champions of Central Iowa's semi-pro league. There, Billy's play impressed "Cap" Anson, the manager of the Chicago White Stockings. Anson offered Billy a tryout in Chicago, and Billy accepted. Chicago then became his new home. In the next years the young ballplayer set several league records such as rounding the bases in 14 seconds and stealing 94 bases in a season of 116 games.

Sunday's conversion occurred at the height of his baseball career. He and some other ballplayers were "tanked up" on booze in Chicago when they heard a group of singers from the Pacific Garden Mission holding a street service. One of their songs included his mother's favorite, "Where Is My Wandering Boy Tonight?" Billy accepted an invitation to attend the mission and reportedly said to the rest of the ballplayers, "Boys, we have come to a parting of the ways." He attended services at the mission several times, becoming acquainted with Colonel and Mrs. Clark who founded the mission. They prayed for him and witnessed to him until one night, as he described it, "I staggered out of sin and into the arms of the Savior."

Baseball remained central to Billy's life for five years after his conversion. But during those years he used every opportunity he had to share his new faith. Soon he was spending more time in meetings with the YMCA than with baseball, and in 1891 he turned down a $500.00 a month baseball contract to join the YMCA as a full-time staff member. His monthly salary: $83.33.

During his baseball days, Billy had married Nell Thompson and joined her church, the Jefferson Park Presbyterian Church in Chicago. In 1893 the staff of Evangelist J. Wilbur Chapman, Sunday obtained invaluable experience as the "advance man" who organized upcoming meetings, and handled the physical arrangements for the service.

During the Christmas season in 1895 at home in Chicago with his wife and two small children, Billy received a telegram from Dr. Chapman informing him that the evangelist had decided to accept a church in Philadelphia and had cancelled all of his meetings. Apparently unemployed, a worried Billy Sunday considered going back into baseball. And then one day he received a letter inviting him to hold a meeting in Garner, Iowa. Three ministers had rented the opera house for a city-wide campaign that was to begin in two weeks, and they needed an evangelist.

By the end of that first week of meetings, 268 people had come forward confessing their belief in Christ as Savior. The pastors wanted him to stay another week, but he explained, "I've preached 16 sermons. I don't have any more left to preach. I have to go on to Pawnee City." For 40 years until his death in 1935, Evangelist Billy Sunday never lacked an invitation to preach the gospel.

Perhaps Billy's greatest campaign was a 12-week revival in New York City in 1917. Sunday was scheduled to open the meeting on Sunday, April 7. The previous Saturday, April 6, President Woodrow Wilson informed the nation that it had entered into the World War by declaring war on Germany and its allies. For the next 12 weeks the political, moral, and religious climate of New York City remained stirred until over 100,000 people had walked the sawdust trail to shake Billy's hand and declare their desire to stand up for God and country. During that time Congress passed the wartime Prohibition bill which made it nearly certain that Prohibition would become national law by Constitutional Amendment as soon as the war was over.

The battle against booze was one which Sunday had fought ever since his conversion, and no other single individual can be credited with more influence in support of national prohibition. Billy preached his famous "Booze, or Get on the Water Wagon" an average of once a week for over 20 years. So hard-hitting and effective was it that threatened saloon interests often threatened his life in turn. In some cities the police department sent men to guard him to and from the tabernacle.

In expressing his position against the evil of liquor, Billy Sunday pulled no punches:

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Fundamentalism has often been criticized, maligned, and caricatured in the most negative perspective. James Barr, a prominent British theologian, states, "Now Fundamentalism is a bad word: the people to whom it is applied do not like to be so called. It is often felt to be a hostile and opprobrious term, suggesting narrowness, bigotry, obscurantism and sectarianism" (Fundamentalism, p. 2). Martin E. Marty, theologian from the University of Chicago, confuses American Fundamentalism with the fanatic fundamentalism of the Ayatollah in Iran. He implies that all militant religious movements in the world have a common denominator: fanaticism. He perceives these "fundamentalist" movements as seeking to "ward off the devil, the shahs abroad, or the humanists at home." The media has picked up on Marty's assessment and has caricatured the resurgent Fundamentalist movement as nothing more than a religious fanaticism that will produce the violent irrationalism of Iran. Everyone from Jim Jones to back-woods snakehandlers have been identified as Fundamentalists. This constant barrage of symbolism from the media has clouded the public image of Fundamentalism. In setting the record straight, one must understand the historical roots of this movement.

The Fundamentals

Nearly all historians of the movement agree that the Fundamentalist movement received its name from the publication of a series of volumes called The Fundamentals. These were first published in 1909 and experienced wide circulation until 1920. The preface to these volumes identifies their purpose: "In 1909 God moved two Christian laymen to set aside a large sum of money for issuing twelve volumes that would set forth the fundamentals of the Christian faith, and which were to be sent free to ministers of the gospel, missionaries, Sunday school superintendents, and others engaged in aggressive Christian work throughout the English speaking world" (p. 5). The contributors to this series of articles included such scholars as James M. Gray, Benjamin B. Warfield, James Orr, W. J. Erdman, W. H. Griffith Thomas, Melvin Grove Kyle, H. C. G. Moule, and G. Campbell Morgan. These men were as diverse as Episcopal bishops, Methodist evangelists, Presbyterian theologians, Egyptologists, editors, moderators, attorneys, and vicars. They were certainly not anti-intellectual, snakehandling, cultic, obscurantist fanatics. Their articles were a strong reaffirmation of historic Christianity. Nearly one-third of the articles defended the inspiration and inerrancy of the Scriptures.

Confrontation With Liberalism

The publication of The Fundamentals and the ensuing war with liberalism was the conservative Christian response to the theological trends of that era. At the dawning of the twentieth century, three major issues confronted the Protestant church. First, the church was confronted with the issue of Darwinian evolution. How should the church respond to the increasing popularity of the Darwinian hypothesis? Should the church be accommodated to include this new ideology? Should the Genesis account of creation be utilized to totally reject Darwin's theory? The liberal clergy and scholars decided to expand Christianity and the Scriptures to

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The Inerrancy Debate

The vast majority of Fundamentalists and Evangelicals alike hold to a belief in the inerrancy of the Scriptures in their original autographs as the proper view of biblical inspiration. Most conservatives base their position on the teaching of the Scripture itself and trace the formulation of the plenary-verbal inspiration concept to the crystallization of that position by Warfield and the Princeton theologians of the nineteenth century. To Fundamentalists, the inerrancy of Scripture is ultimately linked to the legitimacy and authority of the Bible. We view the Bible as being God-breathed and thus free from error in all its statements and affirmations. To us the question of the inerrancy of Scripture was settled long ago. However, today there is a debate raging within Evangelical circles regarding the total inerrancy of the Scriptures.

The Inerrancy Debate

Today

The recent and explosive evaluation of the left-wing Evangelical capitulation to limited errancy by Dr. Harold Lindsell has raised strong objections to the drift away from inerrancy by many whose historical roots go back to the birth of Fundamentalism. In commenting on this drift within Evangelicalism Richard Quebedeaux observed that the old concepts of infallibility and inerrancy are being reinterpreted to the point that a number of Evangelical scholars are saying that the teaching of Scripture, rather than the text, is without error. Some have gone so far as to recognize and even categorize the marks of cultural conditioning on Scripture. It is the latter issue which has such strong implication in relation to the use of Scripture in the ministry.

In current European theology we are told that truth is "near at hand in the Bible and yet will remain relatively hidden to us." The Bible is "inspired" only in that its human story we experience the Word of God, as God, in a paradoxical manner. God "speaks" to us through this volume of human writings. Thus, the ultimate issue of the truth of Scripture rests upon the subjective experience of the believer. The "Word of God" within the Bible becomes a "canon within a canon" and, eventually, contemporary theologians have become reluctant to define what biblical content is in fact the "Word of God." This leaves the pastor with no absolute standard by which to minister God's truth to people.

Preaching and the Inspiration of Scripture

Have you ever tried to sell or promote something in which you did not really believe? It is a miserable experience! The salesman who has no confidence in his product will reluctantly knock on your door, hoping no one will answer. The same is true of the pastor who has no real confidence in the Bible or his ability to apply its truth to the lives of his people. When people call for help, he will think up an excuse to avoid answering them or slip out the side door of the study while his secretary stalls the distressed soul in the outer office.

1. Thy Word is Truth: Confidence in the Message

In Dr. Harold Lindsell's important and controversial book, The Battle for the Bible, he raises the question of the trustworthiness of Scripture. "Is the Bible a reliable guide to continued on page 29
include Darwin's theory; whereas, the conservative scholars flatly rejected it as being anti-Christian.

Second, the church was confronted with the issue of German higher criticism. The authorship of the Pentateuch, the authorship of Isaiah, and the whole place of documents in the development of Scripture became an issue. Did Moses write the Pentateuch? Was there one Isaiah, two Isaiahs, three or perhaps twelve? The liberal arm of the church capitulated to this new wave of criticism, but the conservatives rejected it as being an attack on the very authority and continuity of Scripture. Third, the whole idea of supernaturalism became a major issue in the church. Was Jonah really swallowed by a whale? Did Noah exist and did a flood ever take place? What about miracles in the Bible? Liberal theologians accepted these miraculous stories as mythological tales designed to communicate a spiritual truth. They reduced the Bible to a book of fairy tales. The conservatives, on the other hand, defended the reality of these stories and accepted the supernaturalism expressed in Scripture.

The word "liberal" means broad-minded. The liberal theologians were broad-minded in their attempt to synthesize secularism in Christianity. Francis Schaeffer is correct in assessing that theological liberalism is in reality religious humanism. The liberal church had attempted to secularize Christianity and Christianize secularism. The conservatives affirmed their Christian belief as distinctive belief and in contradiction to secular society.

The Five Fundamentals

In resisting the influences of Darwinism, higher criticism, and secularism, early Fundamentalist leaders identified five basic fundamentals. These were considered the essential points of Christianity. The Fundamentalist leaders argued that anything less than these fundamentals was not another form of Christianity, but was not Christian at all. The fundamentals were first articulated and defended at the Niagara Bible Conference at the end of the nineteenth century. They were further solidified with the publication of The Fundamentals in 1909.

These five basic fundamentals included:
1. The inspiration and infallibility of Scripture.
2. The deity of Christ (including His virgin birth).
3. The substitutionary atonement of Christ's death.
4. The literal resurrection of Christ from the dead.
5. The literal return of Christ in the Second Advent.

Although some have expanded this list to include such issues as a literal heaven and hell, soulwinning, a personal Satan, and the local church, nevertheless, the doctrinal character of Fundamentalism still centers around the five fundamentals listed.

Inspiration and Infallibility of Scripture

The Fundamentalist concept of inspiration and inerrancy is predicated upon Warfield's ideas of plenary-verbal inspiration. This implies that in the original autographs all of Scripture is equally inspired and that inspiration extends to the very words themselves. The logical consequence of a God-breathed Bible was a document free from error in all of its statements and affirmations. This meant that the Bible was without error not only in theology but also in matters of science, history, geography, and the cosmos. The inspiration and inerrancy of Scripture became the cornerstone of Christian faith. In his book, Thy Word Is Truth, E. J. Young states, "If the Bible is not a trustworthy witness of its own character, we have no assurance that our Christian faith is founded upon Truth" (p. 30). Young correctly assesses that "it is equally true that if we reject this foundational presupposition of Christianity, we shall arrive at conclusions which are hostile to supernatural Christianity. If one begins with the presuppositions of unbelief, he will end with unbelief's conclusion" (p. 191). Consequently, the early Fundamentalists felt that to renegotiate their belief in inspiration and inerrancy was a capitulation to unbelief and error.

Deity of Christ

The deity of Christ is the most essential fundamental of all. The article on Christ's deity which appeared in The Fundamentals was written by Warfield. His argument was twofold. First, Christ claimed to be God. He accepted the worship of other people and was clearly believed as divine by the apostles and early church. Second, the deity of Christ was evidenced by the personal experience of the believer. Although this second argument was subjective, Warfield concluded, "The supreme proof to every Christian of the deity of his Lord is in his own inner experience of the transforming power of his Lord upon the heart and life" (The Fundamentals, Volume 2, pp. 239-46).

The virgin birth was considered as a related issue to the deity of Christ. James Orr, a prominent Scottish theologian, wrote the article on the virgin birth that appeared in The Fundamentals. To the early Fundamentalists Orr stated, "The virgin birth was not an option, it was an absolute necessity. Doctrinally, it must be repeated that belief in the virgin birth of Christ is of the highest value in the right apprehension of Christ's unique and sinless personality" (p. 259).

Substitutionary Atonement

The liberal theologians had developed new theories regarding the death of Christ. They were propagating the idea that the death of Christ was merely that of a martyr and provided nothing more than a moral influence on society. They died as a good moral example from which all men can benefit. To the Fundamentalists this was a denial of the heart of Christianity and the soul of the gospel. Christ died a substitutionary death and in so doing, provided atonement for man's sin. The gospel was the death, burial, and resurrection of Christ (1 Cor. 15). The whole mandate of the church in society centered around the death and resurrection of Christ.

Resurrection of Christ

The liberal theologians were advocating a spiritual, not a literal resurrection. They claimed that Jesus did not physically and bodily come out of the grave but rather His spirit and influence came out of the grave. They believed that Christ rose in people's hearts. The Fundamentalists, on the other hand, loudly proclaimed the literal resurrection of Jesus. They believed that their justification was sealed by the death of Christ and their regeneration was confirmed by His resurrection. The Scriptures clearly taught a bodily resurrection from the dead. The Scriptures substantiated that Christ appeared
in a literal body to His disciples. To deny the resurrection was to deny the clear accounts of Scripture, the confirmation of many witnesses, and the theological necessity of the resurrection.

**Second Coming of Christ**

The Fundamentalists believed not only in a literal bodily resurrection but also in a literal bodily return of Christ to the earth. Their hope was that the coming of Jesus would be the culmination of all history. On the other hand, the liberals who questioned the death of Christ and denied the resurrection of Christ were in no position to advocate the return of someone they were not sure had lived, died, and rose again.

Today, this particular tenet of Fundamentalism is still the most debated and divergent. There are those who choose to be pre-millennial, post-millennial, amillennial, pre-tribulational, mid-tribulational, or post-tribulational, and numerous other views. However, all Fundamentalists believe that one day Jesus will come again to judge the world and vindicate the righteous.

**Liberalism in Demise**

In light of these five fundamentals, the liberals were facing a dilemma. They were standing behind the pulpit and preaching a Bible they did not believe was inspired or inerrant. They were proclaiming a Christ whose life, death, and resurrection they questioned. In essence, they had reduced the Bible to another piece of literature and were preaching a Christ who was nothing more than a good moral influence and a loving example. They really had no message for a world that needed a life-changing experience. Their message was not Christian; it was a relativistic religious humanism. The emergence of Fundamentalism was not the birth of a fanatic, militant, and irrational minority. It was in reality the traditional and conservative Christian orthodoxy that had existed throughout church history. Threatened by liberalism and its accommodation to unbelief, Fundamentalists emerged to defend minimal doctrinal essentials without which Christianity would cease to be Christian.

