The Fundamentalist Journal Volume 4, Number 3

Follow this and additional works at: http://digitalcommons.liberty.edu/fun_85

Recommended Citation

http://digitalcommons.liberty.edu/fun_85/2

This Article is brought to you for free and open access by the The Fundamentalist Journal at DigitalCommons@Liberty University. It has been accepted for inclusion in 1985 by an authorized administrator of DigitalCommons@Liberty University. For more information, please contact scholarlycommunication@liberty.edu.
"A.D."—The World at the Birth of Christianity

The Character of Early Church Leaders  ■ Capturing the Power of the First Church  ■ Counseling Homosexuals  ■ Preachers and Preaching
Moody “Building” A Sunday School: In 1858, Moody established a Sunday School at the North Market Hall in Chicago. Each Sunday, he would clean the hall, fill his pockets with fruit and candy and ride his pony through the streets recruiting children to come and hear about Jesus. In time, the Sunday School grew to 1500 students, the largest in Chicago and, eventually, in the western United States.

Today, more than 100 years later, D. L. Moody’s dream lives on. The Sunday School work developed into evangelistic campaigns and climaxed with the founding of the Moody Bible Institute. Here, young men and women pursue the same goal—that of reaching the lost with the message that Jesus loves them. I thank God daily that He continues to use us to carry on this most important work.

George Sweeting
President, Moody Bible Institute
The most influential conservative Protestant writer of our era — now collected in this monumental set

THE COMPLETE WORKS OF FRANCIS A. SCHAEFFER

Save $70! Yours for only $19.95

NOT a reprint — all 21 volumes revised and updated

Who is the most important Evangelical writer of our time? If a poll could be taken among Evangelicals the world over, the name of Francis A. Schaeffer would probably lead all the rest by far.

The liberals pretend that a few TV preachers are causing the resurgence of conservative Protestantism. But it goes far, far deeper, and much of the credit belongs to Francis Schaeffer. He is bringing thoughtful conservative Protestants 1) back to their roots and 2) right smack into the mainstream.

How to formulate a worldview that is both Christian and conservative

Schaeffer ranges from epistemology to spirituality to the arts

VOLUME 1: A Christian View of Philosophy and Culture
How Christianity relates to philosophy ... to culture. Roots of the "God is dead" mentality. How to make the Christian faith live and flourish under modern conditions. Includes these four books, complete and updated:

- The God Who Is There
- Escape from Reason
- He Is There and He Is Not Silent
- Back to Freedom and Dignity

VOLUME 2: A Christian View of the Bible as Truth
Is the Bible true? How and why it is true. How to integrate Genesis with theological and scientific thought. How Bible truth should relate to Bible study — and to the Christian worldview. Includes these five books, complete and updated:

- Genesis: Space and Time
- No Final Conflict
- Joshua and the How of Biblical History
- Basic Bible Studies
- Art and the Bible

How to get this $89.95 set for ONLY $19.95

Conservative Book Club
15 Oakland Avenue • Harrison, N.Y. 10528

I enclose $19.95. Please accept my membership in the Club and send me, at no additional cost, the 5-volume $89.95 set of THE COMPLETE WORKS OF FRANCIS A. SCHAEFFER. I agree to buy 4 additional books at regular Club prices over the next 2 years. I also agree to the Club rules spelled out in this coupon.

FJ-22

Name
Address
City State Zip
Four articles examine the scriptural position on homosexuality, and provide a Christian response to the problem.

FEA TURES

20 Counseling Homosexuals
Paul D. Meier, M.D.

22 Such Were Some of You
Michael Braun

25 Helping Children Grow Up Straight—George A. Rekers

30 The Star-Spangled Story
Angela Elwell Hunt

32 Capturing the Awesome Power of the First Church
Ralph W. Marks, Jr.

39 The Character and Commitment of Early Church Leaders
John Stoll

47 "A.D." Portrays the Pagan World at the Birth of Christianity
Richard Kevin Barnard

DEPARTMENTS

7 You Said It

4 Features

On our cover: Claudius, the Roman Emperor who exiled Aquila and Priscilla, is played by Richard Kiley in the NBC television drama "A.D." Articles about the early Christian church begin on page 30, and a review of the film is on page 47.

Jerry Falwell Comments
A Ministry to the Fallen

Fundamentalism Today
Fundamentalist Fanaticism: Private Religion and Public Policy—Edward Dobson

Perspective—Abortion Clinic Bombings—Cal Thomas

Christianity & Ethics
Homoerosexuality and the Bible—Paul D. Feinberg

Interview—Advice from the Apostle Paul—Paul R. Fink

Biography—Sam Jones: Brought Revival to a Nation—Billy Vic Bartlett

Thunder in the Pulpit
Prepare for the Life to Come—Sam Jones

In Review

48 Treasures from the Text
The Service of Faith—Richard D. Patterson

Successful Teaching Ideas
Come, Let Us Reason Together—David W. Chapman

Profile
John Evans—Michelle Prince

Ministry Update

Face the Facts
A Taste of Victory—Cal Thomas

Bible Study—Deuteronomy—Harold L. Wilkinson

News—Bombing Clinics Causes Conflict Within Pro-Life Movement—Martin Mawyer

Falwell Debates Kennedy—Mark Smith

News Briefs

After All—Social Concern?
Not Me, I'm a Fundamentalist—Truman Dollar
ANNOUNCING THE CHALLENGE OF THE YEAR

THE BIBLE CHALLENGE TOURNAMENT IS A NATIONAL COMPETITION INVOLVING TEAMS AND INDIVIDUALS.

PRIZES — The winning team will be awarded a 1985 5-passenger van. The individual winner will be awarded a trip for 4 to the Holy Lands. Thousands of dollars in runner-up prizes

WHEN — Competitions will be held during May and June of 1985 in a city near you.

HOW TO ENTER — Registration forms are available at your local Christian bookstore.

DON'T MISS THE CHALLENGE OF THE YEAR
IT'S YOUR MOVE...
Visit your bookstore today, or call for more information about the BIBLE CHALLENGE TOURNAMENT (800) 437-4337.
Jesus took three years to turn twelve ordinary men into disciples, but out of these came the dynamic evangelists that delivered the gospel to every corner of the world. Today, many Christians have forgotten the essential connection between discipling and evangelism. And until now there has been very little taught about this vital link.

That’s why Moody Institute of Science has launched the Building the Family of God: Spiritual Discipling film series. This timely new series offers clear, biblical perspectives on how to build disciples. Featuring Dr. John MacArthur, Jr., one of the nation’s foremost Bible teachers, in a vibrant, compelling presentation that will inspire your church to take up Christ’s work where He left off.

MacArthur’s previous film series have brought families and churches everywhere to a deeper knowledge of Scripture. In Building the Family of God, he shares his insights on Christ’s remarkable imperative for world discipling. Combining lively delivery with solid instruction and practical application.

Film 1: Producing Reproducers. From the start, MacArthur brings Scripture to life. Through his clear, verse-by-verse explanation, you’ll discover how the process of discipling is passed on from one Christian to another. And you’ll find the perfect example of a disciple-maker in the apostle Paul (II Tim. 2:2-6). (44 min.)

Film 2: Spiritual Parenting. How can a person become a disciple-maker? Scriptural principles such as spiritual reproduction and sacrificial love start you on the right path. And discovering how to set the right example or teach sound doctrine will inspire your church to reach out to others through the power of Scripture. (44 min.)

Film 3: Marks Of A Disciple. In this film MacArthur focuses on what a true disciple should be like. His in-depth study of Christ’s four key marks of a disciple is fresh and sound. The reward of becoming like Christ will be the joy you experience in leading others to follow Him. (44 min.)

Film 4: Perfecting The Family. The goal of the church is to bring people to spiritual maturity. Using Ephesians 4:11-16, MacArthur outlines the biblical blueprint for the perfecting and multiplication of the believer. Your whole congregation will benefit from these practical insights as you seek to build your church family through the coming years. (44 min.)

Now you can plan to have this discipling film series in your church. And if you order before January 31, you’ll also receive your own personal audio cassette version of the films, free! A valuable tool that will reinforce the message of the films each time you listen!

Order today by calling (Mon. - Thurs.) 1-800-821-9179 California residents call 1-213-698-8256.

FREE! This four-cassette album if you order now ($23.95 value)!
Shime!s Dust

I see that my hate mail is up! That must prove that I really do exist after all. The personalization of the object of one's hate is the first step toward accepting the reality of the one hated. Have you ever noticed how much atheists actually hate God? It has always amazed me that they spend so much time hating someone they claim does not exist. If they really believe what they say, why don't they take a position of total indifference toward God is beyond me.

The psychology of atheism involves theophobia (the fear of God). Atheists have definite opinions about God, His ways, and purposes. They have nothing good to say about Him. They speak of Him in the most negative and despicable terminology known to human language. That is the paradox. Even when they are professing His nonexistence, they are castigating Him and talking about Him as though He were really there.

Just mention God and atheists cannot be quiet. They will launch into a diatribe against the person of God Himself. They will tell you how terrible God has been to people in general and to them in particular. They talk about Him as a rebellious child talks about a hated parent. They make impassioned appeals against Him. Hating Him, denying His existence, and damning His name seem to be the only strategies left to the atheists' tormented minds.

The atheists' lot is a tragic one indeed. Their vehement hatred of a person they claim is nonexistent, is in itself a confession of His existence after all. What a pitiful situation. No wonder the psalmist wrote, "The fool hath said in his heart, There is no God" (Ps. 14:1).

Marshall C. St. John, Pastor
Bible Presbyterian Church
Concord, North Carolina

Dobson hit the nail on the head...

Without a doubt, the FJ shows the best Christian spirit of any Fundamentalist magazine with which I am familiar. In his article "In Search of Unity," Dobson really hit the nail on the head when he said, "The unsaved world does not really care whether we are Evangelicals or Fundamentalists." All too often we are fighting for some organization or some position, instead of fighting for the Lord Jesus Himself. We really need to get our priorities straightened out! Thanks for a wonderful article and a fine issue. Do keep up the good work.

A Beku Video School
Home School Division
Box 18000, Station F11
Pensacola, Florida 32523
Pensacola Christian admits students of any race, color, and national or ethnic origin.
A. C. Gaebelein whom he cites, tended to
ignore that there is a present king-
dom on earth, most contemporary pre-
millenarians and dispensationalists
recognize that there is a spiritual
kingdom to which all believers in
Christ belong at the present time
as confirmed by Romans 14:17. What
premillenarians and dispensational-
ists teach, however, is that this king-
dom is not the fulfillment of the prom-
is of Davidic kingdom to which the
promised Davidic kingdom in the Old
Testament. Christ is reigning now
from the Father's throne in heaven.
In the millenium He will reign from
David's throne on earth (Jer. 23:5-6).
David's throne was never in
heaven (Jer. 23:5-6). David's throne
was never in heaven and the
Father's throne has never been
on earth. While it may be true that we
cannot equate dispensationalism,
premillenialism, and Fundamentalism
as the terms relate to different con-
texts, the definition of each must
stand upon scriptural grounds, and the
terms should be used in a way that
recognizes the historic roots and
definitions that belong to each term.
A dispensationalist is always a premil-
enarian; a premillenarian is always
a Fundamentalist, but the terms should not
be used interchangeably.

John F. Walvoord
Dallas Theological Seminary

More on What Others Say ...

The FJ is likely to be recorded in
American church history as one of
the most amazing periodicals produced.
You started that way and, with
the December issue, reached a height
that I hope is another step rather than
your climax. You had the audacity to
invite comment from four disparate
outside observers, the nerve to publish
just what they said, and the confidence
to let them speak for themselves (but
also the wisdom of some guiding
topic comment). Thank you.
You are showing what Fundamental-
ism is (especially needed by outsiders)
and, at much greater risk, what it is not
(specifically needed by us insiders).
Fundamentalism takes its character
from the core of that which is fundamen-
tal to biblical Christianity historically
understood, but is being cartooned by
its periphery at best and its extremes
more commonly. I value your attempts
to show the difference.
I'll not insult you or embarrass my-
self by the disclaimer I don't always
take for my
FREE STARTER KIT

Send me your FREE Starter Kit. Show me how
to develop my writing talent and how to sell.
BOOK SALE

46% to 70% SAVINGS ON CHOICE REFERENCE WORKS, COMMENTARIES, LANGUAGE HELPS, AND CURRENT INTEREST TITLES.

“I need a Christian Book source that offers next day shipping, toll free telephone ordering, a big selection of titles and the lowest prices to save me money. That's why I patronize PURITAN REFORMED. MAYBE YOU TOO NEED THIS KIND OF SERVICE!”

CALL TOLL FREE 1-800-441-7596
Delaware, Alaska, Hawaii, and overseas call 1-302-999-0595 (toll call)

MAIL TO: PURITAN REFORMED DISCOUNT BOOK SERVICE
1319 Newport Gap Pike, Wilmington, Delaware 19804

Selection “A” through “M” Quantity Ordered Price

<table>
<thead>
<tr>
<th>Name of Item</th>
<th>Description</th>
<th>Quantity Ordered</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Matthew Henry’s Commentary on the Whole Bible, 6 Vols. (Unabridged) Matthew Henry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Selected Works of R. J. Rushdoony, 8 Vols., R. J. Rushdoony</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Zondervan Pictorial Encyclopedia of the Bible, 5 Vols., Merrill Tenney, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>New International Dictionary of New Testament Theology, 3 Vols., Colin Brown, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Treasury of David, 3 Vols., Charles H. Spurgeon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Expositor’s Bible Commentary on the New Testament, 6 Vols., Frank E. Gaebelien, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Paradise Restored: An Eschatology of Dominion, David Chilton</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Introduction Prices to New Members!

This offer expires May 31, 2015 or when stock is exhausted. Discounts to members only.

Please send me the following selections:

Postage/Handling is 8% Domestic; 16% Canada; 17% Foreign

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Quantity Ordered</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Matthew Henry’s Commentary on the Whole Bible, 6 Vols. (Unabridged) Matthew Henry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Selected Works of R. J. Rushdoony, 8 Vols., R. J. Rushdoony</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Zondervan Pictorial Encyclopedia of the Bible, 5 Vols., Merrill Tenney, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>New International Dictionary of New Testament Theology, 3 Vols., Colin Brown, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Treasury of David, 3 Vols., Charles H. Spurgeon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Expositor’s Bible Commentary on the New Testament, 6 Vols., Frank E. Gaebelien, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Paradise Restored: An Eschatology of Dominion, David Chilton</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Mail to: PURITAN REFORMED DISCOUNT BOOK SERVICE
1319 Newport Gap Pike, Wilmington, Delaware 19804

Enclosed Total Amount (U.S. Funds Only) $ 

Check MasterCard VISA 

Card # Exp. Date 

Name 

Address 

City State Zip 

This page contains advertising. Click here to return to the main page.
agree with you. Of course, or I wouldn't bother reading. I predict the most bitter charge you'll face is that you have too much influence within Fundamentalist circles. That is always a resented threat to those who had hoped to hoard such to themselves.

Wallace Alcorn
Austin, Minnesota

Congratulations on your December issue. It is a bold, creative stroke to have invited the authors whose articles appear. I was struck by Cardinal Bernardin's statement that approach, style, and emphasis is more of a difference between Catholicism and Fundamentalism than the substance of the gospel. That is an amazing statement, given what we know about Roman Catholic doctrine.

I thought Carl Henry's closing paragraph was stunning in its clarity and force. Martin Marty was by far the most direct in his criticism of Fundamentalists. I thought that Bernardin and Eckstein told us more about their respective beliefs than about their reaction to and understanding of Fundamentalism. I imagine you will receive spirited correspondence about the material, but this series of articles shows that your magazine is succeeding in challenging Fundamentalists to creative thinking about themselves and others within the Christian fold.

Tom Minnery
Christianity Today
Carol Stream, Illinois

I was at once curious when I saw the article by Joseph Cardinal Bernardin ("What Others Say About Fundamentalism," December 1984). I could see very clearly in the article the present-day technique of Rome to make their religion look like the biblical Christianity of the "Protestants." The cardinal's slick wording would lead the uninformed to believe that there is no significant difference between evangelical Christianity and historic Catholicism.

However, Rome hasn't changed. To print such a deceptive article in a Fundamentalist magazine, with no clarifying notes on the truth of Rome's double-talk, is a stumbling block to any true believer who doesn't know Rome's motives or purposes. I strongly feel that an explanation is in order to clarify the differences between Catholicism and biblical Christianity so that many readers of the article will not be led astray by the cardinal's smooth talk.

Joseph P. Dapra
Calvary Bible College
Kansas City, Missouri

The Home Invaders
A stirring call to action

TV and all the media are "selling" everything from casual sex, homosexuality, and adultery to drugs and alcohol. In his revealing book, The Home Invaders, Donald E. Wildmon presents the startling facts of this destructive diet, and challenges Christians to take action as he has done. $5.95

At bookstores everywhere, or write: VICTOR BOOKS
P.O. Box 1825, Wheaton, Illinois 60189
A Division of Scripture Press Publications, Inc.
If you read one book this year make it "ONE DAY AT A TIME" perhaps the greatest success and love story ever told. She came from the wrong side of the tracks, a family of 12. Two strikes against her—poverty and shyness. At 14 her dreams were shattered. She vowed she would never sing again. She almost lost her life twice, once in Vietnam entertaining the GI’s in 1969. Her strength and faith was tested again in 1982 when her husband was sent to prison for 3 years. Cristy has the #1 country song...#1 Gospel Album in the world...The only artist ever to sell 1 million gospel albums. The top new country artist of the year 1979...a date that will haunt her forever. This book is guaranteed to bring a lump to your throat, a tear to your eye or it will not cost you a penny.

The FREE album is compliments of Cristy.

LS RECORDS-DEPT. 52 120 HICKORY ST., MADISON, TN 37115
Please rush me Cristy Lane’s book on your money back guarantee for only $9.99. I circled my FREE choice of “One Day At A Time,” the #1 Gospel Album.

FREE RECORD WHEN BUYING BOOK!
2. One Day At A Time—LP, Cassette, 8-Track

SAVE $10
Postage & Handling $2.00
TOTAL

Name
Address
City State Zip
A primary goal of the church is to reach and minister to the fallen. No one exists beyond the scope of God's grace: the alcoholic, the prisoner, the drug addict, the adulterer, the homosexual. Although we have a tendency to rank sinners by the degree or severity of sin, God does not. He sees us all alike—in need of His grace and mercy.

The gospel message applies to everyone. When the church ceases to give that message to all people, it has failed in its most basic mission. Christ never limited the free offer of the gospel to a few. Rather, He commissioned us to give all men His message of redemption and forgiveness of sin.

Even within the body of the church we are to have a ministry of reconciliation to our errant brethren. Christians should never rejoice over the failure of another believer. Rather, the apostle Paul admonishes us: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:1-2).