**Conclusion**

Sixty years have now transpired since the early Fundamentalist controversy. The movement, which was born in the heat of controversy between conservatives and liberals at the turn of the century, has survived and emerged with long overdue national recognition. With the resurging influence of the Fundamentalist movement and the potential that it brings for national revival, we must constantly stand for the absolute essentials of Christianity. The overwhelming tide of secularism, humanism, and liberalism is intent on destroying the church of Christ. As our Fundamentalist forefathers withstood the winds of liberalism that were sweeping across the Atlantic, so we in our generation must withstand the tide of secularism that has permeated every level of society. We must defend the Bible as inspired and inerrant. We must preach a Jesus who is God, One who died a substitutionary death, was buried, rose again, and is coming back to the earth. Let us raise the flag of Truth and wave its banner high. We must stand without compromise for the Truth that has set us free.

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religious knowledge?" he asks. If it is, then the minister of God has every reason to hold tenaciously to its truths above the prevalent opinion of his contemporaries. Nearly every major school of thought in philosophy and psychology rejects the authority of the Bible. Therefore, it is virtually impossible and epistemologically disastrous to attempt a merger between biblical truths and anti-biblical concepts. This is clearly evident among those who have attempted to integrate liberalism and orthodoxy in theology.

The pastor stands in a unique position, having been equipped with a manual of instruction. All genuine biblical counseling presupposes the reliability of that Book. The minister of that word is more than an integrator of psychology and religion; he is the interpreter and applicator of that word. Therefore, all of his theological studies and their practical application rest upon his view of the Bible.

Dr. Edward Young (Thy Word Is Truth, pp. 13,14) raised the issue of the dependability of Scripture and related it to applied theology when he warned, "If, therefore, the Church today takes the wrong turning and finds herself in the land of despair and doubt, she has not hardened to the Guidebook, but has allowed herself to be deceived by signposts with which her enemy has tampered."

John Warwick Montgomery (God's Inerrant Word, p. 15) has analyzed the modern preacher from the archetype of Rev. Eccles in John Updike's novel, Rabbit, Run, where the minister feels deeply the needs of frustrated modern man but is totally incapable of meeting those needs because he has no authoritative word of judgment or grace to offer him. Thus, the ultimate origin of the erroneous idea that the pastor is not qualified to counsel has arisen from a theological lack of confidence in the power of Scripture. This leaves the so-called minister a victim of professional secular psychiatrists as his only course of help. The pastor's escape from responsibility is, "See a psychiatrist." The psychiatrist's escape from responsibility is, "See a pharmacist!"

The Bible itself claims to be a divine message from God. It is not "the" truth; it is truth! All truth may not be in the Bible, but all that is in the Bible is true. The Bible itself is the standard of what is in fact true. Jesus Himself prayed, "Sanctify them through thy word: thy word is truth" (John 17:17). He proclaimed that His words were not His own, "but the Father's which sent me" (John 14:24). The apostle Paul sang, "The words of the Lord are pure words as silver tried in a furnace of earth, purified seven times" (Ps. 12:6). The apostle Paul wrote: "...but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13). That the Scriptures claim to be, and that Jesus Christ believed them to be, the infallible revelation of God is a matter beyond dispute.

The Bible is indispensable in our knowledge of God and of His will. Dr. Young (p. 273) urged, "A return to the Bible is the greatest need of our day...unless the church is willing to hear the Word of God, she will soon cease to be the church of the living God."


If the Bible is the inspired Word of God, then it will prove to be so in that it fulfills its claims and promises. I once sat next to a young college student on a flight from Indianapolis to Detroit. We began talking about religion and the Bible. After listening to the claims of Scripture he asked, "But how do you know for sure that the Bible is true?" I explained that if he took a course in chemistry and the textbook claimed that the mixture of two chemicals would produce a certain result, he could only prove that for certain by personal experimentation. "How would you know the book was correct?" I asked. "When I did what it said," he replied, "it would work." "That is exactly how you can know that the Bible is true," I announced. "When you do what it says, it works!"

"The Bible," I furthered explained, "tells me about a Person who can change my life by faith in Him alone. When I did what the Book said, I experienced exactly what it claimed I would: the assurance of eternal life and the forgiveness of sin."

Not only does the Bible claim to prepare men for heaven, but for life on earth as well. The significance of the Sermon on the Mount is that it is a spiritual message designed to equip man to live on earth. This is also emphasized in the well-known passage from Paul, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). The "man of God" in the context is the minister of God's Word. He has been fully equipped by that Word to teach, reprove, correct, and instruct the people of God. The Christian minister must operate in the confidence that the Bible works because it is truth.

The Bible is the basis of all Christian ministry. Its doctrines form the standard of conduct for the Church. The time has come for an avalanche of biblical materials for use in the ministry. The pastor equipped with the inerrant Word of God must use it with confidence to the glory of God and the benefit of his congregation.
Rev. John Rawlings is pastor of the Landmark Baptist Temple in Cincinnati, Ohio, where he has served for 31 years. In his early years in the ministry he was instrumental in the formation of the Baptist Bible Fellowship (BBF). Fundamentalist Journal interviewed Rev. Rawlings to answer questions about his early years in the ministry, the founding of the BBF, and his review of Fundamentalism today.

Q: Tell us about your background and salvation experience.

A: I'm from a long tradition of Baptists. My grandfather was one of four brothers, two of whom were Baptist deacons and two who were preachers. On my mother's side there are about 60 people who are in full-time Christian work today. I happen to be one of them. My grandfather was a Baptist deacon. My father was not a Christian for many years. My mother's godly influence deeply affected my life for good.

My mother taught me to read before I started school. She encouraged and helped me read the Bible through difficult names I could not then pronounce at all, even before I started school. Although we lived in the country in relatively primitive living conditions, we lived among people who were great soulwinners. I was 13 years old when I received Christ as my Savior. That was in Cave City, Arkansas. I was born and reared there. My wife and I attended the same school; we were childhood sweethearts and then were married when we were 18 years old.

I finished all my prescribed high school courses at the age of 14, just when the Great Depression was beginning. I was unable to further my education at that time because of sickness in our family. My father was seriously ill and I had to take over the business at the age of 14. My father was a farmer and lumberman who also owned and operated a cotton gin. For a long time business demands kept me on the farm at home.

Q: How did you get into the ministry?

A: I was called at an early age. I think that I knew I was going to preach before I ever became a Christian. My mother had prayed and asked God to give her a son whom she might give back to the Lord. In fact, I was preaching sermons when I was four or five years old. It was just natural. If a chicken died, or a cat, or anything else, I was called on to preach their funerals. I'd also hold services in our little country church.

In the early thirties I came under the ministry of a man by the name of Dr. J. Frank Norris. A great-uncle of mine, a circuit-riding preacher, had come into possession of The Searchlight, a church paper edited by Dr. Norris. Dr. Norris had, I believe, left the church at Dallas and had taken the pulpit at First Baptist Church in Fort Worth and had started editing the paper. My father subscribed to The Searchlight, and every Thursday night he read Norris' sermon. Although he was an unsaved man, he would read those sermons to the family, and that is how I came under Norris' influence. When he started the Baptist Seminary in the late thirties I moved to Fort Worth, Texas, and enrolled in the Seminary. I was the first student to enroll in the Seminary and the first graduate. John Birch and Oscar Wells also graduated but they had transferred in. Both wanted to go as missionaries to China. This was before World War II. So I was the first graduate taking the full prescribed courses to graduate.

Q: What kind of influence did Dr. Norris have on you there at the Seminary?

A: I had never been in a Sunday school with over 100 in attendance. After receiving Norris' paper for years I wanted to build a soulwinning Sunday school. Norris exerted a tremendous influence over my life. I felt that the man who pastored, at that time, the two largest churches in the world and the two largest Sunday schools, was the man whose ministry I desired to sit under. I learned about a dynamic Sunday school from Norris and from the late Dr. Louis Entzminger.

Q: How many churches have you pastored over the years?

A: I have pastored only two. I pastored the Central
Baptist Church in Tyler, Texas, and am presently still pastoring the Landmark Baptist Temple in Cincinnati. I pastored country churches while pastoring in Tyler. I organized many country churches, community churches, and then as soon as I could get a pastor I would turn the church over to him.

Q: What circumstances surrounded your coming to Cincinnati?
A: I was recommended by the late Dr. G. B. Vick. We had become close friends in 1939. When the pulpit committee of the First Baptist Church of Lockland (now the Landmark Baptist Temple) went to Detroit where Dr. Vick served as pastor of the Temple Baptist Church and asked him to recommend a man he thought could handle a difficult situation, he recommended me. I found that the church had split and had been involved in court hearings for six months.

Q: Landmark is a church with a rich heritage. Tell us about its history.
A: The church was founded in 1792 as a mission church. It was started by an old gentleman by the name of Tucker who had come over from England. The church was named the Springfield Township Baptist Church. This church split because of certain Calvinists who had come over from England and had caused a division between a missionary group and an anti-missionary group within the church. The missionary group of the church moved three miles down on the canal, founded their own church and called it the First Baptist Church of Lockland about 1819. When we moved to the park where the facilities are now located we changed our name to Landmark Baptist Temple.

Q: What year was that?
A: I came to Cincinnati in 1951, and we built our first building in the park in 1963. I have been at the Landmark Baptist Temple for 31 years.

Q: Tell us about some of the ministries of Landmark Baptist Temple.
A: We have a radio broadcast that reaches 16,000 people daily. We have a Christian school, K-12, that has more than 1,000 students enrolled. We are the mother church to nine mission churches that we have started and oversee.

Q: Regarding your own personal ministry in Cincinnati, was there ever a period of time that was extremely difficult?
A: It has always been difficult. It has been a battle every hour of the day — seven days a week for 31 years. It never lets up! And the older I grow, the harder the battle is. It is hard for older men and a man of my age — at 68, having been in the ministry for 45 years — to maintain a high level of enthusiastic preaching and not live in the past, but be head-on regarding the issues of the day. A preacher must stay fresh and active, be evangelistic, keeping his heart warm and living continually with a burden to win people to Christ.

Q: So you would say that his personal influence on your life was mainly in the area of evangelism, Sunday school, and church growth?
A: Dr. Norris founded the school, with the motto, "The whole English Bible for the whole English-speaking world." The controversy had already started in their universities with the criticism of the Word of God, and, of course, the issue of rationalism and higher criticism had come to many seminaries. I was influenced by the friendship of T.T. Shields, W.B. Riley, and other legonaries of Fundamenta- lism in those days. I had great admiration for Dr. Norris and his strong beliefs about the Word of God, and the doctrine of inerrancy. That is one of the reasons why I came under his ministry. And a second reason involved my wanting to know how to build a strong, evangelistic, soulwinning church, and Dr. Entzminger had done that. Dr. Vick, who had then become associated with a church in Detroit, Michigan, greatly influenced
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me because of his strong emphasis on evangelism. Men like Dr. Mordecai Ham, who was a personal friend of Norris, to the cowboy-evangelist B.B. Crim, who I worked with for a number of years, influenced my life since my calling was that of evangelism.

Q: Looking back at the Fellowship over the last thirty years, what would you say are its greatest successes?

A: Its greatest success has been its strong, Bible-teaching, evangelistic Sunday schools. That is really the reaching ministry of the local church and the Baptist Bible Fellowship. The Fellowship is comprised of churches that give strong emphasis to local church responsibility and freedom. Fundamentalists are known for their independence. They don't want any hierarchy telling them what to do! They believe in four things: They believe that the local church has Jesus Christ as its Head, the Holy Spirit as its Administrator, the Word of God as its Message, and the winning of souls as its Mission! And that's, fundamentally speaking, what makes these churches distinctive and great.

A preacher must stay fresh and active. He must be evangelistic, keeping his heart warm and living continually with a burden to win people to Christ.

Q: Where do you think Fundamentalism is today, entering the eighties?

A: It is just about where it has always been! It is in the battle, in the fight. I think that if I could give an analysis, I would say that the Fellowship believes in the Baptist church perpetuity that goes back to John the Baptist. I'd like to think that there is a strong chain of evangelism that has kept these churches in the mainstream of truth. The churches have not always been called Baptist churches. But I think that it is that cord of evangelism more than the ordinances of the church that has been crucial. It has been truth on fire rather than truth on ice. So I believe that Fundamentalism is today where it has always been.

J. Frank Norris was a man who had discernment. He realized that if Fundamentalism would maintain a high level of worth in the latter part of the twentieth century, it would have to be done through local churches and with education within that framework. That is why I think that Fundamentalism owes a great debt of gratitude to J. Frank Norris.

God puts His man in the forefront, and the enemy generally shoots at him.

Q: As you look at the whole of the Fundamentalist movement today, do you see any concerns or problem areas?

A: Fundamentalism is a positive force. It is so because Fundamentalists have stood their ground and refused to compromise with the world. Were the movement to do this, it would fall. I think that the hope of this country is the establishment of schools that recognize the authority, the dignity, and the leadership of local churches. It is also with educational institutions, mission boards and societies. The philosophy of the entire Christian school movement has its roots in Fundamental, Bible-believing churches, and that is what is needed today. Establishing local churches that will reach the youth and train leaders for tomorrow is a never-ending, eternal task until Jesus comes.

I personally want to see the cause of Fundamental Christianity militant, aggressive, less negative, and with a greater compassion to serve all of mankind and reach masses of people. It becomes extremely difficult for the average minister to think in terms of the masses. It is easier for us to become very provincial about things and selfish. It has been my observation through the years that the average Christian, both laypeople and ministers, experience only a short period of their life when it can actually be said and proven by the record of their life that they are productive. A

Q: How do you feel about the Baptist Fundamentalism Convention coming up in 1984?

A: I think it is tremendous. It is much needed, and I believe that it will be far more successful than some of our contemporaries think it will be. Some men have very little sense and appreciation of history and cannot see to the end of their nose. But thank God for visionaries. The cord of evangelism in Fundamentalism goes back to the revivals of the 1850's. The mantle has been passed down to us from Elijah and Elisha, and there is no way of ignoring it. What we see today on the horizon of Fundamentalism is a young man by the name of Jerry Falwell whom God has given a tremendous mind and ability to provide leadership in a number of areas in this country. And having no men like Gypsy Smith, W.B. Riley, Charles Fuller, Mordecai Ham, T.T. Shields, and the evangelists of the early part of the century (I had the privilege of hearing Billy Sunday, and all of these men), I see this as it has happened through the years and the mantle of leadership may fall upon several men in a decade, or several decades. Then again there will be another man that will come upon the scene in a very unique way. God puts His man in the forefront. And the enemy generally shoots at him — like they did at Norris — and I see today, in my judgment, that Jerry Falwell has been given that mantle. He probably did not seek it or even know what was happening when it came. I don't think that he was concerned too much about that, but it just seems to have happened that way. It is my opinion that the next ten or fifteen years will substantiate this projected analysis.
What Happened To Sunday School Busing?

by Elmer L. Towns

If ever there was a technique that was originated and polished by Fundamentalists it is the Sunday school bus outreach. In the early 70’s the use of Sunday school buses exploded across the American church scene and thousands of evangelistic churches bought old school buses, organized workers to canvass neighborhoods, and brought in untold thousands to Sunday school.

The driving motivation to fill buses with children was the conviction that the lost could be saved and that pastors could reach, teach, baptize, and build their churches through bus ministry.