If we are to obey Christ's command to live as He did, burden-bearing must become a major part of our lives. Running from people with problems is often easier than helping them through difficult times. But if we do not offer assistance, we relegate people to a less-than-human role. In reality, we all have committed sin of one kind or another. We do not have to kill someone to become a fallen Christian. Some of us are victims of pride, jealousy, hatred, rage, anger, bitterness, or an unforgiving spirit. Whatever our sin, we are all equally guilty before God.

The goal of the ministry to the fallen is twofold: repentance and restoration. We must be willing to confront sin and then restore the repentant sinner. Both are essential if we are to fulfill the ministry of Christ.

Repentance

Our first responsibility is to call sinners to repentance, a necessary condition for salvation and for restoration, if we expect the blessings of God.

Calling a sinner to repentance may involve the uncomfortable confrontation of specific problems. However, loving confrontation is the most important thing we can do for an errant brother.

In standing against sin we run the risk of appearing judgmental and unloving. After being in the pastorate nearly 30 years, I have counseled all kinds of people involved in all kinds of sin. I face their sin problems head on, but that does not mean I do not love them.

Genuine love goes beyond parroting vain niceties. It involves a willingness to lose the relationship, to undergo the stress of facing the problem, and to commit to the healing process. When a person repents of sin, we must forgive him—no matter how many times he repeats the offense. Forgiveness is the ultimate expression of true Christianity.

Restoration

The ministry to the fallen does not end with the call to repentance. It must include the opportunity for full restoration of the repentant sinner. Everyone who repents has a place of service for God. All too often we are guilty of neglecting the sinner after he has repented. We merely go on our way concentrating on reaching new converts, instead of restoring the fallen brother to full service in Christ.

When a believer falls into sin, we may feel that his failure undermines our doctrine of regeneration. Many disavow the fallen brother and shun him completely. This will drive him into hopeless despair. Upon his repentance, our responsibility to him becomes restoration, not isolation and condemnation. The church must be a place where broken people get the pieces of their lives put back together.

People Helping People

The church is in the people business. Ministering is more than merely preaching sermons and declaring truth. True ministry is the application of the love of Christ to a hurting society. Condemning is easy but consoling takes time. Denouncing sin is simple, but delivering the sinner can be exhausting.

God has chosen to display His love to fallen people through fallen people. Sinners saved by His grace should be the first to offer His grace to others. We should be the first to announce hope to any sinner. God is still in the soul-saving and sin-forgiving business. And likewise so should we.
"This Is Your Life"

EVANGELIST TIM LEE last saw Corporal Lee Gore on March 8, 1971... when he looked up into the face of this black Marine who cradled Tim's head in his lap as he wept and cried out to God to spare Tim's life. Tim had only moments before stepped on a land mine, and Tim's running from God was over!

God used that land mine—and the bold witness of Lee Gore—to propel Brother Lee into a life of service for Jesus Christ. Lee Gore thought Tim Lee had surely died...

...but thirteen years later— as a complete surprise to Evangelist Tim Lee, a reunion was arranged for these two Marines. In what had to be one of the most emotional experiences of a lifetime, Corporal Lee Gore marched proudly down the center aisle of Windsor Hills Baptist Church in Oklahoma City on June 13th, 1984—to the sound of the Marine Corps Hymn blaring loudly and proudly—and these two Marines met again! What a time! Look at what others had to say of this service:

"One of the most memorable and moving moments of my life. I laughed and cried at the same time. Words can't describe the feeling." Bob Collins, Businessman

"Most gripping and moving service I've ever witnessed in all my life." Vern Cooley, Deacon

Windsor Hills Baptist Church

"Seeing this inspiring and emotional reunion between these two veterans, and hearing of Lee Gore's spiritual testimony, on the battlefields, stirred me to become a more consistent and dedicated soldier for Christ." Ron Story, Businessman

Westland, Michigan

This special service was filmed in its entirety (57 minutes). Already, we are receiving reports of how this service has been a blessing to others. From Dr. John Collier, Pastor in Waco, Texas, we hear, "This tape is the next best thing to being there. I have never been in a service where I was touched any more by the Spirit of God than in the service for Dr. Tim Lee. See it and you will be blessed."

Evangelist Tim Lee and his good friend and fellow-Marine, Lee Gore—as they were reunited in a surprise service on June 13, 1984, in Oklahoma City.

Many have asked how a copy of this service might be made available to them. A videotape of the entire service is available for $50.00. In accordance with Dr. Lee's desire, all proceeds from the sale of these tapes will go to the support of the ministry of Oklahoma Baptist College.

--- To order, fill out and mail this coupon ---

**Video Tape**

**AMERICA, THE CROWN IS FALLEN.**

Approximately 1 hour.

This is the message on America that Dr. Lee has preached in every section of the nation. In 1984, he preached over 225 times. Governors, U.S. Senators, Congressmen, Judges, Mayors, and other officials have heard this message preached. Many churches that wanted Dr. Lee for a patriotic rally, but because of his full schedule were unable to have him in person, have shown this video tape with good results.

Cost $50.00  ■ VHS  ■ BETA

Also available is an 8 x 10 color lithograph of Dr. Lee in his dress blue Marine uniform. It is autographed and is available for giving a love offering to this ministry.

**Cassette Tapes:**

All cassette tapes are sold for a gift of a love offering to Tim Lee Revival Ministries. Make this a matter of prayer when ordering the tapes. Thank you for having a part in this ministry.

☐ America, the crown is fallen.
☐ Personal testimony of Tim Lee.
☐ What's wrong with rock and roll music?
☐ Things you can never take back.
☐ The family—is it well with thee?
☐ The great white throne judgment.
☐ Self-inflicted storms.
☐ What is hell like?
☐ Ain't that the pits!
☐ He got what he wanted but he lost what he had.

☐ Four ways to tell a good Christian.
☐ Renewing the mind.
☐ Three appearances of Christ.
☐ The army of the Lord.
☐ Three days' journey.
☐ Quitters.
☐ Some wells in the Bible.
☐ Wasted lives.
☐ Things which cannot be shaken.

Please send "This Is Your Life" Tim Lee Reunion Service videotape(s)
☐ VHS  ☐ BETA

Please make checks payable to: Tim Lee Revival Ministries

Name __________________________
Address ________________________
City __________________________
State __________________________
Zip __________________________
Phone _________________________

Mail to: Tim Lee Revival Ministries

c/o Dr. Tim Lee

5517 N.W. 23rd Street

Oklahoma City, Oklahoma 73127

Write today for a free copy of Dr. Lee's 1985 Itinerary.
Fundamentalist Fanaticism
Private Religion and Public Policy

by Edward Dobson

The secular media and the religious establishment have a conspicuous tendency to equate Fundamentalism with fanaticism. From the actions of the Shiite Muslims of Iran to the abortion-clinic bombings in America, everything done by irrational (revolutionary) zealots in the name of religion is characterized as "Fundamentalist." Because of this constant derogatory use, the word Fundamentalist strikes fear and paranoia in the hearts of multitudes. The underlying message is that all Fundamentalists are waging a holy war and mean to force their religious dogmas on the rest of society. One author described Fundamentalists by stating, "He is coming after you to get you to join his army. If you don't want to join, he's coming after you anyway" (Texas Monthly, Nov., 1981, p.178). Such unjust characterizations are a premeditated attempt to manipulate the minds of the American public and cause them to despise and reject the message of all Fundamentalists.

The Fundamentalist movement is not without extremists, but judging the entire movement by a few radical public statements is unfair. As Fundamentalists, we reject hit-lists, name-calling, manipulation, and other coercive attempts to hijack the political process. We stand opposed to those who make imprecatory prayers, bomb abortion clinics, and call opponents "satanic devils." We want to be judged for who we are, not for some bizarre pronouncement with cultic overtones. We do not judge the Jewish community by the bigotry of Rabbi Meir Kahane, who advocated the deportation of all Arabs from Israel. Nor do we wish to be judged by similar pronouncements from the Fundamentalist fringe. To understand our faith, you must know what we believe and how that belief expresses itself in the public arena.

Our faith is deeply rooted in our commitment to the inspired and inerrant Word of God.

Private Religion
Fundamentalists can best appease the secularists by believing nothing, saying nothing, and doing nothing. We could silence the criticism of our opponents if, like Private Shultz of "Hogan's Heroes," we simply stated, "I know nothing!" But that would be an unconditional surrender of who we are and what we believe.

Our faith is deeply rooted in our commitment to the inspired and inerrant Word of God—the Bible. We believe that the Scriptures are without error, not only in matters of religion, but also in matters of history, science, and the cosmos. As such they are the authoritative guide for faith and practice. We believe that Jesus Christ is the virgin-born Son of God, the promised Messiah of Old Testament Scripture. We believe He died a substitutionary and vicarious death on the cross and was literally and bodily raised from the dead three days later. We believe that faith in Christ is the only way to heaven and that we are commanded to preach the gospel around the world. We believe that Jesus Christ is coming back to this planet to establish His kingdom and to reign.

In this theological domain of our private religion, we seek no change, conciliation, or compromise. When we state that our objective is to evangelize the world, we mean exactly that. When we state that salvation is predicated upon faith in Christ, and not baptism, confession, or church membership, we mean exactly that. These statements are not anti-Catholic, anti-Jewish, or anti-Muslim; they are expressions of what we believe. We have always believed and preached the same message, and we do not intend to change for the sake of being accepted according to the standards of others.

The point of tension seems to lie more with our methods than with our message. Sometimes we exercise our religious objectives in a way that destroys the impact of our message. Paul admonishes us to "speak the truth in love" (Eph. 4:15). Our message must be tempered with a love that accepts others—even those with whom we strongly disagree. Extremists who declare that the Papacy is of anti-Christ, or who dehumanize others with emotive declarations of their own bigotry, are insensitive to others and lack the love of Christ.

Public Morality
As Fundamentalists we believe that the First Amendment prohibits the establishment of a state religion and thereby protects the rights of all religions. At the same time, it does not
advocate the exorcism of God and religion from society. We believe that religion must neither dominate the political process nor be dominated by it. We must be free to worship God according to the dictates of our conscience, and we must be free to exercise our political rights as good citizens. But in exercising our political responsibilities, we have been misinterpreted by some, and a little clarification is in order.

First, we are not seeking to make America a Christian nation. We are concerned about the erosion of the basic values expressed in the Judeo-Christian tradition, and we believe we must strengthen those values within our society.

Second, we are committed to an America that is pluralistic in the broadest sense. We desire to protect the rights of all minorities—whether or not they share our faith. For example, we disagree with the doctrine of the Mormon church, but we must protect the Mormons' right to have their missionaries knock on our doors, so we can have the liberty to knock on their doors.

Third, we are committed to principles, not political parties. We are committed to protecting the life of the unborn and defending the nation of Israel. We are concerned about the growing industries of pornography and illegal drugs, and the increasing role of government into religious affairs. We are proponents of a strong defense as the best deterrent to nuclear war, and from that position of strength negotiating the verifiable elimination of nuclear weapons. When political platforms converge with our agenda we support them, and when they do not we oppose them. We advocate cobelligerency with others who share our moral, social, and political concerns. We are exercising our American citizenship and doing what the National Council of Churches, the National Association for the Advancement of Colored People, the National Education Association, and other special interest and minority groups have been doing for years. When others suggest that we should be silent, we wonder if their only concern is that we threaten their position in the political process.

Fourth, we seek to influence the political process in the highest tradition of American politics. We reject the use of manipulative power politics and inhumane methods to accomplish our goals. While we may battle with others in the process, we must live with them in peace as fellow Americans. We must practice the "Golden Rule" in all our relationships.

Practicing Love

Religious fanaticism is one of the most destructive forces on this planet. I know, because I grew up in Belfast, Northern Ireland. I have seen the damage—both physical and emotional. My grandfather's store was bombed and destroyed. My cousins were killed in reprisal murders. Yet I bear no hatred for anyone in Northern Ireland. Why? Because my father was unlike many Protestant ministers there. He taught me how to love—not how to hate. He taught me the value of all human beings—Catholic, Protestant, Jewish, and others. He taught me that problems are solved by reasonable discussion and love—not by irrational behavior and killing. As Fundamentalists we must practice that love in our private religion and our public morality. May we learn with Paul to "speak the truth in love."

10th ANNUAL
LIBERTY HOME BIBLE INSTITUTE
HOLY LAND TOUR
ISRAEL and ENGLAND

May 27 — June 7, 1985
12 glorious days

$1645

- Jumbo Jet Transportation
- First Class Hotels
- Air Conditioned Buses
- Israeli Guides
- Outstanding Bible Teachers
- Interpretation for the Deaf

Your Host: Dr. H. L. Willmington,
Vice President, Liberty Baptist
Schools; Dean, Liberty Home
Bible Institute

For Tour information send coupon to: Liberty Home Bible Institute,
Lynchburg, VA 24514 or call Toll Free 1-800-446-5000

Please send brochure and additional information to:

NAME:
ADDRESS:
CITY: ____________________ STATE: __________ ZIP: __________
PHONE NO. ( )

1051
Abortion Clinic Bombings
A Matter of Conscience

by Cal Thomas

The mayor of Washington, D.C., Marion Barry, has called the bombing of abortion clinics "terrorist acts," comparable to those of the Nazis and the Ku Klux Klan. Leaving aside the argument that the Nazis and the Klan killed people, and the anti-abortionists say their goal in bombing buildings is to prevent the destruction of innocent human life, let us press on to analyze the mayor's analogy. Even better, let us observe the position of the mayor and his fellow civil rights activists 20 years ago when violence against people and buildings was coming from the left and not the right.

In the middle 1960s, young Marion Barry headed the Washington chapter of the Student Nonviolent Coordinating Committee. Following the assassination of Martin Luther King, Jr., SNCC's national chairman, Stokely Carmichael, was reported by the Evening Star to have said, "King's death made it a lot easier for a lot of Negroes—they know it's time to get guns now!"

Some believe remarks like that contributed to the riots in cities throughout America. Nearly 600 fires were set across the country following King's death, and Stokely Carmichael observed, "That was light stuff compared with what is about to happen."

Try as I did, I was unable to find a single newspaper story from that period which reported Marion Barry as having denounced Carmichael's inflammatory rhetoric—or the riots.

While King and other prominent black leaders eschewed violence and made nonviolence the cornerstone of the civil rights movement, still others moved in a more violent direction.

In Cities Under Siege: An Anatomy of Ghetto Riots, 1964-1968, David Baisel and Peter H. Rossi resurrect some interesting quotes from blacks who are today held in high esteem as precursors to the nonviolent wing of the civil rights movement.

Remember when violence was more trendy? Remember when the Berrigan brothers destroyed federal property because of the "immorality" of war?

In the chapter "Black Violence in the Twentieth Century: A Study in Rhetoric and Retaliation," the authors quote Robert Williams, former president of the Monroe, North Carolina, Branch of the NAACP, who said, "Our only logical and successful answer is to meet organized and massive violence with massive and organized violence."

W. E. B. Du Bois, the noted protest leader and a founder of the NAACP, occasionally advocated retaliatory violence. In 1916 Du Bois admonished black youth to stop shouting platitudes of accommodation and remember that no people ever achieved liberation without an armed struggle.

Remember when violence was more trendy? Remember when the Berrigan brothers destroyed federal property because of the "immorality" of the Vietnam war and the arms race?

What about the New York Review of Books, which in the mid-sixties featured a Molotov cocktail on its cover and the recipe inside? The Review said America was reaching the point where revolution was morally required. Who denounced that philosophy? Not Marion Barry.

Of Mayor Barry's attempt to link the abortion clinic bombers to the Nazis, theologian Carl F. H. Henry says that the Nazis "repudiated an objective moral order which denied the universal dignity of man." Henry says the Nazis stressed Nordic superiority and Jewish inferiority much as the pro-abortionists (excuse me—pro-choicers) stress the inferiority of unborn babies and the KKK the inferiority of blacks.

As to the morality of blowing up abortion clinics, that is a more difficult challenge. Richard John Neuhaus of the Center for Religion and Society in New York put the question correctly in a book called Movement and Revolution. Said Neuhaus of the violent anti-war and civil rights protestors of that day, "Do they mean to say that the time has come to declare this government morally illegitimate and in the name of a higher law say that it is legitimate and imperative to engage in violence to change policy?"

Neuhaus says there are cases that demand revolution, but revolution must always be the last step. The question that must be asked today, he says, is whether the last step in the abortion debate has been reached.

If you want my opinion, I am personally opposed to the bombings, but I would not want to impose my morality on others.
Homosexuality and the Bible by Paul D. Feinberg

Homosexual behavior is against God's intention for human sexual activity.

In recent years supporters of homosexuality have attempted to further their cause by changing the image of homosexuality through the use of euphemisms such as "gay," "alternate lifestyle," and so forth, and by efforts to prove that it is not a perversion, but a genetically inherited characteristic. They have advocated ethical relativism and have even gone as far as to claim the support of Scripture. This astounding claim deserves our attention. There are at least five crucial passages in the Bible that require careful examination.

**Genesis 19:1-11**

The sin of Sodom and Gomorrah has traditionally been understood to be homosexuality. As a matter of fact, another name for homosexuality is "sodomy." The grossness of this sin was thought to be seen in the character of the judgment that God wrought on these cities.

The traditional interpretation of this passage has been challenged in at least two ways by homosexuals. First, homosexuals have argued that the sin of Sodom and Gomorrah was not simply homosexuality, but homosexual rape. If this is so, then the condemnation of homosexuality is no more justified than the practice of heterosexuality would be because of heterosexual rape.

While it is true that the men of Sodom desired to rape the angelic visitors to their city, this interpretation cannot stand. It does not account for the fact that the judgment of God fell upon two entire cities. Was homosexual rape a common practice and therefore the basis of the judgment of God? It could have been, but that is not stated in the text. What is more damaging is that God's judgment on homosexuality is quite in harmony with His prohibition and denunciation of this sin in other Scriptures properly interpreted.

Second, a bolder proposal by the homosexual community has been that Genesis 19 is not about homosexuality at all. Rather, the sin of Sodom and Gomorrah was related to a gross violation of the hospitality code. This interpretation is supported by three arguments. (a) The Hebrew word *yada'/* is found 943 times in the Old Testament. It is used only 10 times to refer to sexual relations, and always of a heterosexual kind. If homosexual relations had been...
in view, then the Hebrew word shacaḥ would have been used. This word is used 50 times in the Old Testament of sexual intercourse, of relations between men and women, men and men, even humans and animals. Thus, yada’ must be taken in its common meaning of “to know” or “to get acquainted with.” The men of Sodom and Gomorrah were

and inerrancy of Scripture will be unpersuaded by the attempt to deny the genuineness of the Peter and Jude passages. Furthermore, while this interpretation is novel, it flies in the face of the long history of interpretation that identifies the sin of Sodom and Gomorrah as homosexuality. Finally, it is difficult to see how God could be

simply interested in getting to know the angelic visitors. The offer of Lot’s daughter was a bribe to the men of the city to be hospitable in their actions. It has no sexual intention. (b) Furthermore, interpretation is supported by the way in which Sodom and Gomorrah are referred to in other biblical texts. Examine Isaiah 1:10, Jeremiah 23:14, Ezekiel 16:48-49, Matthew 10:14-15, and Luke 10:10-12. These passages are silent on sexual sin. They either mention the arrogance of the city or its lack of hospitality. (c) The homosexual interpretation of Genesis 19 grew up in the intertestamental period as the result of the books of Jubilees and Josephus. It is charged that 2 Peter 2:6-8 and Jude 7-8 were taken in its common meaning of “to know” or “to get acquainted with.” The homosexual interpretation is novel, it flies in the face of the long history of interpretation that identifies the sin of Sodom and Gomorrah as homosexuality. Finally, it is difficult to see how God could be

justified in such a sweeping judgment as that wrought on these two cities if the only or primary sin was a lack of hospitality.