John Rawlings published a picture of 100 buses in front of Landmark Baptist Temple, Cincinnati. Jack Hyles, First Baptist Church, Hammond, Indiana, had 250 buses that ran several routes each Sunday and brought in 12,000 riders. Jerry Falwell, Thomas Road Baptist Church, Lynchburg, Virginia, conducted a bus clinic in February 1972, and 5,000 delegates came from all over America to learn how Thomas Road Baptist Church bused in children from up to 50 miles away.

Soulwinning was the bottom line of Sunday school busing. The late John R. Rice published a list of those who baptized over 200 converts a year, and churches with bus ministries filled the list. Christian Life published a list of 100 largest Sunday schools, and churches with buses dominated the list. Most of the growing churches were independent fundamental churches.

Then other groups visited these independents and learned how to begin a bus ministry. Shortly thereafter the streets were filled on Sunday mornings with Pentecostals, Evangelicals, and even liberal church members who were running buses.

One of the jokes in pastors’ circles was that one of Falwell’s buses had an accident with a Hyles bus in Texas.

Those Sunday schools that got into busing for the wrong reasons found that busing was expensive, involved hard work, demanded extra teaching staff, additional facilities, and usually introduced to the Sunday school children from lower-class areas who brought discipline problems. Some Sunday schools found that the philosophy of busing evangelism was inconsistent with their established philosophy of nurturing. Churches that were not winning souls dropped their bus ministry.

Also, the Arab oil embargo of 1974 began to reverse the bus trend. Churches developed financial problems because of the recession, and the children on the buses could not pay the rising bills. Not only did gas rise in price, but everything went up, including insurance, mechanics’ salaries, advertisements, and the cost of constantly building for the additional children on the expanding bus routes.

Where is Sunday school busing today? It is still successful in those churches that work at it. Ron Adrian of First Baptist Church, New Castle, Delaware, has added buses and they are filled. Last year he won the fastest growing church award for the state of Delaware. The church has children and families walking the aisle every Sunday to get saved.

Elmer Towns is Dean of Liberty Baptist Seminary. He is a recognized expert on Sunday school and church growth and the author of 32 books.
Some may misinterpret the statement that busing will "never again capture the imagination" of the Christian public. This does not mean that God has repudiated buses, nor does it criticize their past effectiveness. The principles of God to reach, teach, win, and build churches are permanent, but men will vary the techniques that apply the principles. In 1968 Jack Hyles told the author, "Sunday school busing is the application of the biblical principles of reaching people for Christ."

The techniques seem to run in a cycle but the principle remains. God seems to raise up a new technique for each decade because it is effective in reaching, winning, and expanding the church. Each new technique has the unique blessing of God upon it because it meets a need where the church is ministering. Sunday school bus ministry seemed to be the technique that met the need of the 70's. At that time many children were bused to public school, many against the wishes of their parents. America was a mobile society that was building expressways to transport people longer distances. It was only natural for children to ride buses to Sunday school. Before the early 70's the mood of our country had grown pessimistic and anti-conservative because of the Vietnam war and other reasons. Into this setting the Sunday school bus ministry gave a church instant success. With that achievement churches were recognized for growth, and some churches received national recognition.

At one time street meetings were as successful as tent meetings and vacation Bible school. Each seems to be an effective tool for a generation of church workers. In the 50's it was door-to-door canvassing and in the 60's it was Sunday school outreach. All of these techniques, like Sunday school busing, remain effective, especially when dedicated workers apply them in the power of the Holy Spirit.

But what are the techniques of the 80's that God apparently is using? Obviously, God is using the Christian school movement. That is an effective "hot button" that gets results. Also, our electronic generation can be reached through the electronic church. Don't forget other techniques that plug into the wall, such as films and visual aids. Then, too, we are an age of specialists and God has raised up seminar ministries for all age groups, seminars like Walk Through the Bible, Basic Youth Conflicts, and seemingly a hundred other pointed but practical seminars to help people solve problems. Perhaps the effectiveness of the old-fashioned revival meeting is now being carried out by in-depth seminars.

As we gear up for church growth, let us go back to the basics that include reaching, teaching, winning, and baptizing people. That includes old-fashioned visitation, Sunday school campaigns, and Sunday school buses. Let us not put all our evangelistic eggs in one technique basket. Let us be as well-rounded in our outreach as the principles of God but as up-to-date as the spiritual needs of our neighborhood.

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Many are paying an awesome price to call Jesus Christ Lord.
“W
ho hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”

I am the sworn, eternal, uncompromising enemy of the liquor traffic. I ask no quarter and I give none. I have drawn the sword in defense of God, home, wife, children and native land, and I will never sheathe it until the undertaker pumps me full of embalming fluid, and if my wife is alive, I think I shall call her to my bedside and say, “Nell, when I am dead, send for the butcher and skin me, and have my hide tanned and made into drum heads and hire men to go up and down the land and beat the drums and say, ‘My husband, “Bill” Sunday still lives and gives the whiskey gang a run for its money.’”

Archbishop Ireland said, “I find social crime and ask what caused it? they say ‘drink!’ I find poverty. What caused it? ‘Drink!’ I find families broken up and ask what caused it; they tell me ‘drink!’ I find men behind prison bars and ask, ‘What put you here?’ They say ‘drink!’ I stand by the scaffold and ask, ‘What made you a murderer?’ They cry ‘drink!’ ‘drink!’

“If God would place in my hand a wand with which to dispel the evils of intemperance, I would strike at the door of every brewery, and every distillery, and every saloon until the accursed traffic was driven from the land.”

The saloon is the sum of all villainies. It is worse than war, worse than pestilence, worse than famine. It is the crime of crimes. It is the mother of sins. It is the appalling source of misery, pauperism, and crime. It is the source of three-fourths of all the crime; thus it is the source of three-fourths of all the taxation necessary to prosecute the criminals and care for them after they are in prison. To license such an incarnate fiend of Hell is one of the blackest spots on the American government.

What is this traffic in rum? “The Devil in solution,” said Sir Wilfred Lawson, and he was right. “Distilled damnation,” said Robert Hall, and he was right. “An artist in human slaughter,” said Lord Chesterfield, and he was right. “Prisoners’ General driving men to Hell,” said Wesley, and he was right. “More destructive than war, pestilence and famine,” said Gladstone, and he was right. “A cancer in human society, eating out its vitals and threatening its destruction,” said Abraham Lincoln; he was right.

“The most ruinous and degrading of all human pursuits,” said William McKinley; he was right. “The most criminal and artistic method of assassination ever invented by the bravos of any age or nation,” said Ruskin; he was right. “The most prolific hotbeds of anarchy, vile politics, profane ribaldry and unspeakable sensuality,” said Charles Parkhurst; he was right. “A public, permanent agency of degradation,” said Cardinal Manning; he was right.

“A business that tends to lawlessness on the part of those who conduct it and criminality on the part of those that patronize it,” said Theodore Roosevelt; he was right. “A business that tends to produce idleness, disease, pauperism and crime,” said the United States Supreme Court, and it was right.

Lord Chief Justice Alverstone, at the International Congress on Alcoholism, said, “After forty years at the bar and ten years as a judge, I have no hesitancy in saying that ninety percent of the crime is caused by strong drink.”
Working Man Pays

Who foots the bills? The landlord who loses his rent; the baker, butcher, grocer, coal man, dry goods merchant, whose goods the drunkard needs for himself and family, but cannot buy; the charitable people, who pity the children of drunkards, and go down in their pockets to keep them from starving; the taxpayers who are taxed to support the jails, penitentiaries, hospitals, almshouses, reformatories, that this cursed business keeps filled.

Who makes the money? The brewers, distillers, saloon-keepers, who are privileged to fill the land with poverty, wretchedness, madness, crime, disease, damnation, and death, authorized by the sovereign right of the people, who vote for this infamous business.

I could build 1,570,250 houses for the working people and pay $2,000 for each house with the money we spend for booze in one year. If made into $20 gold pieces and piled one on top of the other, they would make a column 136 miles high. If made into silver dollars and laid side by side, they would reach 3,615 miles. If made into dimes it would be long enough to wrap a silver belt ten times around the world. In ten years I could build a silver automobile road to the moon.

When cities get out boom editions, how many call attention to the fact that it is saloon dominated? There is no place outside the brothel where the atmosphere is so saturated; there is no place where you can meet the filthiest characters. It is the stem around which clusters most of the infamies. The saloon unites its owners, bartenders and patrons for the duties of citizenship. It is usually found in political alliance with keepers and supporters of gambling dives. Gambling houses and houses of prostitution are usually so closely allied with the saloon, that when the saloon is driven out, they go.

The saloon is usually found in partnership with the foes of good government. It supports the boodle alderman, the corrupt lawmaker, the political boss and machine. It asks only to be let alone in its law-nullifying, vice, and crime-producing work. I have never known of a movement for good government that was not opposed by the saloon. If you believe in better civic conditions, if you believe in a greater and better city, if you believe in men going home sober, if you believe in men going to Heaven instead of Hell, then down with the saloon.

People are fit for liberty. The wrath of an outraged public will never be quenched until the putrid corpse of the saloon is hanging from the gibbet of shame; "praise God from whom all blessings flow."

Liquor Trade — Fat and Sleek

"But," says the whiskey man, "if we haven't saloons, we will lose the trade of the farmers; they will not come to town to trade, if there are no saloons." I say you lie, and by that statement you insult one of the best classes of men on earth.

The argument is often used that if you close the saloons, you thereby close the breweries and distilleries and that will bring on a panic, for it will cut off the farmer's market for his corn, and that the brewer, who furnishes him a market for his corn, is his benefactor. Let us see.

A farmer brings to the brewer a bushel of corn. He finds a market for it. He gets fifty cents and goes his way, with the statement of the brewer ringing in his ears that the brewer is the benefactor. But you haven't gotten all the factors in the problem, Mr. Brewer, and you cannot get a correct solution of a problem without all the factors of a problem. You take the farmer's bushel of corn, brewer or distiller, and you brew and distill from it four and one-half gallons of spirit — thirty-six pints. I am not going to trace the thirty-six. It would take too long. But I want to trace three of them, and I will give you no imaginary stories plucked from the brain of an excited orator. I will take instances from the judicial pages of the Supreme Court and the circuit court judges' reports in Indiana and in Illinois to make my case.

A few years ago in the city of Chicago, a young man of good parents and good character, one Sunday crossed the street and entered a saloon. He found there boon companions. There was laughter, song and jest, and much drinking. After awhile, drunk, insanely drunk, his money gone, he was kicked into the street. He found his way across to his mother's home. He importuned her for money to buy more drink. She refused him. He seized from the sideboard a revolver and ran out into the street with the expressed determination of entering the saloon and getting more drink, money or no money. His fond mother followed him into the street. She put her hand upon him in loving restraint. He struck it from him in anger and then his sister came and added her entreaty in vain. And then a neighbor, whom he knew, trusted and respected, came and put his hand on him in gentleness and friendly kindness, but in an insanity of drunken rage, the young man raised the revolver and shot his friend dead in his own blood upon the street. There was a trial; he was found guilty of murder. He was sentenced to life imprisonment and when the mother heard the verdict, she threw up her hands and fell in a swoon. In three hours she was dead.

In the streets of Freeport, Illinois, a young man of good family became involved in a controversy with a lewd woman of the town. He went in a drunken frenzy to his father's home, armed himself with a deadly weapon and set forth in the city in search of the woman with whom he had quarreled. The first person he met in the public square in the city was one of the most refined and cultured women of Freeport. She carried in her arms her babe, but this young man, in his drunken insanity mistook her for the
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woman he sought and shot her dead on the streets with her babe in her arms. He was tried and Judge Ferand, in sentencing him to life imprisonment, said: "You are the seventh man in two years to be sentenced for murder while intoxicated."

In the city of Anderson, you remember the tragedy in the Blake home. A young man came home intoxicated, demanding money of his mother. She refused it. He seized from the wood box a hatchet and killed his mother, and then robbed her. You remember he fled. The officers of the law pursued him, brought him back. An indictment was read to him, charging him with the murder of the mother who had gone down into the valley of the shadow of death to give him life, of her who had looked down into his blue eyes and thanked God for his life. And he said, "I am guilty, I did it all." And Judge McClure sentenced him to life imprisonment.

Now I have followed probably three of the thirty-six pints of the farmer's product of a bushel of corn and the three of them have struck down seven lives — the three boys who committed the murder, the three persons who were killed, and the little mother who died of a broken heart.

And now, I want to know, my farmer friend, if this has been a good commercial transaction for you. You sold a bushel of corn; you found a market; you got fifty cents; but a fraction of this product struck down seven lives, all of whom would have been consumers of your products for their life expectancy. And do you mean to say that is a good economic transaction to you? That disposes of the market question until it is answered; let no man argue further.

Jubilee in Hell

If ever there was a jubilee in Hell it was when lager beer was invented. I tell you, gentlemen, the American home is the dearest heritage of the people, for the people, and by the people, and when a man can go from home in the morning with the kisses of wife and children on his lips, and come back at night to a happy home, that man is a better man. Whatever takes away the comforts of home, whatever degrades that man or woman, whatever invades the sanctity of the home, is the deadliest foe to the home, to church, to state and school. The saloon is the deadliest foe to the home, the church and the state on top of God Almighty's dirt. And if all the combined forces of Hell should assemble in conclave, and with them all the men on earth that hate and despise God, and purity and virtue — if all the scum of the earth could mingle with the denizens of Hell to try to think of the deadliest institutions to home, to church and state, I tell you, sir, the combined hellish intelligence could not conceive of or bring forth an institution that could touch the hem of the garment of the open licensed saloon to damn the home and manhood and womanhood and business, and every
Always A Law Violator

There is no law, divine or human, that the saloon respects. Lincoln said, "If slavery is not wrong, nothing is wrong." I say if the saloon, with its train of disease, crime and misery is not wrong, then nothing on earth is wrong. If the fight is to be won we need men — men that will fight — the church, Catholic and Protestant, must fight it or run away, and thank God she will not run away, but fight to the last ditch.

The saloon comes as near being aathole for a wage earner to dump his wages in as anything you can find. The only interest it pays is red eyes, foul breath, and the loss of your health. You go in with money, and you come out with empty pockets. You go in with character, and you come out ruined. You go in with a good position, and you lose it. You lose your position in the bank, or in the cab of the locomotive. And the saloon pays nothing back but disease and damnation and gives an extra dividend in delirium tremens and a free pass to Hell. And then it will let your wife be buried in the potter's field, and your children go to the asylum. And yet you walk out and say that the saloon is a good institution, when it is the dirtiest thing on earth. It hasn't one leg to stand on and has nothing to commend it to a decent man or woman.

It is an infidel. It has no faith in God; has no religion. It would close every church in the land. It would hang its beer signs on the abandoned altars. It respects the thief and it esteems the blasphemer. It fills the prisons and the penitentiaries. It despises Heaven, hates love, scorns virtue. It tempts the passions. Its music is the song of a siren. Its sermons are a collection of lewd, vile stories. It wraps a mantle about the hope of this world and that to come. Its tables are full of the vilest literature. It is the moral clearing house for rot and damnation and poverty and insanity.