Leviticus 18:22 and 20:13

The next major statement in the Old Testament about homosexuality is found in the Holiness Code, Leviticus 18:22 and 20:13. This code contains God’s demands for ordering the life of His covenant people Israel. This order had as its goal the setting apart of Israel from the immoral and idolatrous practices of her neighbors so that she might be acceptable to worship the true and living God (cf. Lev. 18:3). Leviticus 18:22 stands within legislation relating to prohibitions against all impermissible and unnatural sexual relationships. Leviticus 20:13 is simply a restatement of 18:22. Both call the homosexual act an abomination (Hebrew, to’ábah). Leviticus 20:13 adds the death penalty for the practice.

Homosexuals have sought to evade what seems to be the clear and unmistakable meaning of these texts in two ways. First, they have dismissed them on cultural or national grounds. Homosexuality was prohibited not because it was morally wrong, but because it was associated with temple prostitution in the surrounding nations. However, there is little evidence of religious

homosexuality among Israel’s neighbors. As a matter of fact, cultic prostitution was associated with fertility rites in pagan religions, hardly an appropriate context for homosexuality. Along these lines, some have claimed that the prohibition was connected with the growth and survival of the nation. This is pure conjecture; nothing in the text lends credence to such a claim.

A second attempt to circumvent the teaching of this passage might be called ceremonial. Here the distinction between the moral and ceremonial aspects of the Law is crucial. The moral law is enduring; the ceremonial aspects are transitory. The Christian today is not bound by the ceremonial aspects of the Law. This prohibition is to be found in the context of ceremonial uncleanness due to menstruation and the emission of semen.

We are not bound by these commands today. Why should we be bound then by the prohibition against homosexuality? The answer of course is simple. These prohibitions are repeated in the New Testament and the penalty of death shows that the ground of the command is moral—not ceremonial, as supporters of homosexuality have claimed.

Romans 1:26-27

The New Testament, as well, condemns homosexual activity. Romans 1:26 deals with lesbianism (homosexual relationships between women), while 1:27 treats male homosexuality. Both passages seem to teach that these practices are evidences of God’s judgment on those who reject His revelation.

As might be surmised from what has gone before, this interpretation of Paul’s teaching does not go unchallenged. Homosexuals make much of the presence of the word “natural” in the text and related it to a distinction within homosexuality. Homosexuality is of two kinds. Inversion refers to a condition of constitutional homosexuality. The condition is an unalterable sexual preference for members of the same sex. Perversion, on the other hand, is activity of a homosexual character against one’s constitution or sexual preference and orientation. Until recently all homosexual activity was viewed as evidence of perversion. No longer is this tenable, so it is claimed.

All of this applied to the passage is interpreted by the homosexual in this way. Paul is condemning homosexuality
that grows out of perversion, not inversion. According to their argument, if homosexual activity is the result of one's constitutional preference, it is both unalterable and permissible. It is according to, not contrary to, one's nature. According to them it is only perversion, homosexual activity that is contrary to one's constitutional sexual orientation, that is condemned.

A great deal depends on this distinction between invert and pervert homosexuality. While biological or genetic evidence does not support such a distinction, my main concern here is with the text. There is a good exegetical reason for rejecting this interpretation. The word “nature” seems to carry with it its typical meaning, which has reference to the ordered regularities of nature. Paul's argument is that homosexual behavior is against God's intention for human sexual activity, and that this is plainly seen in nature. Thus, there is no way that the word “natural” can be limited to heterosexuals who practice homosexual behavior.

1 Corinthians 6:9-11

The passage in 1 Corinthians 6:9-11 constitutes an important vice list in which Paul specifies generally the condition of sinners who follow a continued and unresisted course of willful disobedience. For such there is no place in the kingdom of God. In this list there are two kinds of disobedience that are of special interest to our discussion. The Greek words are malakoi and arsenokoitai. These words are difficult to translate into English. The majority of biblical scholars understand them as references to the passive and active partner respectively in homosexual relations, “effeminate, nor abusers of themselves with mankind” (v.9). Recent homosexual interpretation of this passage has taken malakoi to mean “soft” or “self-indulgent” and arsenokoitai to refer to a male homosexual prostitute. Thus, the passage is supposed to condemn the self-indulgent and homosexual activity. Neither of the terms includes a constitutional homosexual in a committed and loving relationship.

Again, such an interpretation is an attempt to get around the meaning of the text rather than to understand it. The evidence for the word studies is not drawn from the first century, but later. Etymologically, arsenokoitai means “a male bedmate for a male.” Moreover, both terms follow the general Greek word pono (immorality) as specific example of it. A parallel construction can be found in 1 Timothy 1:10 where there is a list of general immorality, followed by specific examples of that sin.

Pastoral Concerns

How then should we as Christians deal with homosexuals? Let me suggest the following:

In truth. No matter how much our heart may go out to the homosexual, we have an obligation to make it clear that sexuality is a sin. God calls it an abomination. God also calls the homosexual to repent of his or her sin, and to change his or her actions. This will not be easy, but neither is it easy for the one trapped in heterosexual immorality to stop. God has, however, promised His enablement.

In humility. We are all sinners, but we have not engaged in all kinds of sin. That we have not is due to the grace of God. This should make us both thankful and exceedingly humble.

In love. Sin is a terrible master. It catches its prey and does not want to release it. While God hates sin, in this case homosexuality, He loves the sinner. Let us never forget that our Lord Jesus Christ died for that sin and for the sinner.

Paul D. Feinberg is professor of biblical and systematic theology at Trinity Evangelical Divinity School, Deerfield, Illinois. He holds a Th.D. from Dallas Theological Seminary and is a candidate for a Ph.D. from the University of Chicago.
The practice of homosexuality is a sin. The Bible calls it a sin in both the Old and New Testaments. But Christian counselors must realize that it is not a sin to have homosexual temptations. If you and I have heterosexual temptations due to our own insecurities and/or Satan's enticement, we have still done well if we resist those temptations and do not act on them. Only when we willfully dwell on those temptations, or even worse, act them out by committing adultery, do we commit sin. The same is true for homosexual temptations. The person who has homosexual temptations is not necessarily a homosexual. A homosexual is someone who willfully practices homosexuality.

At the Minirth-Meier Clinic in Dallas, my associates and I have helped hundreds of homosexuals overcome the practice of homosexuality. As Christian counselors we must love people who have this sinful problem, just as we love people with any other sin problem, remembering that we all have room for spiritual improvement. Christ can heal any sin problem. Paul's list of the sins in the Corinthian church includes fornication, adultery, cheating, stealing, jealousy, and homosexuality. However, the members of the Corinthian church, through spiritual growth, were able to overcome these sins, and Paul was able to eventually say, "and such were some of you" (1 Cor. 6:9-11).

Although there are women involved in lesbian relationships, the vast majority of homosexuals are males. In the family background common to many male homosexuals, boys are born and reared in homes where the fathers are either out of the picture altogether or so dedicated to their careers that they spend very little time with their sons. Therefore, from birth to 6 years of age the boys model their mannerisms, behavior, and way of thinking after their mothers. They develop a feminine identity, with feminine likes and dislikes. During that period they feel unloved by and insignificant to their fathers and crave their affection. In elementary school they identify with female teachers. If they go to church they may attend Sunday school classes with female teachers. So they continue to grow up identifying with the female

The simplest way to help homosexuals overcome the practice of homosexuality is to dig into their past, come to logical conclusions about the roots of their homosexual cravings, and proceed from there to figure out how God wants to meet the natural needs that were never met in childhood.
Homosexuals tend to have one crush after another on males who remind them of their fathers.

At this point they should give up homosexual behavior immediately and forever. However, I promise them they will continue to have homosexual temptations but that the temptations will decrease in intensity week by week as we continue the counseling process. After six months to one year of weekly therapy sessions, the temptations are much less severe and much easier to resist. They may have some temptations off and on throughout life, just as I have temptations to overeat or spend too much, and so on.

A key to help decrease those temptations is to figure out ways for them to receive genuine emotional and spiritual affection from healthy, heterosexual Christian males in the church, and from their heavenly Father. Daily devotions and a friendly, conversational prayer life are vitally important in developing an intimate relationship with God. Both homosexual males should also seek out heterosexual Christian males of various ages and begin to develop proper friendships with them. They may do this through a Bible study group, church athletic teams, church choir, or some other creative opportunity. They should develop one or two male friends their own age with whom they can eventually share anything, without fear of rejection. This is not always easy in our superficial culture. Some males are threatened by former homosexuals because of their own denial of subconscious temptations in that area. In fact, males who are very flirtatious with the opposite sex are frequently trying to prove to themselves that they are not homosexuals.

Former homosexuals should also begin to date girls their own age. Even though they may not have any sexual desire for them for another year or so, they should get to know them as friends and try to become involved in their lives. However, they must not spend the majority of their time with these platonic friends, because they may continue to identify with the female gender sexually. Primary emphasis should be on developing friendships with males their own age and older, with whom they can begin to identify and from whom they can receive emotional and spiritual affection to help fill the father vacuum. The longer they do this the less Satan is able to use that natural need to tempt them to fulfill it in an unnatural way.

A Christian counselor can take this information regarding homosexual men and apply these principles to counseling women who are yielding to lesbian practices because of an unfulfilled need for affection from their mothers.

Many of the homosexuals we have treated begin to develop genuine affection for the females they date. Many have gotten married, had children, and learned to enjoy sexual relationships with their wives. They must protect themselves throughout their lives from going where Satan could tempt them. A few have had occasional lapses back into a homosexual act, only to come back to counseling overwhelmed with guilt. They need to confess the sin, forsake it, and go on with life—just as Christians who commit other sins. The book Growing Up Straight by George Rekers has some excellent suggestions for parents who want to make sure their children do not become homosexuals. I have written Christian Child-Rearing and Personality Development and Family Foundations that also outline how parents can avoid this problem by giving their time and attention to their children.

Paul D. Meier is a psychiatrist, lecturer, author, and partner of Minirth-Meier Clinic, P.A., in Richardson, Texas. He holds an M.D. from the University of Arkansas Medical School, Fayetteville, Arkansas.
Homosexuality is an escalating phenomenon of our modern society and is no longer a topic shunned or ignored by the Christian community. The homosexual has become a cause celebre for humanistic social architects in their unending quest to restructure our society. Moreover, he has become a member of an emerging minority group. Consequently, he is being courted and flattered by opportunistic politicians.

According to The Connecticut Mutual Life Report on American Values in the Eighties, the vast majority of middle Americans believe homosexuality is wrong and fear the spread of its influence. Yet the homosexual is being driven deeper into the grip of immorality through the growing acceptance of this classic perversion by a small but very influential segment of our society.
Outrage is certainly legitimate. But in clearly the homosexual should not be the primary target for our anger. We should direct our displeasure first toward the heterosexual panders who use homosexuality for their own purposes. Nevertheless, to those of us who want to bring a healing message of hope to the men and women in this confused and perverse society, anger is not the most productive course. Instead of viewing the homosexual subculture in simple adversarial terms, we must see it as a needy area ripe for ministry. The homosexual world is a mission field.

**The Awful Price**

God's judgment has fallen heavily upon homosexuals. As a result of their immoral sexual behavior, several diseases are of epidemic proportions among them. The outbreak of AIDS (Acquired Immune Deficiency Syndrome) has been well publicized, but herpes, syphilis, and gonorrhea are also rampant among homosexuals. AIDS heads the list of fearful diseases. *The Morbidity and Mortality Weekly Report*, June 6, 1984, notes that 72 percent of all AIDS sufferers admit to being homosexual. AIDS has every appearance of remaining 100 percent fatal and is spreading. Tragically, this fatal disease appears capable of being transmitted to heterosexuals who are unfortunate enough to receive blood transfusions from infected homosexual donors. The December 2, 1983, MMWR stated that in 1982, 6 hemophiliacs contracted AIDS through no other discernable way than blood transfusion. By November 30, 1983, that number had grown to 21—a 250 percent increase! The fear of sexually transmitted death has had a sobering effect on the homosexual community.

This paralysis of fear is a fast-growing fact of life among those who walk the dead-end street of “homosexuality.” In *Bad News for Modern Man*, Franky Schaeffer quotes one young man as saying, “You’re always looking at a potential partner and thinking, ‘Is this the one who will kill me?’”

Fear among homosexuals goes beyond the threat of disease. Physical violence, depression, despair, and personality disintegration are all the heritage of those who choose a lifestyle that opposes the laws of God. The 1984 *Presidential Biblical Scoreboard* reported that a 1980 New York Times study showed that the murder rate among homosexuals is 15 times higher than among heterosexuals. Self destruction seems to be the only alternative open to many homosexuals. Bell and Weinburg's *Homosexualities*, a highly respected study, revealed that 20 percent of the admitted homosexuals surveyed had attempted suicide as opposed to 4 percent of the normal, heterosexual community. Again, San Francisco, a center of homosexual activism, has one of the highest suicide rates in our nation.

These terrible facts should concern the Christian conscience. The homosexual needs to be rescued from his awful dilemma and Jesus Christ is the answer. His words and ultimately His work on the cross, offer hope to those desperately needy people who live among us in fear and self-loathing.

**Does God Give Up?**

The homosexual must be ministered to by caring Christians who can offer a message of hope. Yet some may reply, “How can we minister to homosexuals when God has ‘given up on them’?” This misunderstanding of Paul's comment in Romans 1:26 and 28 must be corrected. The English idiom “to give up” implies the abandonment of all hope. To “give up” is to surrender to superior odds. This is contrary to the grace of God. The Greek word of Romans 1:26 actually means “to deliver.” It is used of church discipline in 1 Corinthians 5:5 and 1 Timothy 1:20. In each case it had a purpose of correcting, restoring, and redeeming. God has given the homosexual over to the consequences of his sin, but with our great God there is always hope for any sinner.

A moral message of hope for those with courage to repent must be placed before every homosexual. It must be shared by Christians who are not afraid to show all men that the love of God has moral boundaries. Nevertheless, we must be quick to say that there are no barriers strong enough to keep needy people from a God who can forgive.

Sharing the gospel with homosexuals is part of the Christian’s Great Commission as Christ’s disciples. Such a mission will be demanding. It will require wisdom, discretion, and restraint. In short, Christians who work among homosexuals will have to strike a delicate balance between mercy and judgment when they share the love of God.

**People Can Change**

Our world is in lockstep with the determinists when it comes to any discussion about the homosexual. Unfortunately too many Christians have joined the parade. Repeatedly we hear the idea that “you are what you are and there is no helping it.” “Sexual orientation” is spoken of as if there were any number of predetermined tracks a person might be on in life, and any change in direction or attempt to alter course would result in a major derailment.

The first thing a Christian must be committed to when talking with homosexuals is that the gospel is the power of God that effects salvation. It unleashes God’s power in the lives of men. This power is able to redeem any situation and reverse any errant direction. This gospel has one clear message of hope and help for the homosexual: “You can change. You can be changed. You are not destined to pursue a life of hopeless perversion.”

About eight years ago a young man came into our church family with an unusual story. For more than 12 years he had been “married” to another man and living in a large metropolitan area in the Southeast. One day an unknown person handed him a tract. Its message seemed obscure to him and he threw it away. But it began a thought process that inevitably led to an admission that he was dreadfully unhappy pursuing the lifestyle he had chosen.

He was full of fear. In his words, he knew of no “old homosexuals,” except those with enough money to buy companionship. Relationships among his homosexual friends rarely stood the test of time. He was afraid and he was growing older. Then he turned to Jesus Christ and found peace with God and with himself. He turned his back on the homosexual community, and with great struggles that continue even to the present, he submitted his sexuality to the loving guidance of God.

The Christian must reject sexual determinism and spread hope to those who struggle with this lifestyle.
who despair of their sins. But there is more we must do in order to minister to homosexuals. We must overcome our fear of the homosexual. We must also help him overcome his fear of us. Our ministry to homosexuals must balance love and discipline.

A Biblical Perspective

A Christian must take a stand against homosexuality. But he must make it very clear that this is not a personal matter. In this light he is definitely not against the homosexual, rather he is reaching out to him.

There is no room for prudish bigotry among Christians with regard to the homosexual. Nor is there any room for coarse jests at his expense. We are too often guilty of this. But it may be whistling in the graveyard. Bigotry and mockery may mask inner fears.

While fearing the damage of homosexuality and hating the impact it has on individuals and society, the Christian must never succumb to expressions of simpleminded and unreasoned prejudice. We would do well to reflect on the approach of Scripture to the problem of homosexuality.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:9-11).

First, Paul is straightforward. He calls it exactly what it is. Paul minces no words; homosexuality is wrong.

Secondly, Paul puts the entire matter into a proper perspective. Before God the sin of homosexuality takes its place beside the more socially acceptable offenses of "greed," "theft," and "drunkenness." To God the "macho" heterosexual who betrays his wife, the "high rolling" businessman who will do anything for profit, and the jet-setter who lives to party are no better than the man or woman who has fallen into homosexuality.

Sadly, many Christians find fellowship with known adulterers and dishonest people more desirable than contact with a homosexual who may be crying out for help. In most churches today homosexuality has a greater stigma attached to it than greed and the love of money. This ought not to be so.

Third, note that Christian Fellowship is a place for homosexuals who turn to Christ and reject their former sexual choices. "Such," Paul says emphatically, "were some of you." Part of the gospel invitation from Christians to those caught in the web of perversion should be "that there is a place for you." Any homosexual who repents and turns to Christ, who rejects a sexual lifestyle that runs contrary to God's Word, has a place with all of us, a place of equality and love. Christian fellowship is a place for sinners who repent without distinction, shame, and rejection.

Finally, observe the utter confidence Paul has in the Word of Christ, under whose authority and by whose name people can find holiness, purity, and complete forgiveness before a God whose own holy nature condemns sin categorically. Paul is absolutely certain that the Holy Spirit can transform any human being caught in this web of sin.

Any ministry to homosexuals that does not ultimately lead to a participation by the former homosexual in full church life is incomplete and unbiblical. Strategically, a ministry to homosexuals may begin in "para-church" outreaches. They may involve special support groups and counseling services designed specifically for the problem of homosexuality, but they must ultimately end in placing the homosexual who repents in full and effective fellowship with a local church.