The saloon is a liar. It promises good cheer and sends sorrow. It promises health and causes disease. It promises, prosperity and sends adversity. It promises happiness and sends misery. Yes, it sends the husband home with a lie on his lips to his wife; and the boy home with a lie on his lips to his mother; and it causes the employee to lie to his employer. It degrades. It is God's worst enemy and the Devil's best friend. Seventy-five percent of impurity comes from the grogshop. It spares neither youth nor old age. It is waiting with a dirty blanket for the baby to crawl into this world. It lies in wait for the unborn.

Personal Liberty

One hears a good deal about what is called "personal liberty." These are fine, large, mouth-filling words and they certainly do sound first-rate but when you get right down and analyze them they mean just about this: "Personal liberty" is for the man who, if he has the inclination and the price, can stand up to a bar and fill his hide so full of red liquor that he is transformed for the time into an irresponsible, dangerous, evil-smelling brute. But "personal liberty" is not for his patient, long-suffering wife who has to endure with what fortitude she may his blows and curses; nor is it for his children who, if they escape his insane rage, are yet robbed of every known joy and privilege of childhood, and too often grow up neglected, uncared for, and vicious as the result of their surroundings and the example before them. "Personal liberty" is not for the sober, industrious citizen who, from the proceeds of honest toil and orderly living, has to pay, willingly or not, the tax bills which pile up as the direct result of drunkenness, disorder and poverty, the items of which are written in the records of every police court and poorhouse in the land; nor is "personal liberty" for the good woman who goes abroad in the town only at the risk of being shot down by some drink-crazed creature. This rant about "personal liberty" as an argument has no leg to stand upon.

Listen! Here is an extract from the SATURDAY EVENING POST, taken from a paper read by a brewer. You will say that a man didn't say it: "It appears from these facts that the success of our business lies in the creation of appetite among the boys. Men who have formed the habit scarcely ever reform, but they, like others, will die, and unless there are recruits made to take their places, our coffers will be empty, and I recommend to you that money spent in the creation of appetite will return in dollars to your tills after the habit is formed."

In a northwest city a preacher sat at his breakfast table one Sunday morning. The doorbell rang. He answered it, and there stood a little boy twelve years of age. He was on crutches, right leg off at the knee, shivering, and he said, "Please sir, will you come up to the jail and talk and pray with Papa. He murdered mamma. Papa was good and kind, but whiskey did it and I have to support my three little sisters. I sell newspapers and black boots. Will you come up and talk and pray with Papa? And will you come home and be with us when they bring him back? The Governor says we can have his body after they hang him."

The preacher hurried to the jail and talked and prayed with the man. The man had no knowledge of what he had done. He said, "I don't blame the law, but it breaks my heart to think that my children must be left in a cold and heartless world. Oh, sir, whiskey, whiskey did it."

The preacher was at the little hut when up drove the undertaker's wagon and they carried out the pine coffin. They led the little boy up to the coffin; he leaned over and kissed his father and sobbed, and he said to his sisters, "Come on, sisters, kiss Papa's cheeks before they grow cold." And the little, hungry, ragged, whiskey orphans hurried to the coffin, shrieking in agony. Police, whose hearts were adamant, buried their faces in their hands and rushed from the house, and the preacher fell on his knees and lifted his clenched fist and tear-stained face and took an oath before God, and before the whiskey orphans, that he would fight the cussed business until the undertaker carried him out in his coffin.

You men now have a chance to show your manhood. In the name of your pure mother, in the name of your manhood, in the name of your wife and the pure, innocent children that climb up in your lap and put their arms around your neck, in the name of all that is good and noble, fight the curse.

Excerpts from the book The Best of Billy Sunday. Used by permission of Sword of the Lord Publishers, Murfreesboro, Tennessee.
One of the great subjects in the Bible is the subject of prayer. Following is a brief summary of this doctrine.

No sinner is saved without prayer, and no believer is sanctified without prayer. One's prayer may be like Solomon's prayer (one of the longest in the Bible, 31 verses — 1 Kings 8:23-53), or like Peter's prayer (one of the shortest in the Bible, 1 verse, 3 words — Matt. 14:30), but prayer must be exercised.

1. Definition of prayer — Prayer is talking with God.

2. Elements in prayer — According to Jesus' model prayer, given at the request of the disciples (Luke 11:1; Matt. 6:9-13), prayer includes at least six things:
   a. Worship — "Our Father, which art in heaven, Hallowed be thy name."
   b. Submission — "Thy kingdom come. Thy will be done in earth, as it is in heaven."
   c. Petition — "Give us this day our daily bread."
   d. Confession — "And forgive us our debts as we forgive our debtors."
   e. Dependence — "And lead us not into temptation, but deliver us from evil."
   f. Faith — "For thine is the kingdom, and the power, and the glory, forever. Amen."

3. Reasons for prayer — Why should we pray?
   a. Because of the repeated command of God — Eph. 6:12; 1 Thess. 5:17, 25; 1 Tim. 2:8; Rom. 12:12; Col. 4:2; 1 Sam. 12:23.
   b. Because of the example of Christ — Heb. 5:7; 1 Peter 2:21.
   d. Because prayer is God's chosen method for:

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(10) Importing wisdom — James 1:5.
(11) Bestowing peace — Phil. 4:5-7.
(12) Keeping one from sin — Matt. 26:41.
(13) Revealing the will of God — Luke 11:9, 10.

e. Because of the example of the greatest Christian of all time — Paul. Acts 9:11, 16; 20:36; 21:5; 1 Thess. 1:2; Phil. 1:4; Eph. 1:16; Rom. 10:1; Phil. 1:4; Col. 1:3; 1 Tim. 2:8; 2 Tim. 1:3; 2 Thess. 1:11; Rom. 1:9.

4. Direction of prayer — To Whom should we pray? To the Father? Son? Spirit? The basic New Testament rule is that prayer should be made to the Father, through the Spirit, in the name of Jesus. Rom. 8:15, 16, 26, 27.

5. Objects of prayer — For whom should we pray?
   b. For one another — James 5:16; Rom. 1:9.
   c. For pastors — Eph. 6:19, 20; Col. 4:3.
   d. For sick believers — James 5:14, 15.
   e. For rulers — 1 Tim. 2:1-3.
   g. For Israel — Ps. 122:6; Isa. 62:6, 7.
   h. For all men — 1 Tim. 2:1.

6. Positions of prayer — No specific position. It is the heart that counts.
   c. Bowing in prayer — Exod. 34:8.
   d. Lying in prayer — Ps. 6:6.
   e. Prostrated in prayer — Ps. 28:2.
   h. With the face between the knees in prayer — 1 Kings 18:42.

   a. Prayer early in the morning — Mark 1:35.
   b. Prayer at noon — Ps. 55:17.
   d. Prayer at evening — Ps. 141:12.

8. Hindrances of prayer —
   a. Known sin — Ps. 66:18.
   b. Insincerity — Matt. 6:5.
   c. Carnal motives — James 4:3.
   f. Domestic problems — 1 Peter 3:7.
   h. Robbing God — Mal. 3:8-10.
   j. Refusing to submit to biblical teaching — Prov. 1:24-31.

continued on page 58
Northern Canada is a vast land of lakes, forest, and deep snows, a land where moose, caribou, and fish abound. It is a land of long cold winters in which the temperature plunges far below zero. A land that most men avoid, it is in some ways harsh and unfriendly. Winding wilderness roads, wide lakes, and rocky ridges account for the inaccessibility of many areas except by plane.

And accessibility is imperative because Northern Canada is the homeland of many. Settlements all across the north house hundreds of Indians. Far north in the treeless Arctic are the Eskimos. Many still hunt, fish, and trap as their forefathers did. Most of them speak English and increasing numbers are learning to read and write, but in their homes they still speak their native language.

For many years Christians neglected the northern country, more often bringing liquor and disease to the Indians than the gospel. Fortunately in this generation there has been a revived effort to send men to these people of the far north. And yet today there remain 120 Indian settlements and reserves without an evangelical work.

Expectations of a man who would take the gospel to this region must certainly include his willingness to live in isolation and loneliness, with few luxuries that are so much a part of modern life. He must be prepared to live in a culture much different from his own, with differing standards and values, conscious that his every move will be scrutinized. He must be a servant, prepared to labor for years, if necessary, without visible results.

Garland Cofield is such a man. He and his wife and children are a dedicated team. They are among the rare and relatively few missionaries who count the cost of a missions endeavor and then willingly pay it.

In 1965 Garland Cofield answered what he felt to be God's call and will for his life. He and his wife Reba and their four children, Jim, then age 11, John 8, Jean 7, and Judy 5, packed their belongings into a converted trailer and left their Tennessee home and evangelistic ministry for Northern Canada. Prior to this move Cofield had surveyed northern Ontario. As he had earnestly prayed, his burden to move to the area of Dryden, Canada, had grown stronger, as had his desire to establish a local church. Soon it was from this base that he had begun to minister to remote Indian tribes in the villages by use of a Piper PA 12 aircraft. He established the Emmanuel Baptist Church and in 1966 constructed a building that seated 150. Since those early days Garland Cofield has been responsible for the establishment of seven other churches.

In those early days the burden of a camp ministry was laid upon the hearts of the Cofields. They desired to have a place to bring young people apart that they might be saturated with the Word of God in a wholesome atmosphere. They were overwhelmed with the fact that the normal life expectancy of an Indian was 36 years, and that 65 percent of the national population was under 25 years of age. In 1979 statistics reported that there were 283,000 Status Indians. (Status Indians being those registered with the government who are members of a band. Sometimes referred to as "Treaty Indians," they hold rights under the Indian Act.) Non-status Indians totaled 500,000 (those Indians who have lost their status by mixture with other races or by forfeiting treaty rights by failing to register and moving off a reserve, purchasing property, and desiring rights as a citizen).

In the fall of 1965 property was located by the Cofields 30 miles from Dryden on beautiful Troutfly Lake. At that time the site was accessible only by plane or through the swampy remains of a 20-year-old logging road. Beginning with only an axe, pup tent, and a borrowed horse, the Cofields diligently worked to make their dream take shape. A united family shared the burden and excitement.

Now, 17 years later, what was once bush and swamp has been transformed into a complex known as Camp of the Woods which consists of a beautiful chapel, lodge, modern wash house, generator and shop buildings, plus ten other buildings including the Cofields' rustic home. Garland Cofield has spoken in love and many people of the North have listened. Hundreds of souls have come to know the saving grace of Jesus Christ.

Throughout the years hundreds of young people have come to Camp of the Woods and have left with a desire...
to serve God as they have been drawn closer to the Lord because of the example and teaching of the Cofields. They have been challenged to fulfill the Great Commission and reach their own tribes. Because of a great need to train native workers, the Camp has now become the headquarters for an ever-growing ministry incorporated as Baptist Missions of Canada. This ministry came about as a result of contact with veteran missionaries and actual exposure, through the aviation ministry, to an increasingly obvious challenge regarding the needs of Indian people. Consequently, the entire ministry began to reflect that concern. Presently, there are 30 missionaries serving in more than 14 villages and cities in the northland. Camp of the Woods now serves as the headquarters for varied supportive ministries including aviation, missionary training, village Bible schools, resident Bible schools, student evangelism, and camps.

Flying has always been a means for the Cofields to reach remote and inaccessible villages. A new era has now influenced the type of plane used. When the Cofields first arrived in Canada their “bush” plane was a pontoon-ski-equipped Cessna 180. Lakes were their airports in summer and winter. Today they have a wheel plane which is extremely efficient but which requires an airstrip. In the fall of 1980 ideal property for an airstrip was acquired that adjoins the Cofields’ mission station property. A SMITE (Student Missionary Intern Training for Evangelism) Team of 20 young “lumberjacks” from Liberty Baptist College participated in constructing the airstrip. With the new airstrip, flying has become much more economical and efficient for the Cofields.

Following is a brief description of a few of the avenues of the Cofields’ ministry:

Missionary Training — Camp of the Woods serves as a missionary training station for missionary apprentices. They are taught principles of spiritual, physical, and cultural adaptation and are aided in their placement on the field.

Village Bible Schools — Trained and organized teams conduct weekly programs in native communities. In places that may or may not have a gospel witness, young people and adults are taught the Word of God. This ministry strengthens existing churches and opens the door for others to be started.

Resident Bible Schools — Qualified and dedicated nationals study the Word of God and are prepared to minister to their people as pastors or supporting workers.

Student Evangelism — Students are exposed to different forms of evangelism such as personal witnessing, tract distribution, testifying, and teaching. Senior pastors and leaders give guidance in all programs.

Camps — The primary emphasis is on evangelistic outreach to both white and Indian youth. Also, churches use the camp ministry to expose their young people to basic elements of missionary endeavor. Stress is laid upon the camper coming to “know God” through reading, practicing, and meditating upon the Word of God.

Adventure can become old, but “vision” endures. It has endured in the lives of Garland and Reba Cofield. Although they and their children “roughed out” their first five years in Canada, enduring tents and wilderness, each is grateful for God’s leading and for what He has accomplished through their lives. All of the Cofield children have willingly and joyfully served the Lord in Canada.

Today the Cofield children are serving God and reproducing the biblical principles taught them by their father and mother in their own lives. Son Jim and daughter-in-law Joy are living in Dallas while attending seminary, assisting in music and pastoral duties, as well as working extra jobs. Son John and wife Fawnda have returned to Dinorwic to assist Garland and Reba and pass along the “vision.” Daughter Jean and husband Roger are serving in a full-time music ministry in a church in South Carolina. Daughter Judy has recently graduated from Tennessee Temple University (as did her other brothers and sister) and is now in her first year of teaching at Lynchburg Christian Academy in Lynchburg, Virginia.

Not only have Garland and Reba invested in the lives of their children, but they have communicated God’s message to thousands of Indians, missionaries, and students and have seen their lives transformed. Today God waits for many more like the Cofields who will feel the burden, see the vision, and make themselves available to Him.
A Christian Manifesto
by Francis Schaeffer
Crossway Books, 157 pp., $5.95
Reviewed by Cal Thomas

It happened so subtly that few people noticed at first. Little by little, morality and freedom started to crumble. It came first in government, in education, in the media and finally it began to shake our families and our own lives.

"Something fundamental has changed. Law and government no longer provide a foundation of justice and morality but have become means of licensing moral perversions of all kinds. Education has become the enemy of religious truth and values. And the media have provided the means for propagating the change."

are solidly biblical. Consider this statement in Chapter One, titled, "The Abolition of Truth and Morality": "When I say Christianity is true I mean it is true to total reality — the total of what is, beginning with the central reality, the objective existence of the personal-infinite God. Christianity is not just a series of truths but TRUTH — Truth about all of reality. And the holding to that Truth intellectually — and then in some poor way living upon that Truth, the Truth of what is — brings forth not only certain personal results, but also governmental and legal results."

In a brilliant definition of humanism, Dr. Schaeffer says, "the term humanism...means Man beginning from himself, with no knowledge except what he himself can discover and no standards outside of himself. In this view Man is the measure of all things." The humanist, he says, accepts no revelation and no information except that which his own mind or the minds of other fallen human beings can produce. Dr. Schaeffer makes a strong case that laws, philosophy, and governments based on such a world view produce arbitrary law and arbitrary medicine that result in abortion on demand, a rising divorce rate, the proliferation of pornography and drugs, and a breakdown in the traditional husband-wife relationship.

In the Chapter "Foundations for Faith and Freedom," Dr. Schaeffer conducts a rapid historical tour of the minds of those who founded our Republic. He points out that the linking of Christian thinking and the concepts of government were not incidental, but fundamental.

Thomas Jefferson, though a deist, stood in the stream of Samuel Rutherford, the only pastor to sign the Declaration of Independence, and others when he wrote that great flaming phrase, "certain inalienable rights."

"What makes a right inalienable?" asks Dr. Schaeffer. Why the fact that it is endowed, of course. If the state gives us rights, the state can take them away. But it is only the fact that our rights have been endowed by a Creator God that makes them inalienable.

The first Thanksgiving Day produced this comment from Samuel Rutherford: "A republic once equally poised must either preserve its virtue or lose its liberty."

A companion argument was set forth by William Penn who earlier had expressed, "If we are not governed by God, then we will be ruled by tyrants."

Such comments, and many others by our Founding Fathers and those who influenced them, led Dr. Schaeffer to this conclusion: "It is, therefore, totally
foreign to the basic nature of America at the time of the writing of the Constitution to argue a separation doctrine that implies a secular state."

Not only at the founding of our nation was such a view expressed, but throughout much of our more than 200 years of existence other men and women at other times said similar things. Consider Joseph Story in his 1829 inaugural address as Dane Professor of Law at Harvard University: "There never has been a period in which Common Law did not recognize Christianity as laying its foundation."

In the Chapter, "The Destruction of Faith and Freedom," Dr. Schaeffer notes that the move away from the Judeo-Christian ethic has produced relativism at all levels of society. "Pluralism," he says, "has come to mean that everything is acceptable...there is no right or wrong; it is just a matter of your personal preference."

In warning against making our bed with a certain brand of Republicanism or Democratism, Dr. Schaeffer says, "As Christians we must stand absolutely and totally opposed to the whole humanist system, whether it is controlled by conservative or liberal elements."

Terry Eastland in Commentary says, "It is the style nowadays not only among the college-educated but also among many blue-collar workers to be economically conservative but socially and morally liberal. This, translated, means balance the budget but decriminalize marijuana and cocaine and let us have abortion on demand. If the liberalism of the sixties has a definite legacy, it is found in the far more liberalized and hedonistic lives many Americans, including many older Americans, and indeed many political conservatives, now lead."

In what is bound to be the most controversial, and yet most powerful section of the book, Dr. Schaeffer asks Christians to consider at what point civil disobedience by Bible-believing Christians might not only be justified but obligatory.

Anticipating that Bible-believing Christians will immediately turn to Romans 13 as a defense for not opposing the government, Dr. Schaeffer offers this analysis of the passage: "Peter says here that civil authority is to be honored and that God is to be feared. The state, as he defines it, is to punish those who do wrong and commend those who do right. If this is not so, then the whole structure falls apart. This is the legitimate function of the state, and in this structure Christians are to obey the state as a matter of conscience (Romans 13:5)."

"But what is to be done when the state does that which violates its legitimate function? The early Christians died because they would not obey the state in a civil matter. People often say to us that the early church did not show any civil disobedience. They do not know church history. Why were the Christians in the Roman Empire thrown to the lions? From the Christian's viewpoint it was for a religious reason. But from the viewpoint of the Roman State they were in civil disobedience, they were civil rebels. The Roman State did not care what anybody believed religiously...but you had to worship Caesar as a sign of your loyalty to the state. The Christians said they would not worship Caesar, anybody, or anything, but the living God. Thus to the Roman Empire they were rebels, and it was civil disobedience. That is why they were thrown to the lions."

The evidence, biblical and historical, for civil disobedience, along with a long list of options before that point is ever reached is spelled out in great and brilliant detail and should not be taken out of context in a review.

But the overwhelming philosophical, moral, and biblical point made by Dr. Schaeffer is this: "If there is no final place for civil disobedience, then the government has been made autonomous, and as such, it has been put in the place of the Living God."

A Christian Manifesto should be required reading for every Fundamentalist, indeed every Christian. It strongly makes the case that we are to be salt as well as light to a world that is in chaos because it has been pushed from its natural orbit around the Creator-God to an unnatural, elliptical orbit around the humanist solar system.

Just as the Humanist Manifestos I and II and the Communist Manifesto have started philosophical and even political revolutions, A Christian Manifesto could very well be the first salvo in the battle to retake our land for the cause of Christ and to spark a spiritual and moral revival that could be unprecedented in the history of the world.

In order for that revolution, that revival to come, apathy must be retired and action and commitment must be restored alongside of faith. Otherwise, we will appear before God with empty hands and the excuse that we buried our "talents" out of fear. The verdict in such a case has already been rendered and is a fearsome one indeed.

**Fundamentalism and American Culture**

*by George M. Marsden*

Oxford University Press, 320 pp., $9.95

Dr. Marsden's award-winning historical survey of American Fundamentalism covers the period from 1870 to 1925, with a brief assessment of its dislocation, relocation, and resurgence from 1925 to 1940. After that the Calvin College Professor of History provides very little discussion of the contemporary Fundamentalist movement, which he views as divided into various sub-groups.

The book is the fruit of a ten-year study of original sources and is the best study ever done of the cultural context from which Fundamentalism arose at the turn of the century. Marsden begins with an analysis of Evangelical Christianity in the late nineteenth century, with personalized sketches of Henry Ward Beecher, John Blanchard, and Dwight L. Moody. Of the latter, he quotes one contemporary who said Moody...
In the second section Marsden views early Fundamentalism as a "coalition" of revivalists, millenialists, and deeper-lifers who were later "merged" with the Princetonian theology of Machen and Warfield and the personality of Billy Sunday, and finally popularized by the publication of The Fundamentals beginning in 1909.

The third section of this fine book details the great doctrinal controversy between Fundamentalists and Modernists in the 1920's. Especially interesting is Marsden's analysis of the influence of World War I on the Fundamentalist mentality. He notes that as the war effort accelerated, Billy Sunday would end his sermons by jumping on the pulpit and waving the American flag. "If you turn hell upside down," the evangelist said, "you will find 'made in Germany' stamped on the bottom!"

The Reformed historian concludes that the greatest defeat for Fundamentalism was the Scopes Trial of 1925 and the failure to capture the Baptist and Presbyterian denominations. His book is one of the finest and most thoroughly documented studies of Fundamentalism ever written. It is must reading for every Fundamentalist. The 300 pages are loaded with notes, quotes, and illustrations which take the reader on a fascinating journey back in time.

By way of criticism, there are several problems with Marsden's work. It lacks a cohesive understanding of Fundamentalism and historically leaves it in a shambles at 1940, which hardly explains its resurgence in 1980. The last chapter, "Interpretations," fails to treat the real heart of Fundamentalism adequately — doctrine! After a rather thin discussion, he reduces Fundamentalism to a collection of "Americanisms." By admission, his "imperfect" and "occasional" glimpse is not fully adequate and could be strengthened by a deeper appreciation of the movement. The author's collection of negative trivia could be better balanced with more research into the positive influence of Fundamentalism which still exists as the major religious phenomenon of the twentieth century.

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In the opening section he defines preaching as involving two things. First, it involves a message and, second, that message "must be communicated to men through a God-called and God-ordained man" (p.3). He goes on to defend the primacy of preaching. In the second section of the book Kroll deals with such matters as how our vocal chords work, how to understand Latin and Greek prefixes to aid English vocabulary, platform manner, and the use of gestures. He warns against "Locked Jaw," "Lucy Lazy Lips," "Micky Mushy Mouth," and "Sammy Super Speed." His advice to ministers is, "Do not, I repeat, do not wear white socks on the platform."

The last section deals with the preparation of sermons. He recommends the system devised by Gordon Davis of Practical Bible Training School. The four elements in a good sermon are content, organization, arrangement, and consistency. Kroll outlines the seven elements in sermon preparation, and in this area Kroll violates some fundamental biblical principles of exegesis. He advocates beginning with the Purpose of the sermon, then analyzing the audience, and after that narrowing the subject and gathering material. However, biblical preaching begins with the text. It involves the analysis, study, and declaration of the truth of that text. Although Kroll maintains that expository messages are "the most important type of sermon," his overall commitment to helping the minister develop and preach these sermons is weak.

Given the weakness of this book, it is still one of the most practical and enthusiastic manuals available. Every preacher should read this book and heed its advice. Great attention is given to the details that many other books overlook.
Preventive Discipline

by Marie Chapman

First things first. At any gathering of Sunday school teachers, some will invariably ask, “How can I solve my discipline problems?” And the best answer is always, “Prevent them.”

Just as a treatise on “Preventive Medicine” does not concern itself with the treatment of specific symptoms, these few words avoid addressing cures for whispering, punching, interrupting, daydreaming, or any one of a dozen manifested symptoms of the real disease: boredom.

It boils down to this: Treat the disease, not the symptoms. The disease is boredom. “And what antibiotic will treat this disease successfully?” one asks hopefully. The answer is: “A shot in the arm (so to speak) with interest.” In the majority of cases, it is that simple.

“Variety is the spice of life.” Most teachers grew up repeating that maxim. Therefore, they make sure to wear a different dress (or shirt and tie) from Sunday to Sunday. Some ladies even vary their handbags to match each outfit. 

Instead of that dreary garb, a teacher may put on a bright, cheerful teaching method — flannelgraph figures or perky puppets — and wear it every Sunday. Used every week, even the most fascinating technique can become the worst method of teaching.

“There are innumerable ways to present a lesson, have fun memorizing Bible verses and learning Bible geography, and test lesson recall by playing games — all involving the pupils in the process. As the Cheerful Cherub years ago phrased it: “Some don’t get nothin’ out o’ life, But when their whines begin, I think I could remind them that they don’t put nothin’ in.” Dr. Howard Hendricks (Director, Christian Education Division, Dallas Theological Seminary) once expressed the same truth in an article where he urged teachers to get their pupils “out of the grandstand and into the game.” The analogy is most appropriate.

Jesus involved His pupils (the disciples), for instance, when He used discussion (Matt. 16:13-18). His questions then and on many occasions did not simply encourage regurgitation of facts dished out. They caused thought and decision and application. (Read Matt. 9:28; 12:26; 22:42; Mark 12:37; Luke 7:42, 9:25; John 1:26.)

Jesus even dramatized His message (Matt. 21:6-9; cf. Zech. 9:9). Sometimes His hearers took unrehearsed part in the drama (John 2:13-17). In either event, the message was not forgotten. No one whispered or threw spitballs while the whip cracked that day in the Temple. All participated with interest.

Definitely, as with every teacher everywhere, Jesus was Himself the most powerful object lesson. He lived what He taught. “Lord, teach us to pray” was requested because He prayed. He demonstrated “Forgive seventy times seven” after His resurrection when He instructed, “Tell my disciples and Peter” (Mark 16:7). Looking ahead, He told His followers, “Take up your cross and follow me” (Matt. 16:24)... and He took up His.

Follow His example in teaching: involve the hearts and minds and activities of the pupils in the learning process. Take a trip through the Gospels and mark Jesus’ teaching and disciplinary methods. Certainly if He, the Maker of all minds, showed by His example that He felt variety is necessary, how much more do all teachers need to vary their teaching and stamp out boredom, the killer of interest! “Be ye doers of the word and not hearers only” (James 1:22).
A central planning committee of Baptist leaders of Fundamentalism met Friday, April 2, in Chicago to organize Baptist Fundamentalism '84. The committee was convened by Jerry Falwell and John Rawlings. This meeting will no doubt become a pivotal point in the religious life of our nation. The purpose of the historic meeting is to reaffirm the Baptist doctrines of fundamental Baptists.

A nationwide meeting of independent fundamental Baptists will be held in the nation's capital on April 11-13, 1984, in the new Washington Convention Center. The Convention Center is scheduled for completion in November of this year.

The conclave will be the first time fundamental Baptists will have had a national conference in Washington D.C., and will also be the first great religious meeting in the new Convention Center. The Convention Center will seat 26,000 people and the planning committee believes that the work of the next two years will assure the success of the meeting.

The plans and preparations are off and flying. The Convention Center has been rented, 5,700 hotel rooms in Washington have been reserved, and President Ronald Reagan has been invited to speak to the assembly on Friday night.

Jerry Falwell and John Rawlings were elected by the central committee as co-chairmen of Baptist Fundamentalism '84. In the July 2, 1982, meeting Raymond Barber, Dan Gelatt, and Tom Wallace were added as co-chairmen also. It would be impossible to find men better equipped and prepared for this task. John Rawlings was born into the environment of independent Baptists. He was saved, baptized, called to preach, and trained in the influence of Bible-believing fundamental Baptists. His dedication to independent fundamental Baptists has been proven through long years of leadership as an outstanding pastor.

Jerry Falwell was saved, baptized, called to preach, and trained by independent fundamental Baptists. He proudly declares his fundamental Baptist heritage at every opportunity and many times when such declaration is very unpopular. God has given Jerry Falwell an unprecedented opportunity to let the entire world know of Baptist Fundamentalism. The leadership and foresight of these men will help to insure the success of this tremendous challenge.

In addition to Rawlings and Falwell, the central committee is made up of men who are divided into different subcommittees. The executive committee is made up of Raymond Barber, Worth Baptist Church, Fort Worth, Texas; Verle S. Ackerman, First Baptist Church of West Hollywood, Hollywood, Fla.; Lee Roberson, Highland Park Baptist Church, Chattanooga, Tenn.; Dan Gelatt, First Baptist Church, Elkhart, Ind.; A.V. Henderson, Temple Baptist Church, Detroit, Mich.; Tom Wallace, Beth Haven Baptist Church, Louisville, Ky.; and Truman Dollar, Kansas City Baptist Temple, Kansas City, Mo.

The program committee is made up of Ray Hancock, Pinecrest Baptist Church, Morrow, Ga.; W.E. Dowell, Baptist Bible College, Springfield, Mo.; Herman (Buddy) Frankland, Bangor Baptist Church, Bangor, Maine; and Wendell Zimmerman, Bible Baptist Temple, Jacksonville, Fla.

Herbert Fitzpatrick, Riverdale Baptist Church, Upper Marlboro, Md., is chairman of the host committee. Others on the central committee are Cecil Hodges, Bible Baptist Church, Savannah, Ga.; Curtis Hutson, Sword of the Lord, Murfreesboro, Tenn.; David Jeremiah, Scott Memorial Baptist Church, El Cajon, Calif.; Greg Dixon, Indianapolis Baptist Temple, Indianapolis, Ind.; Charles Billington, Akron Baptist Temple, Akron, Ohio; and Billy Hamm, Mountain States Baptist Temple, Denver, Colo.
“Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer.”

The above is the proposed Voluntary Prayer Constitutional Amendment President Reagan sent to Congress in May.

Perhaps more than any other issue (with the exception of abortion), the need to restore voluntary prayer to our public schools and institutions serves as a barometer of the level of moral decadence that has infected the United States during the last twenty years. Whoever thought we would need a law guaranteeing a child’s right to pray in school? But then, whoever thought that unborn babies would be treated as non-persons, whose lives are less protected than bald eagle eggs or baby seals?

The American Civil Liberties Union and their friends are conducting a campaign to rid our nation of any religious influence whatsoever. If the ACLU has its way, religion and religious influence in American life would be reduced to history books and museum walls.