If a ministry to former homosexuals allows them to avoid the church, or sit lightly and often anonymously within its ranks, it is failing to deal with a major issue of discipleship—participation in the local church. This is a challenge not only to the homosexual who repents but also the local church itself.

Is your fellowship a place that accepts people regardless of their former lifestyle, or is it a place of fear? Homophobia does not belong in the church of Jesus Christ.

The Power of the Truth

If Christians are going to be successful in their ministries to homosexuals, they must be committed to the whole counsel of God. Their compassion must be tempered by their doctrine. The Holy Spirit is the one who changes the homosexual, and we must never forget that He is the Spirit of Truth. We need to proclaim all of what the Scriptures teach about homosexuality.

Having clearly said that homosexuality is wrong according to God's Word (cf. Rom. 1:24-27; 1 Tim. 1:9-11; and Lev. 18:22), Christians must also teach that it is personally destructive. Nowhere has this been put more aptly than in Romans 1.

When people pursue homosexual behavior they receive "in themselves that recompence of their error which was meet" (Rom. 1:27). Here compasion mingles with a warning. Homosexuality is destructive. It will ruin your life. The Christian needs to make this fact known to the homosexual community carefully and constantly.

We oppose homosexual behavior because it destroys human life and potential. Homosexuality defiles the image of God in us and "truth about God" is irretrievably lost in the wreckage of its perversion. Our God has spoken and we must not be silent.

Be it errant or aberrant, according to the Scriptures homosexuality is more than merely a choice made by individuals. Christians must teach that homosexuality is a judgment of God on a society. This was the lesson of Sodom. This is the clear indictment of Romans 1.

In certain aspects we must view homosexuality as a symptom of even greater problems of godlessness. Justice must prevent: Christians from merely attacking homosexuals. In the broader view, all of us share the responsibility for the rise in homosexual behavior. If the homosexual sees the American church humbled and repentant, perhaps he or she will then find it easier to follow such an example. If we are to minister to homosexuals there is no room for self-righteousness.

Michael Braun is pastor of Community Evangelical Free Church, Gainesville, Florida, and co-author of The Christian in an Age of Sexual Eclipse.
"I am coming to talk with you for my parents' sake only," Tammy confessed as she introduced herself to me in her first visit to my office. Tammy was 17 and her parents had insisted that she see me for counseling.

She was willing to talk honestly about herself, but she was not certain she wanted to give up her homosexual relationship with Laura, a college sophomore. Both Tammy and Laura were Christians, and they both believed the Bible's teaching against homosexual practices. But they had been involved in a homosexual relationship for seven months, and neither of them was eager to give it up, even though they felt guilty.

Tammy was experiencing several conflicts because of her homosexual involvement. At home, the tension created when her brother and parents had learned about her affair with Laura was not diminishing. Sometimes the conflict was direct. For example, her dad would often tell her, "Sexual sin is just like smoking—all you have to do is decide to quit, and then quit, cold turkey." Tammy would complain that he did not understand how difficult quitting would be for her. Other times the conflict at home was indirect, such as when her brother would look at her with exasperation and shake his head in disbelief. Tammy did not know how to handle the barrier between herself and Andy.

Tammy's parents turned to their pastor for advice and he had referred them to me. Their questions for me were direct and to the point: "Where did we go wrong?" The answer is not the same for all parents. In some cases, the home environment of earlier childhood can contribute to the development of homosexual temptations in children. A sexual identity problem can also be a factor that leads to homosexual or other abnormal sexual temptations later in childhood or adolescence. Adult male homosexuals (both the masculine and feminine types) usually report feminine preferences during much of their childhood.

A mother once brought her 4-year-old son to see me. This little boy pretended that he was the mother virtually every time he played house. If such a boy rejects his rightful male role, he may also reject the father role, including the idea that he will grow up and perhaps marry a woman.

My clinical observation has been that parents rarely intend to create a homosexual tendency in their own children, but some have inadvertently contributed to a sexual identity problem. I wrote Shaping Your Child's Sexual Identity for parents, in the hopes of preventing sexual identity confusion in children.

In many cases, the parents have not contributed—either directly or inadvertently—to the circumstances that lead their children to experience homosexual temptation. Unfortunately, parents cannot always control every influence on their children. Other factors that may contribute to the development of homosexual temptation include prosocial values promoted by television or reading material; "values clarification" in schools (or even in some churches) teaching sexual relativism; propaganda by gay liberationists; and homosexual pornography in books, magazines, or movies. Responsible parents will do everything they can to shield their children from the homosexual world, but if their children are exposed to such influences, parents will help them to critically evaluate that lifestyle from a biblical worldview.

Homosexual temptations have many different origins. Some children, like Tammy, are introduced to homosexual behavior by an older individual. For others, sexual curiosity leads to sexual experimentation with a member of the same sex. Some children accidentally or otherwise observe homosexual behavior in other children or adults. Still other children may see homosexual pornographic magazines or movies. These experiences are stored in the memory, and when recalled they may lead to homosexual temptations. In other cases, pressure from strong peer groups influence young people to engage in homosexual activities.

What Could We Have Done to Prevent This?

Parents need to be alert to these sources of temptation and protect their children from as much homosexual influence as possible. They also need to provide biblically sound sex education, either themselves or by arranging for a responsible Christian teacher, doctor, or pastor to present the biblical view of sexuality to their children. Preteens can be forewarned of possible influences and taught how to handle temptations as Christians. While protecting children from evil and teaching them how to handle outside influences, parents need to pray diligently for their children's safety.

Tammy unfortunately labeled herself homosexual after an experience with an older person who initiated...
homosexual behavior on her because of Laura’s research. She thought Laura had imposed her will on her because of the way. She was imposed upon, and was doomed to grow up that way. She believed that she really was homosexual and was destined to grow up to be normal heterosexuals anyway. The difference seems to lie in the children’s view of themselves. If children label themselves as “gay,” the prophecy may be self-fulfilling.

If children or teens ever take on a label like “queer” or “homosexual,” parents should immediately clarify that the words homosexual and queer do not apply to children or teenagers. They are words for some adults. There is no such thing as a “homosexual child.” The child needs to understand that others are sometimes unkind and give each other untrue labels, but there is no reason to agree with the label.

Unfortunately, Tammy’s parents had never discussed the Bible’s standards for sexuality with her, and they had not attempted to find a qualified Christian counselor, teacher, or pastor to guide her in the sex education they themselves were too embarrassed to give.

**What Can We Do Now?**

Tammy had made a deep commitment to her Christian faith several years earlier. From reading the Bible, she realized that her sexual involvement with Laura was inconsistent with her Christian commitment. She reflected, “Usually, I try to put my beliefs about sex completely out of my mind, but I can’t avoid thinking about how my beliefs and my life are going in opposite directions. I feel stuck. I can’t give up my Christian beliefs, but I can’t give up Laura, either.” Tammy’s guilt over her sexual experiences had led to a growing disinterest in attending the youth group and worship services at church over the past year.

Tammy was distressed over having to be continuously on guard, so people would not find out about her homosexuality. When she and Laura were in a group together, Tammy felt stilled and unnatural; she felt that she could not be her “real self.” She and Laura had to sneak around and lie to people in order to arrange times to be alone. Tammy was beginning to feel more and more uncomfortable about deceiving her friends and family, and she questioned herself for living a double life.

Tammy was also experiencing an identity conflict. “I’ve always thought of myself as eventually getting married and having children. I really want to be a mother someday.” But she realized that if she continued her relationship with Laura, she would continue to avoid dating boys. Laura was jealous of any boy’s attention to Tammy. Tammy tried to avoid friendships with teenage boys so she would not offend Laura. She did not dislike boys, but she wondered if she could ever feel the same intense love for a man that she felt for Laura.

In our counseling sessions, Tammy asked a lot of questions about homosexuality, about the possibility of being happily married someday, and about how other people had learned to cope with the kinds of problems she was experiencing. She expressed deeper and deeper anguish over her predicament. She could not stand the idea of giving up her relationship with Laura, but she could not bear the thought of continuing in her family conflict, her identity conflict, her social conflict, and her spiritual conflict.

We must face the challenge of helping young people like Tammy. Parents of teenagers troubled by homosexuality should not encourage the problem by letting them decide on their own about their sexual pursuits. Would responsible parents let teenagers decide whether or not to abuse a dangerous drug? Of course not; it is illegal and destructive. Would responsible parents let teenagers decide whether or not to become prostitutes? Of course not; that too is illegal and destructive.

Should responsible parents let teenagers decide whether or not to be involved in homosexual activity? Of course not. Tammy was risking venereal disease, inviting social rejection, violating basic morality, damaging her present family relationships, and jeopardizing her future family fulfillment. Her parents made the right decision when they insisted that she receive Christian counseling.

Parents must realize their responsibility to promote future sexual normality. They must do everything possible to secure the chances of normal sexual development in their children. Parents should communicate the truth about homosexuality, especially moral and spiritual truths. The foundation for a return to normal sexual fulfillment is the Scripture’s teaching on God’s intention for sexuality.

Parents should teach children the truth about sexual choices. Future sexual adjustment is not determined by fate; teenagers can exert self-control in shaping their sexual future.

In addition to teaching, responsible parents will not allow their teenagers to frequent places of homosexual contact. Further, they should exercise their political power as citizens to insist on enforcement of the laws against minors being in such places. Teenage boys, for example, are at a premium for their youthful sexual attributes, so adult homosexuals who run gay establishments often look the other way when teenagers come in.