One has only to look at the record of the types of students produced by our public schools for 170 years prior to atheist Madalyn Murray O’Hair’s successful effort to outlaw voluntary prayers in our schools.

Prior to the 1962 Supreme Court decision, drugs were items once purchased at pharmacies, with a duly authorized prescription from a doctor. Pornography was something that could be obtained only in darkened pool halls. A young girl who became pregnant out of wedlock was the exception rather than the rule, and society frowned on premarital sex and divorce. Teachers were able to teach and, for the most part, enjoyed the respect of their students. Vandalism and venereal disease affected only a tiny minority.

But what a difference twenty years makes.

Already the liberals who threw out voluntary prayer and ushered in every kind of immorality are telling those who support the President’s attempt to restore voluntary prayer to our schools that the measure is illegal and unconstitutional.

No one would be forced to pray under the proposed Amendment. Children who did not wish to pray could shut their eyes out of respect for those who do, or they could do their homework, look out the window, or even leave the room. This is what Jehovah’s Witnesses do who are not required to pledge allegiance to the flag. Leaving the room is an option offered in some sex education courses. Those who suggest that a child would be too embarrassed to leave the room during school prayer are critically silent on the question of leaving the room during offensive sex education courses.

Public Opinion Polls are not always accurate because they frequently reflect the biases of those doing the polling. But on school prayer there can be no doubt as to the support for this issue. Even the Washington Post found in its poll that 75% of Americans favor the restoration of voluntary prayer to our public schools. Other polls show as many as 86% of all Americans believe kids need to pray.

In a television report on the subject, ABC’s Nightline went to Kentucky and asked children who are still praying in one public school about the value of prayer in their lives. After all, it is the children who stand to benefit or suffer from voluntary prayer, not the ACLU or other adults.

Without one exception, the students expressed delight in being able to pray in school. One student compared prayer to the other necessities of life such as food, water, air, and clothing. It was that student who stated rather matter of factly that “Kids need to pray.”

I believe that the slogan “Kids need to pray” will capture the attention and imagination of the American people. With nearly everyone in America supporting the return of voluntary prayer to our schools, it is going to be very difficult for the ACLU to oppose the will of the people on this issue but the will of the majority has never stopped the ACLU before, and their well-financed organization will inevitably do all that it can to derail the issue.

Voluntary prayer is an issue that is long overdue for action. In order to make sure that Congress passes it and that the states ratify it, it is essential that those who favor the Amendment contact their elected representatives immediately.
News

Nebraska's Christian Schools Continue Fight For Freedom

by Carl Godwin

Certain days stand out as highlights in my nine years in the ministry, but May 11, 1982, was probably the most traumatic; it was a day that I am sure I will never forget. It was on that day that the deputy sheriff of Lincoln, Nebraska, served papers on me from the County Attorney for operating an "illegal school."

The whole conflict started in 1977 when Everett Sileven, pastor of the Faith Baptist Church of Louisville, Nebraska, started a Christian school and did not seek a license from the State Department of Education to operate that school. The state of Nebraska took legal action to close Pastor Sileven's school, and this case eventually went all the way to the State Supreme Court.

We, the Bible Baptist Church of Lincoln, became directly involved just two years ago when we made an appointment with the State Department of Education to let those in charge there know that we, too, were going to start a school in our church. My associate pastor, my deacon chairman, and I explained to them that we would do our best to cooperate with them, to meet or exceed their rules and regulations, and to allow them to verify that the children in our school were receiving a quality education. We told them that we would not refuse them entrance into our building, but we also explained that, because our school was a ministry of our church, we could not in good conscience submit it to government regulations or accept a license.

Because the Sileven case was being appealed to the State Supreme Court the Department of Education did not hinder us in our first year of existence as a school. Then one morning, as I was listening to my car radio on the way to the office, I heard the news that our State Supreme Court had decided against Faith Baptist Church in its struggle to keep its school open. My shock was so great that I almost pulled over to the side of the road. We had been confident that we would win and that the State Supreme Court would decide in favor of religious freedom.

Pastor Sileven had been told that his school could complete the remaining weeks of the school year, but that he was not to open in the fall. He felt very strongly that God had directed him to begin his school as a ministry of his church and that his decision was between obeying God or man. He also felt that if the state was successful in closing his school they would then be able to be successful in closing the other 21 "illegal" Christian schools begun in the state.

The following September (1981), Pastor Sileven opened his school as planned. The judge ordered that the doors of his church be padlocked. The doors were to be unlocked only on Sundays and on Wednesday nights. The sheriff would come at 8:30 on Sunday evening and ask the people to leave the building so that he could lock the doors. Every door of the church building was chained and padlocked. Pastor Sileven could not get to his study to prepare his sermons, to pray, to counsel, or to receive phone calls. His teachers could not get into the building to decorate their rooms, etc. One day Pastor Sileven needed some papers for his attorney so he requested permission to get into the building. A deputy unlocked the door and let him in, but after he came out the deputy informed him that he would not do so again and told him not to make such a request again. The children of the school were temporarily bussed across the state line to Iowa to a Christian school at Council Bluffs.

To see the front doors of a church chained and padlocked right in our great nation is a terrible sight. Some of the men of Pastor Sileven's church wanted to take bolt cutters and cut the padlocks off the doors. They had built the church building with their own hands and with sacrificial gifts. Pastor Sileven urged them not to do so, requesting that instead they wait to see what could be done through legal ap-
peals. In October 1981, Dr. Jerry Falwell joined in a rally in front of the church, and 1,500 to 2,000 people gathered together in the freezing rain to hear him speak about this assault on religious liberty. After all legal appeals were exhausted, Pastor Sileven and the men of his church, plus a group of other concerned pastors spent the night in their church one Sunday night so that the sheriff could not come and lock the doors. The doors were not relocked and classes eventually resumed at the Faith Baptist Church. Pastor Sileven was tried for contempt and sentenced to four months in jail. He spent 13 days in jail. The judge has told him that if he opens his school this fall he will have to complete his four-month sentence in jail.

Many times during the litigation and conflict I drove the 45-mile distance from Lincoln to Louisville to do what I could to help Pastor Sileven. It was during this time that we organized a group called Nebraskans for Religious Freedom, made up of the congregations operating the “illegal” schools and other sympathetic congregations and individuals. We drew up and submitted Christian School Bill LB652, which would allow us freedom to operate. Our bill advanced to the second round but was then defeated, primarily because we faced stiff opposition from the most powerful political union in the state — the Nebraska State Education Association (NSEA). The NSEA is made up of 20,000 public school teachers, and they are the number one contributor to political campaigns in the state. Most of the Christian schools in Nebraska are small, such as Pastor Sileven’s with 20 students; therefore, it is easy for the Department of Education and the NSEA to manipulate them.

It is not only Baptists who are involved in the Christian school conflict in Nebraska; there are also Church of God people, Pentecostals, Mennonites, and the Amish. An extremely small colony of Amish people near Pawnee City, Nebraska, were found guilty of one Amish man refused to pay a $450 fine his wagon was confiscated by the sheriff. Eventually the colony of 75 to 100 Amish residents sold their land and fled from Nebraska rather than continue to face harassment from the government concerning their religious beliefs.

Our school is now in its second year of existence. All of our teachers are college graduates, but many of them are graduates of Christian colleges and cannot be certified in Nebraska unless they take some additional hours at the University of Nebraska or some other state approved school. Our school is a member of the American Association of Christian Schools. Our students have been tested on the national standardized Stanford test and have tested out on the average of 2.4 grades above the national average. We have told the state that our parents would be willing to report their child’s attendance and test results, and that we would show them that we are using a structured curriculum. Since the school is not incorporated separately from the church, it is our church that is actually being attacked. Although we have tried to be reasonable, we have been told that we have two options — to either comply or close.

We have been told that we have two options — to either comply or close.

We acknowledge that the state has a compelling interest in education so that they can verify that the children are receiving a basic education, but not so that they can prescribe how children are educated. Therefore, it is foolish for the state to spend taxpayers’ money taking churches to court. Confiscating an Amish man’s wagon and running the Amish out of the state, locking church doors, and jailing ministers is unreasonable and unconstitutional. The state continues to argue that they are trying to protect the quality of education in the state of Nebraska. If quality is the issue, however, then the state should try to prove a lack of quality in the education the churches are providing. We believe that they have not done this because it is not quality that is the issue but control.

The struggle to keep our churches free in Nebraska continues to go on. Pressure is put upon pastors, parents, and congregations. The parents of the 91 children in our school received the following letter on November 17, 1981:

Dear Mr. and Mrs. Wood:

It is my understanding that your child is enrolled in the North Park Christian School. It is not the position of the Lincoln Public Schools Board of Education or Administration to question your decision to seek parochial education. It is, however, my legal obligation to inform you that your child is enrolled in a school not approved by the State of Nebraska for legal operation. Therefore, as attendance officer of the School District of the City of Lincoln, I am giving you written notice that your minor child, Nicole Wood, is not attending a legally qualified school in the district of your residence and does not have an excuse for non-attendance.

Please note that you are given seven days to properly enroll your child. If you do not comply, I am required by law to file a complaint with the juvenile authorities.

Sincerely yours,

Dean W. Tebo,
Administrative Assistant
for Student Services

cc: Lincoln Board of Education
Nebraska Department of Education
Lancaster County Attorney

Only one family became so fearful that they removed their child from our school and placed him in a public school. The remainder of our people have stood strong, but the battle is now at our front door. We are in a struggle for our religious freedom, but we would not trade our struggle for the struggle that many of the licensed schools are facing. For example, Genevieve Schillo, who has just resigned as superintendent of all the Catholic schools for the Archdiocese of Omaha, said, “Ours has been a constant struggle to avoid being made a carbon copy of the public school system through rules and regulations. The State Department of Education has not, in our view, taken a neutral stance in its dealings with private education.” More than 20 churches are now facing court action in the state of Nebraska, and the six-year-long struggle to keep our churches free from government regulations continues. This is an issue that concerns more than just the citizens of Nebraska; it is an issue of religious liberty that affects Christians in every state.
A Report on the 1982 Southern Baptist Convention

by Gerald Strober

My sense is that Jimmy Draper will make an excellent SBC President. Jimmy Draper is a highly intelligent, articulate, and personable human being. He will bring to the office of president the experience of a pastor in dealing with everyday problems and the vision of a statesman who understands the complexity of modern society. I believe that Dr. Draper will completely justify the confidence placed in him by the New Orleans messengers.

On the subject of the presidency, a word is in order on the outgoing SBC leader, Dr. Bailey Smith. I was tremendously impressed at Dr. Smith's handling of the New Orleans sessions. He was a gracious, yet firm, presiding officer with just the right blend of compassion and authority needed to make a meeting of this size and scope viable. Dr. Smith has served the Southern Baptist community with genuine distinction.

If would be quite difficult to make a precise evaluation of the 1982 convention. On the one hand, the messengers strongly favored the proposed amendment on school prayer and supported the teaching of scientific creationism while they tabled resolutions dealing with abortion and criticism of President Reagan and moderated the language of the resolution on nuclear weapons. My sense was that the liberal forces, mostly within the seminary student, younger pastors, and lay delegate sectors, manifested considerable influence as the resolutions were debated and decided. This may suggest that future conventions, particularly within a five-year period, will probably be more moderate in tone and determination. The conservatives may be hard pressed to retain the presidency or other top leadership posts.

Whatever the eventual outcome of future conventions, one must conclude that in actuality there are two Southern Baptist Conventions. One, the annual get-together of officials and messengers, the other, the day-in and day-out expression of Southern Baptist life and tradition as manifested in the activities of the 13 million Southern Baptists and their local churches.

Finally, this non-Southern Baptist American wishes the movement well and thanks Southern Baptists for their willingness to confront issues and take a stand.
Fundamentalism In Australia And Korea — A Report

by Elmer L. Towns

Four years ago, Jerry Falwell successfully used the leverage of television against the attempt by President Jimmy Carter to pull U.S. troops out of South Korea. Falwell kept maintaining, “If we abandon our allies, the Communists in North Korea will invade the South and Christians will be martyred.” Korea showed its appreciation when Falwell visited there in May 1982. Even though he went to hold an evangelistic crusade for the Baptist Bible Fellowship, the government rolled out the red carpet. High ranking officials and congressmen met him at the airport and provided six chauffeur-driven limousines for Falwell and his party while in the country. Falwell spoke at a congressional prayer breakfast, received South Korea’s highest medal from the President, was given an honorary Doctor of Laws degree by Central University (one of the largest in the country), and met continually with governmental leaders.

But, it was at the city-wide evangelistic crusade where Falwell felt at home. Large banners were stretched across busy streets announcing the meeting. The Baptist Bible Fellowship had raised and spent over $15,000 for publicity alone.

The crusade was held in one of Seoul’s largest sports arenas and an estimated 12,000 people were present for the first evening. The crowd spread out over the floor and reached up into the second and third tiers.

Everywhere Falwell went in South Korea, he was covered by radio and television and the Korean press gave prime time to the crusade. The ushers were from the 30 cooperating churches and included an army general.

A singing group from Pacific Coast Baptist Bible College sang along with a massive crusade choir led by a medical doctor. One thing that is characteristic of Korean churches is that they begin singing spontaneously before church services, and the crusade was no exception. Many of them were singing as they walked to the arena.

Daniel Kim, pastor of the largest Korean Baptist Bible Fellowship church, interpreted for Falwell each evening. The platform was filled with local BBF pastors and missionaries.

When the invitations were first given only a few responded, but then the crowd started coming and for 20 minutes they kept coming. Most lost people were brought forward by a counselor who led them to the Lord. During the first night, so many came forward that some counselors had to pray with two and three lost persons. Twenty-four hundred decisions were recorded the first night. Each person had been dealt with personally.

Approximately 8,000 received Christ during the four-day crusade, and another two thousand made decisions when Falwell preached to the large high school assemblies in the city.

Missionary Joe Hale testified that Falwell captured the heart of the Korean young people with his appeal to service. Over 1,500 young people surrendered for full-time Christian service, which may be the lingering influence of Falwell’s trip to the Orient.

Each day there were services with over 800 at Dr. Kim’s church in attendance. The speakers were Wendell Zimmerman, Editor, Baptist Bible Tribune; Elmer Towns, Dean, Liberty Baptist Seminary; Robert Knutson, Director of Missions at Thomas Road Baptist Church; and Jack Dinsbeer, pastor, University Baptist Church, Jacksonville, Florida.

When the limousines drove to the schools there were thousands of Korean children lined up along the road, waving a Korean flag in one hand and an American flag in the other. Their smiling faces and enthusiastic reception revealed a love for America.
Falwell told a school assembly, "Everywhere I go, I feel a deep love for freedom and the United States. I will go back and tell our President and our people that you are a true friend in the Orient. Not only is South Korea important to the United States, but it is important in God's plan."

City dignitaries and congressmen attended a dedication service for Falwell's biography, Aflame for God, which had been translated into Korean. Copies were available in all the meetings where Falwell spoke.

When leaving the airport in Korea, Falwell told the official delegation, "I have never seen a group of people so responsive to the gospel in my life. God wants us to harvest fruit when it is ripe. We must win the masses of Korea to Christ while they are winnable. Many new soulwinning churches must be planted to carry out the gospel in this nation."

Before Dr. Falwell went to Korea he visited Sydney, Australia, to film for the Old-Time Gospel Hour and preach for the Baptist Bible Fellowship. In Australia the press was not as courteous as in South Korea, and on some occasions, hostile in its questions. Yet, the attitude of the people toward Dr. Falwell was reflected in one elderly man who stood and testified, "I was at the battle of Coral Sea when the Japanese were on their way to invade Australia. I saw many Yanks die to save Australia and I will be eternally grateful to the United States. I'm proud of Dr. Falwell because he's a flag-waving American who exhorts us to be more patriotic for Australia."

Dr. Falwell held a rally at the civic center and those who hate the Moral Majority in the United States used their underground mail system to spread their hate to Australia. The homosexuals, anti-family feminists, and other left-wing groups were out in mass. They broke into the glass door to the civic center, and on another occasion they overwhelmed the guards and rushed into the National Press Club to challenge Dr. Falwell. In a nation where only two percent of the population attend a Christian church, the influence of secular humanism is great.

While in Australia, Falwell addressed over 300 church workers at a church growth convention sponsored by Accelerated Christian Education (ACE). On another occasion he addressed 250 delegates to the Word of Life annual convention. On his final evening there, over 800 from the Baptist Bible Fellowship gathered for a combined Sunday evening church service. During the invitation, there were 20 adults who came forward for salvation, most of them men.

The Baptist Bible College in Sydney is a young but strong work with 14 day school students and 20 evening students. Under the direction of Marvin Matthews the work has prospered and owns a classroom and dormitory building. While in Australia, morning meetings were held at the Bible College for the ministers by Zimmerman, Towns, and Knutson.
CINCINNATI — The Procter & Gamble Company — faced with an unusual, but persistent problem — today released statements from prominent religious leaders in an effort to stop the spread of the unfounded rumors that its corporate “moon and stars” trademark is a satanic symbol signifying a company connection with satanism or devil worship.

The rumors have been around for more than two years, according to P&G, but in recent months the problem has escalated to the point where the company is receiving more than 12,000 calls per month from consumers. While most people are satisfied that the rumor is false after they get more information, some are still skeptical, according to the company. P&G hopes that people will believe the facts coming from religious leaders.

“It is unfortunate that such false accusations are made in the first place, but even more concerning to us is the fact that they can be spread as rumor by people who call themselves Christians,” said the Reverend Jerry Falwell, host of the national television and radio program, Old-Time Gospel Hour. “I have discussed these rumors with the Chairman of the Board of Procter & Gamble, who happens to be from my home town in Virginia, and I am certain neither he nor his company is associated in any way with satanism or devil worship. Christians have a responsibility to know the truth before spreading stories and, in this case, the truth is there is no story to tell. I urge Christians everywhere to help put an end to these unfortunate rumors.”

The Reverend Jimmy Draper, President of the Southern Baptist Convention, said, “Southern Baptists always have stood for openness and integrity. We are a people who believe in and rely on truth. The rumors about the Procter & Gamble Company are not based upon truth. This kind of reckless accusation on the part of alleged Christians is damaging to the cause of Christ, as well as the business of an excellent company. I implore all our Christian community to stand up and put an end to the unfounded and untrue rumors.”

The Reverend Donald E. Wildmon, a Methodist minister and Executive Director of the National Federation for Decency, said, “I ask my fellow ministers and others in position of influence to inform their people that the rumor is untrue and for those people to continue using P&G’s fine products as they have in the past. We have had disagreements with Procter and Gamble in the past, but disagreement should be based on fact, not rumor. In this case, the facts are that this is a vicious, unfounded rumor, and I hope we can help stop it.”

The trademark is a circular design featuring a man-in-the-moon figure looking out over a field of thirteen stars. According to P&G, the trademark has been used since 1850 and was officially registered in 1882. The symbol evolved over the years from simple markings on crates of Star Candles, an early Procter & Gamble product. Before long, the symbol was more formally designed to show a man-in-the-moon, a popular figure of the 1800s and thirteen stars representing the original colonies.
Conference Update

Baptist Bible Fellowship International Fall Meeting to be held in the Washington, D.C. Area

Dr. Herb Fitzpatrick, pastor of Riverdale Baptist Church in Largo, Maryland, has announced exciting plans for the Fall Baptist Bible Fellowship meeting. Hosted by Riverdale Baptist Church, the meeting will be held September 19-23 and promises to be an exciting event because of the program and location.

Many outstanding pastors and leaders of the Baptist Bible Fellowship, including Dr. Jerry Falwell and Dr. Jack Baskin, will be speaking, and an outstanding music program is being planned by Kim Cannon, Music Director of the host church.

Over 3,300 churches are represented in the Baptist Bible Fellowship which has meetings each February, May, and September.

Riverdale Baptist Church is located on 160 acres of beautiful property just outside Washington, D.C. Dr. Fitzpatrick has been pastor of the church for 18 years, which now averages 1,800 weekly and has a Christian school of over 1,000 students.

A few special opportunities will be available during this fellowship, such as tours in Washington, D.C. and a golf tournament on Friday. Anyone desiring to bring a camper to the meeting is encouraged to do so as facilities are available at Riverdale Baptist Church. The headquarters hotel is the Sheraton Lanham. Anyone desiring further information should call the church office at (301) 249-7000.

Southwide Baptist Fellowship Announces Plans for Annual Fellowship Meeting

Over 2,000 churches are expected to be represented this year in Chattanooga, Tennessee, October 4, 5, and 6, for the annual Southwide Baptist Fellowship. Hosted by Dr. Lee Roberson, pastor of Highland Park Baptist Church, the fellowship is expected to fill the 6,000-seat auditorium and preparations are being made for an additional overflow area to accommodate approximately 10,000.

The theme for this year’s event is “Great and Mighty Things” adopted from Jeremiah 33:3. Dr. Ray Hancock, pastor of Pinecrest Baptist Church in Morrow, Georgia, and past moderator of the Southwide Baptist Fellowship, says, “According to our initial response from pastors concerning representation as well as the outstanding line-up of speakers scheduled, this will be one of the greatest fellowships ever.”

Dr. Clyde Box of DeSoto, Texas, is moderator and Dr. Jack Hudson of Charlotte, North Carolina, is secretary for this year’s fellowship. Speakers include: Rev. James Earl, Dr. Bob Gray, Dr. A. V. Henderson, Dr. Jack Hudson, Dr. Curtis Hurston, Dr. Bill Pennell, Dr. Cliff Robinson, Dr. Lester Roloff, Dr. Tom Wallace, Dr. Tom Malone, Dr. Jack Hyles, and Dr. Al Janney. Rev. Lindsay Terry of Northside Baptist Church in Charlotte, North Carolina, is music chairman. Special musicians that will be involved are Dr. Frank Garlock, Marvin Harris, and the Sears Family Trio.

For further information concerning the fellowship, call Doug Howell at Highland Park Baptist Church, (615) 698-6021, Ext.265.

General Association of Regular Baptists Close Convention with Great Reports

June 21-25 were the dates of the 51st annual G.A.R.B. Conference. Adopting the theme “A Growing Church for a Coming Lord,” the conference was held at the Denver Convention Center. There were approximately 2,000 pastors and representatives at the conference.

Speakers included Dr. Wilbert Welch, President, Grand Rapids Baptist College and Seminary; Dr. Paul Tassell, National Representative, G.A.R.B.; Rev. Larry Armstrong, Missionary to Australia; and Rev. Starlom Washington, a pastor from Grand Rapids, Michigan.

A highlight of the conference was a service receiving 35 new churches into the G.A.R.B. Conference and the message from Dr. Paul Tassell, National Representative, challenging the conference to receive 83 new churches in 1983. Two resolutions were unanimously adopted by the conference: 1) prayer with Christ as the only way to God, and 2) a call for moral decency in America.

The “Council of 18,” the leadership group of G.A.R.B., met during the conference and will meet again in December at the National Headquarters in Schaumburg, Illinois.
Drug and Alcohol Abuse Costly Factor in Society

Former Secretary of Health, Education, and Welfare, Joseph A. Califano, reported on a New York Study of drug and alcohol addiction in the Washington Post, June 15. Commissioned by state governor Hugh Carey to do the report, Califano estimated the “cost of addiction in health care and lost work days at more than $100 billion a year.” Sounding a bit like Billy Sunday in a temperance sermon, Califano is quoted as saying, “Addiction sends thousands of Americans to hospitals each day...It fills our jails and the crime it spawns terrorizes our citizens and destroys neighborhoods.” The study showed that over a half million Americans are addicted to heroin. Over a million “abuse hypnotics and tranquilizers, several million use marijuana and cocaine regularly and 13 million abuse alcohol or are addicted to it.” Califano connected “alcohol abuse with 66 percent of the nation’s homicides, 50 percent of its rapes, up to 70 percent of its assaults and 80 percent of its suicides.”

Califano indicated that alcohol ranked between heart and vascular disease, and cancer as the nation’s second leading health problem.

Suicide Ranks As Third Leading Cause Of Teenage Death

The Washington Post, March 24, reports that suicide is the third leading cause of teenage deaths in the United States. The statistics compiled by the National Institute of Mental Health in Bethesda, Maryland, show that suicide follows behind accidents and homicides for causes of death to teenagers. Suicide has increased 200 percent since 1950, according to the paper. The article quotes an expert as saying that “93 percent of those who attempt suicide report a lack of communication with parents.”

Test Tube Pioneer Plans to Freeze Embryos

“Test tube pioneer, Dr. Robert Edwards, says he and colleague Patrick Steptoe, hope to freeze ‘spare’ embryos and donate them to infertile women. The plan is causing an uproar,” reports the Cincinnati Enquirer, February 7. The “spare” embryos are resulting from the current test tube fertilization being completed in several eggs from a woman’s ovary. Currently, two of the many embryos fertilized are implanted in the woman’s womb. The paper reports that the doctors hope to use the “spare” embryos in other women unable to conceive if embryos can be frozen and defrosted without chromosome damage. Their proposal is being opposed by the British Medical Association’s ethic committee and the pro-life organization.

X-Rated Home Video Cassettes Show Popularity

Last year, Americans bought six million video cassettes for home viewing. Of this figure, one million were X-rated. The Grand Rapids Press, April 1, said that “Cassettes are sold, often in plain brown wrappers, in the same suburban stores that sell cassettes of cartoons and adventure movies.” The paper says the price ranges from $80 to $150.

Because these are bought for home viewing, nothing is being done to curb their sale. With more of this kind of film coming to market and being accessible to more viewers, opponents of the industry agree that the affect will be evidenced in increased abuse of women and children.

Mother of Five Arrested on Porno Charge

A mother of five who allegedly was responsible for distributing 80 percent of the nation’s child pornography, has been arrested after a painstaking investigation that spanned a decade,” reports the Washington Post, May 9. The paper says the woman was charged with operating a half-million-dollar mail order business in conjunction with a company from Denmark. The article said the woman was also collecting welfare.

Drug Dealers Enlist Kids To Do Dirty Work

According to the Washington Post, May 9, drug dealers are enlisting children and teenagers to peddle their drugs. The report indicates that because of stricter police enforcement and a desire by drug peddlers to avoid arrest, the dealers are using children as intermediaries in the trade of illegal drugs.

In the Capital city, arrests related to minors trafficking drugs increased from 18 in 1980 to 58 in 1981. The newspaper outlined the process of enlisting one child as the runner and a second child as the holder. The runner collects the money from the customer and directs the customer to the holder who is located either around the corner or within sight. According to the newspaper, the kids see this as a way to “make quick money.” The arti-
cle said that dealers pay the kids anywhere from $100 to $200 to participate in the sale of illegal drugs. When taken to court, most of these young people are there on their first offense and receive a lighter penalty than the experienced adult drug runners.

On Divorce

According to the Grand Rapids Press, February 3, "the number of divorces among middle-aged people has jumped 80 percent in the past decade, affecting an estimated 5 million people." The article quoted divorce attorney Herbert A. Glieberman as saying that divorces among people age 35 and over has reached "epidemic" proportions. "In many cases, the husband is approaching and planning for retirement, while the wife, whose children are now grown, is launching a new career."

In the Washington Post, May 9, an article on new divorce laws that make alimony "gender neutral" notes that 50 percent of today's marriages, including second marriages, will end in divorce.

Parents Of 4-year-old Sue Doctor For Child's Birth.

A four-year-old deaf child is taking the doctor that delivered her to court says the Spokane Chronicle, May 4. The article says that the California Supreme Court's ruling "is the first high court decision nationwide giving a child the right to sue for being born."

Dr. Adam J. Sortini advised the parents, Dr. James and Donna Turpin, that their first child's deafness was not genetic. The second child was deaf and the deafness was later diagnosed as genetic.

The mother was quoted by the Chronicle as saying, "I would never have had a second child. Never... But I had already conceived her at the time I found out. I would not have taken any chances."

The paper says the parents will be allowed to sue for special damages.

A lower court's ruling that said "it could not grant damages because it could not draw a distinction between life with a handicap and no life at all" was overruled by the state's Supreme Court.

The Chronicle says, "The state court ruled that the doctor's misdiagnosis harmed both the 'potential child' as well as the parents by depriving the mother and father of information that could be necessary to determine whether it was in the child's own interest to be born with defects or not to be born at all."

Shocking State Of Teen Immorality

"Over 30 percent of 13-15-year-olds have had intercourse (60 percent of 16-18-year-olds) yet 70 percent of teens have never discussed birth control with a parent. One quarter of teenagers drink more than once a week. The number one problem for teens is school. Their biggest fear is losing their parents. Ninety percent want to get married some day, but 74 percent plan to live with someone first. Ninety-two percent think they will get what they want out of life. Almost 70 percent of teens say they feel good about themselves."

"These are among the startling revelations in The Private Life of the American Teenager, for which authors Jane Norman and Dr. Myron Harris surveyed 160,000 teens across the country."

Family Weekly
April 4, 1982

The Ironies of Religious Freedom

In recent months, legislation dealing with school prayer and Bible studies in public schools have received much attention.

Columnist James J. Kilpatrick writes, "At the University of Missouri's Kansas City campus, it is permitted for students to sit on the lawn and read the works of Karl Marx. It is forbidden for students to sit on the lawn and read the Bible. The university tolerates a student homosexual society and grants the gays a room to meet in; but such is the university's bizarre view of the First Amendment that it prohibits a student Christian society and denies its members the same privilege. On this Kansas City campus, free speech stops with "In the beginning..."

Senator Lowell Weicker, Jr., of Connecticut, explains in a letter to a constituent the reason he opposes legislation supporting prayer in school is based on the First Amendment to the Constitution which states "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." His rationale focuses on the first thought presented but neglects the second.

Supporters of school prayer do not want a state religion but they do want the constitutionally guaranteed "free exercise thereof."

1.55 Million Lives Aborted

In 1980, the Planned Parenthood's Alan Guttmacher reports that 1,553,890 abortions were performed in the United States. According to the story carried in the Kingsport Time-News, February 23, one in four pregnancies ended in abortion. The article noted that this figure was double to the number of abortions performed in 1973.

continued from page 41

28:9; Zech. 7:11-14.
9. Qualifications of prayer —
   a. Prayer should be humble — Luke 18:13,14; Ps. 10:17.
   b. Prayer should be bold — 1 John 5:13-15.
   c. Prayer should be in faith — Heb. 11:6.
   d. Prayer should be sincere — Ps. 145:18.
   e. Prayer should be simple — Matt. 6:7.
   f. Prayer should be persistent — Col. 4:2; Luke 18:7.
   g. Prayer should be definite — Ps. 27:4; Acts 12:5.
   h. Prayer should be in accord with Scripture — 1 John 5:14,15.
Reformed Church rejects effort to liberalize stand on abortion

ORANGE CITY, Iowa (RNS) — Delegates to the annual general synod of the Reformed Church in America turned away an effort to move it officially from an anti-abortion to a pro-choice position. The 351,000-member Calvinist denomination has been on record since 1973 as favoring “constitutional changes to provide legal protection for the unborn.” But the denomination’s Permanent Commission on Women recommended that the policy statement be rescinded. Had the recommendation passed, it would have placed the church in essentially a pro-choice position. The synod refused to do so, by a vote of 132-110, after much discussion.

Head of a gay church not unhappy council postponed a decision

CINCINNATI (RNS) — The application of a homosexual denomination for membership in the National Council of Churches was treated decently even if it was put aside for a year for a study of sexuality and faith, the head of the denomination said here.

“I’m delighted with it,” the Rev. Troy D. Perry said in an interview. “I have no problems with that.”

The council’s governing board could have tabled the Metropolitan Community Church application indefinitely, Perry acknowledged.

Instead, a compromise was worked out between advocates of membership and persons opposed to dignifying a predominantly homosexual denomination with NCC membership.

The council and its 30-plus constituent denominations are to use the year to study the argument that a person can be wholly Christian and actively homosexual.

Metropolitan Community Church’s application is to be voted on next year under the successful compromise.

Liberal nuns oppose bishops on constitutional amendment

CHICAGO (RNS) — The National Coalition of American Nuns, considered the most liberal of the bodies of religious women, has taken issue with the Catholic bishops’ support for a human-life amendment to the Constitution. The sisters object to the proposal because, while they oppose abortion, they believe women have a right to make their own choice in the matter. Sister Margaret Traxler, who has frequently acted as the coalition’s spokeswoman, said passage of the statement followed two months of suggestions, deletions and editing by the group’s leadership.

Some priests stay away from woman’s ordination

MIAMI (RNS) — A 57-year-old Jamaica-born woman has become the first woman in Florida to be ordained an Episcopal priest. She is the Rev. Winnie McKenzie Bolle, who became a deaconess in Jamaica in 1969. She was ordained to the priesthood at Trinity Cathedral in Miami on June 3 by the Rt. Rev. Calvin O. Schofield, bishop of the Diocese of Southeast Florida. A majority of the priests in the Southeast Florida diocese are opposed to the ordination of women. Mrs. Bolle, however, said she believes she is but the first of many women from the diocese who will be called to be priests. Her husband is a priest, an assistant at St. Stephen’s Episcopal Church in Coconut Grove. Mrs. Bolle’s principal ministry will be as a hospital chaplain in Miami.

Seminary teachers split on use of nuclear weapons

NEW YORK (RNS) — A majority of Christian seminary professors believe the morality of the use of nuclear weapons depends on the circumstances, according to a survey of 1,112 Protestant and Catholic educators. The poll, conducted by the Roper Center at the University of Connecticut, was financed by a grant from the Institute for Educational Affairs in New York City. It asked more than 200 questions on subjects ranging from religious doctrine to political opinions. Overall figures showed that 53 percent of the total sample felt the morality of nuclear weapons depended on the circumstances of their use, while 46 percent felt the use of such weapons was always wrong.

Church membership is up but not abreast of population

NEW YORK (RNS) — Church membership is up in the United States and in Canada. The 1980 figures, the latest available, are reported in the 1982 Yearbook of American and Canadian Churches, published for the National Council of Churches. U.S. church membership increased by a full percentage point in 1980, bringing the cumulative total to 134,816,943. The rate of increase, however, did not keep pace with U.S. population growth. In Canada, church membership went up to a total of 15,342,547. As has been the case in recent years, mainline Protestant churches have to take comfort in the fact that their rate of membership loss is declining. Conservative churches, in contrast, continue to enjoy membership gains. The Southern Baptist Convention, America’s largest Protestant denomination, recorded an increase of 1.7 percent in 1980 to bring its total to 13,600,126. According to
Licensing bill vetoed by governor of Oklahoma

OKLAHOMA CITY (RNS) — Pressed by several clergymen, Oklahoma Gov. George Nigh has vetoed a bill exempting church-related homes for children from state licensing procedures. Among the leaders of the effort to stop the bill was United Methodist Bishop John Wesley Hardt, who said the issue wasn’t so much one of church versus state but what was best for the children. Also opposed to the bill were Episcopal, Catholic, Disciples of Christ and Southern Baptist leaders. The measure would have freed the church homes from licensing as long as they received no state or federal money.

Gay Christians organize coalition at a convention in Washington

WASHINGTON (RNS) — Delegates from 15 homosexual Christian groups launched a move to organize a North American coalition of Christian homosexuals. Plans were adopted at what was billed as “the first American conference of lesbians/gay Christians.” The meeting brought together some 60 official delegates from the 15 groups and about 500 supporters for rallies and other related functions. Delegates represented caucuses of Roman Catholics, Orthodox, and Protestants.

Nude art provokes new controversy on campus of evangelical college

ST. PAUL Minn. (RNS) — The kind of art work that should be permitted on the campus of Bethel College, an evangelical Christian school in Suburban Arden Hills, is stirring controversy again.

Pattie Dobson, a third-year art student at the college, was asked to remove three of four photos of a young nude woman she had entered in a student art exhibition. When she refused, Dean George Brushaber, president-elect, ordered them taken down.

Frustrated, Ms. Dobson also removed the fourth photo — the only one approved by the faculty and administration — from the exhibit. In its place, she taped this statement:

“I find it impossible to create and display art work in the repressive atmosphere that exists here at Bethel College.”

Some of the photos, all of which cast the woman in shadows, include full-frontal nudity.

Although the arguments have all taken place before, some art students and faculty members say they believe the Dobson case has created a more serious division than before. Unlike before, say students and faculty, the administration has not been open to compromise.

“You can tell it’s a potential police state out there,” said Bonita Wahl, a part-time art faculty member and one of Ms. Dobson’s photography teachers. “People are brainwashed under the guise of religion.”

Dr. Brushaber, who will become president Sept. 1, said Ms. Dobson violated a longstanding school policy that prohibits art students from using nude models or displaying nude photography or paintings at the school. He said the issue was more one of school policy than of artistic freedom.

Church members harvest big crop of marijuana in Oklahoma

NEWCASTLE, Okla. (RNS) — Giving a new twist to the hymn, “Bringing in the Sheaves,” some 100 church members in southwestern Oklahoma recently spent the day harvesting a huge crop of marijuana. It was all above board, however. It was organized by the city manager of Newcastle. Police discovered a 10-acre marijuana field nearby. Unable to provide the manpower to destroy the crop, they appealed to area clergymen to solicit volunteers. About 100 showed up for the unusual harvest. The group cut down about $170,000 worth of the plant. Some of the crop was burned, the rest treated chemically and plowed under. Said the city manager: “This community effort should heighten citizen awareness of the marijuana problem in the area.”

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NEW ORLEANS — Vice-President Bush says that the "Religious New Right" has been an essentially healthy development in our politics. He made the statement at a Southern Baptist rally held at the Louisiana Superdome here. 

"There is a part of America that is wary of what it calls the 'Religious Right.' A great many people, Republicans and Democrats alike, including large numbers who are unquestionably conservative on political issues, frankly fear that this 'Religious Right,' as they call it, wants to impose its moral values on American society as a whole...I think careful analysis of the movement does not justify a conclusion that the 'Religious Right' has a serious intention to impose its moral activity in any way. On the contrary, I think this awakened concern in recent years has been an essentially healthy development in our politics. I think wisdom counsels us not to fear it or to condemn it but to welcome it. And I embrace the constructive contributions it can make to strengthening the United States as one nation under God.

"Let's remember that in the first place, there is nothing in the least un-American — let alone unprecedented — about organizing politically in support of principles and policies approved by those having a particular religious viewpoint. And, in the second place, let us recognize that the organization of the 'Religious Right' has been, in the strictest sense of the word, a reaction — many would say belated — to earlier, highly controversial developments in the history of this country...Let us remember, without in any way attempting to judge the merits of these various complicated issues, that only a quarter of a century ago, abortion was a felony in almost every state of the union, that the use of drugs was not nearly as widespread as it is today, that pornography, while available, was sold 'under the counter' and that the public standard in matters of sexual conduct, and with regard to marriage, was notably different than many would consider it to be today.

"In such circumstances, it was surely to be expected that individuals whose religious beliefs had been affronted by the striking social developments of these past 25 years would band together to take political action in defense of those beliefs...

"It would be very dangerous for society to condemn, or to resist unthinkingly, the fundamental impulse represented by this point of view. For that impulse, correctly understood — in however imperfectly it may be expressed or applied in some cases — is simply to bring this nation into a closer accord with the One from whom all blessings flow...Looking out on such a group as this one, on this extraordinary expression of your faith, I think the renewal is well begun and I think of the words of Isaiah who said, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.' "

Vice-President Bush's positive recognition of the "Religious New Right" was seemingly well received with 75,000 in attendance that evening; however, it is interesting to note that in a television special produced by the Southern Baptist Radio and Television Commission, Mr. Bush's comments concerning the New Right were not included, nor any other portion of his speech. It is unfortunate that the special did not even recognize the Vice-President's appearance at the convention, much less include any comments by him. Jimmy Allen is chairman of the Radio and Television Commission and was a supporter of Jimmy Carter in the 1980 presidential election.

Deaths

Eugene L. Clark, composer of "Nothing Is Impossible," a song made famous in Billy Graham crusades, died June 29, at the age of 57.

Clark, composer, author, and former music director and organist for Back to the Bible, had been confined to his home since 1963, bedridden with crippling arthritis and blind.
STAFF ITINERARY

B.R. Lakin
September 5-8
Freedom Baptist Church
T.H. Worthington, Pastor
Goldsboro, North Carolina

September 9-12
Temple Baptist Church
Jim Docter, Pastor
Moorehead City, North Carolina

September 18-19
Forrest Hills Baptist Church
William Pennell, Pastor
Decatur, Georgia

September 21-23
Landmark Baptist Church
Jim Brown, Pastor
Batesville, Arkansas

October 5-10
Calvary Baptist Church
Dave Brown, Pastor
Uniontown, Pennsylvania

October 17-21
Thomas Road Baptist Church
Super Conference
Key-Note Speaker

October 24-27
Red Line Evangelistic Church
Charles Bestern, Pastor
Bear, Delaware

October 31
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Richard White, Pastor
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Have We Created Our Own Weaker Brother?

by Nelson Keener

If true Christianity allows for liberty among the people of God, then there would seem to be something wrong if that liberty is impeded. 2 Corinthians 3:17 states that “...where the spirit of the Lord is, there is liberty.” But upon the observance of some Christian lives one might well ask, “Where the spirit of the Lord is, is there liberty?”

The apostle Paul’s seemingly paradoxical comments in Romans 14 and 15 can shed some light on a perpetual conflict in the Christian realm. Paul’s basic conclusion in these chapters is that the more mature Christian is to yield and accommodate himself to the weaker or immature Christian’s attitude and preferences.

Paul walked closely with the Lord. His life represented the true spirit and love of Christ. Since he was so Christlike, he had true liberty in the spirit and therefore was not disturbed by having to give in to his weaker brethren.

Paul stated that he was the more mature Christian and that the weaker brother was, in this case, the one who did not believe in eating meat which had been offered to idols. In reality, most weaker Christians do not realize they are the weaker Christians. They usually think that they are the stronger, more mature Christians because they have disciplined themselves to maintain certain standards that they feel apply to living the Christian life.

Paul gives a two-sided admonishment in Romans 14:3,4 “Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man’s servant to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” The stronger brother is not to despise the weaker brother. And the weaker brother is not to judge someone who exercises liberty in Christ. We as Christians are reminded in this particular passage that each of us will give an account of himself to the judgment seat of Christ; therefore, we should not concern ourselves with judging other people now. As a matter of fact, Paul gives a strong statement that we are not to judge one another anymore.

Because we are human we have created conflicts as a result of our own thinking and fleshly preferences.

The specific issues which Paul addresses in Romans 14 relate to particular practices that were adhered to under the Law. One was that of eating meat offered to idols and the other was the observance of holy days. Of course, under grace neither of these has anything to do with salvation or obedience to God. But since the Jews had practiced these things for centuries, it would obviously take some time for Hebrew Christians to put these issues behind them. It was no problem for Gentiles or even someone like the apostle Paul, who had an excellent understanding of the grace of God and salvation through faith in Jesus Christ, to enjoy the liberties of grace.

The two practices which Paul addresses in Romans 14 are no longer issues among Christians today. We now have other issues of difference which tend to change as the decades come and go. Because we are human we have created new conflicts as a result of our own thinking and fleshly preferences; nevertheless, the principle still holds that mature Christians are not to “put a stumbling block or an occasion to fall in his brother’s way” (Romans 14:13b).

Paul admonished mature Christians not to cause a weaker or a new Christian to be destroyed in his faith or cause him to stumble and sin. Many times people who claim they are offended by some liberty other Christians have taken are not really offended in the way Paul defined the word offend. They are merely criticizing and judging their Christian brothers while they themselves are not really destroyed in their faith or made to stumble. These people who tend to be easily offended often have preferences that cannot be based on biblical teaching.

It is easy to become self-righteous when we exalt our own interpretations of Scripture above Scripture itself. Sometimes we as Christians place restrictions upon our lives which we believe relate to separation and the holiness of God, when in fact they do not. We sometimes interpret biblical principles narrowly and thus substantiate our position (which in truth is merely preference) by declaring that we are standing for biblical truth. Man cannot speak authoritatively where God has not spoken at all. He can only speak dogmatically where Scripture speaks clearly.

In the Old Testament God spoke to the prophet Ezekiel and told him to prophesy against those prophets who were prophesying “out of their own hearts,” according to their own ideas (Ezek. 13). Perhaps we would do well today to be cautious that in exalting our personal preferences and interpretations of Scripture we are not worshipping “after the commandments and doctrines of men” (Col. 2:22b).

There will always be belligerent, pharisatical Christians who criticize and condemn other Christians. It is doubtful in Romans 14 that Paul was asking mature Christians to yield to the whims and wishes of Christians who are still immature. Paul was asking Christians, in the true spirit of Christ, to understand the sincere doubts and fears of new Christians.

The weaker brother will always be with us. However, if we discipline new Christians properly through the teaching of the Word and the true meaning of living a Christlike life, these weaker brothers should become stronger brothers, thereby unifying the body of Christ.

Paul asks for acceptance, love, and understanding among all true Christians. Genuine Christian maturity should allow for a certain degree of individualism among believers without disrupting fellowship and unity. Our failure to follow Paul’s exhortation on this matter greatly inhibits our corporate Christian witness and tarnishes the world’s perception of us. Contention and division among Christians greatly hinder our efforts in reaching the world with the gospel.

Have we created our own weaker brother? Maybe. Or, have we just not created our stronger brother? Probably.
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