**Is There Any Hope?**

What can parents do for children like Tammy who have already become involved in homosexuality? Is there any hope? Yes, there is hope, and there is much parents can do, including selecting a Christian counselor and confronting the child who is tempted to homosexual desires or actions.

The Bible teaches that individuals are morally responsible for their sexual acts (see Exod. 20:14; Lev. 20:10-21; Deut. 22:22-30; Matt. 19:4-9; Mark 10:6-12; John 8:1-11; 1 Cor. 5:1-5; 6:9-20; 7:8-16; Jude 7). People choose to act or not act upon an urge, whether it be to steal, to murder, to lie, or to perform a homosexual act (Gal. 6:7-9; Col. 3:5; 2 Tim. 2:22; James 1:13-15; 1 Peter 2:11).
This is a point where psychology and theology can work together. Psychological research can illuminate the complex pattern of factors that may predispose a person to one sexual preference over another. But the Bible makes it clear that the individual is continuously faced with choosing between drifting along the easy way by acting upon an urge, or exhibiting moral integrity by controlling his behavior in obedience to God's command (Exod. 20:1-17; Eph. 6:10-18; James 4:7-8). Of course, parents are not ultimately responsible for every sinful decision of their teenagers. But parents are responsible to teach biblical truths to their teenagers. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. This truth is buttressed by Jesus' own words: “Behold, I make all things new” (Rev. 21:5). To understand this newness, we have to better understand the dynamic of becoming a Christian.

When someone confesses or agrees with God's judgment on sin, repents of his sin, and calls upon Jesus Christ to be his Saviour and Lord, Jesus actually enters that person's life. We often tell our children that Jesus comes into our hearts. In Ephesians 3:17 Paul prays, “that Christ may dwell in your hearts by faith.” In the Book of James we are told, “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded” (James 4:7-8). This passage really spoke to Tammy. She keenly felt the dilemma of being “double-minded.”

I can still recall the day Tammy came in for her seventh session. She had a smile on her face. “Mom said she really noticed a big change in me—for the better. My brother, Andy, said I'm in a better mood now. So yesterday I told them why. Last week I broke up with Laura. I told her that I just couldn't go on with our relationship because it was wrong. She cried, and I cried, but I stuck to it.”

“What a relief! It's like a heavy load of guilt has been taken off my back. I've gotten over my rotten, depressed mood, and before I even told anyone what I'd done, so many people commented to me how much different I am now. I never thought it would make that kind of difference.”

Laura and I can still be friends, but I've decided to move away from home to go to a Christian college. Laura wanted me to attend the university here in town, but I'll be better off moving away from her, I'm sure. Oh, it still hurts to think I won't see her much anymore, but this is what I have to do.”

Tammy was able to chart a course away from homosexual temptation and toward a normal, heterosexual life. She continued counseling for many months to help in the transition, and she became actively involved in a church near her college, where she found moral support and spiritual nurture.

George A. Rekers is professor of family and child development at Kansas State University, Manhattan, Kansas. He holds a Ph.D. from the University of California, Los Angeles. This article is adapted from the author's book, Growing up Straight: What Every Family Should Know About Homosexuality, Moody Press, © Moody Bible Institute of Chicago, 1982. (A complete list of references is available on request.)
The Star-Spangled Story
by Angela Elwell Hunt

“Don’t give up the ship!” “We have met the enemy and he is ours.” “Old Hickory.” “Old Ironsides.” “Tippecanoe and Tyler too.”

Almost 200 years have passed since the War of 1812 between America and Great Britain, and the heroes and slogans that came out of that conflict are still familiar. But Francis Scott Key’s glimpse of Old Glory in the “rocket’s red glare” during the Battle of Baltimore gave us an anthem that never fails to stir the hearts of freedom-loving Americans. March 3 is National Anthem Day, a fitting time to reflect on the evening of September 13, 1814...

Francis was worried. He was alone, surrounded by the enemy, and on a seemingly hopeless mission. The sea spray blew into his face as he rode silently in a small escort boat. He tried to compose his thoughts, his words, and his appearance, but he could not smooth the crease from his forehead or erase the wariness from his eyes.
He was on his way to ask a favor from a confident enemy commander. But why should the British navy feel disposed to grant Francis Scott Key any sort of favor? Less than a month before, they had captured and burned Washington, forcing even the President from his house. That stately mansion was now nothing but charred walls.

Yet the spirit of this renegade country was alive and well. Francis had laughed when he heard how Dolley Madison, the President's wife, had risked her life to rescue the portrait of George Washington from the burning house. That indomitable spirit was characteristic of Americans; surely they would survive this latest test of fortitude.

The sun revealed a dingy but proud flag flying high.

Now in Baltimore Harbor, as the cool September winds belied the warm sun and warned of approaching winter, Francis reviewed his mission. William Beanes, who had been taken prisoner during the occupation of Washington, was on board the British commander's ship. With only a letter in his hand and a prayer in his heart, Francis was going to try to bargain for Beanes's release.

When they at last arrived at General Ross's ship, Francis followed the soldiers into the officer's stateroom. General Ross read the letter Francis handed to him, and then spoke abruptly.

"We'll have to see about this in the morning. We are preparing to attack. The victory would not go to the British! Francis felt his heart surge in praise and patriotism.

Francis Scott Key authored "The Star-Spangled Banner" after this memorable night. For more than a century it was one of the most popular patriotic songs, and it officially became our national anthem in 1931, when President Herbert Hoover signed a congressional bill to that effect.

We sing it with pride. But lest we forget, the fourth verse of Key's song is worth repeating 171 years later:

O thus be it ever when free men shall stand
Between their loved homes and the war's desolation!
Blest with vict'ry and peace, may the pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the Star-spangled Banner in triumph shall wave
O'er the land of the free, and the home of the brave.
Capturing the Awesome Power of the First Church

by Ralph W. Marks, Jr.

I will never forget the day our first child was born. I recall that unique experience of walking into the hospital corridor and seeing our new son. Birth. What ecstatic joy!

Acts 2 records the birth of the first church. Here was the church in its infancy, thriving early with the ecstasy of new life and living in the awesome power of God. It had no precedents to follow, no denominational guidelines to give direction, and no seminars to attend. This is the church that Jesus said He would build, and of this church, He said, “The gates of hell shall not prevail against it.” (Matt. 16:18).

What are the characteristics that made this new church so alive and dynamic? What principles can we learn and apply to put the same unction in our churches today?

A Redeemed Church

Satan and God cannot operate the church together. A primary principle of ecclesiologr (the doctrine of the church) is that a church must be a redeemed community. According to Acts 2:41-42, 3,000 people believed, 3,000 were baptized, and 3,000 continued steadfastly. From this text we learn that when Jesus builds a church He builds it on redeemed people.

I remember pastoring a church where only one person on the church board gave clear testimony to faith in Jesus as Saviour. The others were rather bothered by the phrase “born again,” and felt very uncomfortable with that clear invitation in my preaching.

Other pastors face the same problem. We get requests for membership to be “transferred” across denominational lines or people ask that they be accepted because they were “confirmed” years ago. But we have no assurance they know Christ. If a church is to grow it must demand a regenerate membership.

The day this ceases to be a commitment of the church, the tares will come in and take over, and that church will be unable to claim the promise of Matthew 16:18.

Because of a careless attitude toward the visible church and the admission of unregenerate members, J. Gresham Machen wrote in “Christianity and Liberalism”:

“But what is the trouble with the visible church? What is the reason for its obvious weakness? . . . One cause is perfectly plain—the Church of today has been unfaithful to the Lord by admitting great companies of non-Christian persons, not only into her membership, but into her teaching agencies. . . . The greatest menace to the Christian Church today comes not from the enemies outside, but from the enemies within.”

Purity is extremely difficult to achieve, but it is nevertheless a biblical goal. With God’s help, we can discern which applicants for church membership may never have really trusted the Saviour. This becomes a great opportunity for evangelism!

A Spirit-filled Church

Not only was the church in Acts a redeemed church, but it was a Spirit-filled church. In Acts 2:38 we read: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” In Acts 1:5 Jesus promised that the Holy Spirit was going to come; in Acts 1:8 He promised that this Spirit would bring power; in Acts 2:4 the Spirit came; and the next few chapters reveal just how Spirit-controlled the church really was.

For a church to grow, it must be empowered by the Holy Spirit, where self-will, personal motivation, and sin are set aside, so the Spirit of God may rule and reign and Jesus Christ might have the preeminence (Col. 1:18).

A Teaching Church

Thirdly, the first church was a teaching church. Acts 2:42 says, “They continued steadfastly in the apostles’ doctrine” (meaning teaching or instruction). Though the Word of God was yet unwritten, the apostles’ doctrine was the Word of God. Paul said in 1 Corinthians 14:37, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

I’ve had people say to me, “Doctrine is junk.” And on the other extreme there are pastors who believe that the pulpit is no place for teaching. But that was not true of the church that Jesus built. He built one—and that one was a teaching church. Paul kept saying over and over to Timothy and Titus things like “speak thou the things which become sound doctrine” (Titus 2:1); “Preach the word” (2 Tim. 4:2); “Study to shew thyself approved unto God” (2 Tim. 2:15); “Till I come, give attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13); and, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine” (1 Tim. 4:6).

Ray Stedman says in the April 1984 issue of Moody Monthly:

“The people of God are not well-fed, that is, biblically taught. There is a serious lack of biblical exposition from pulpits and a failure of the people to grasp the counterculture challenges inherent in biblical truth. . . . God’s people need to hear from Him in biblical truth. . . . God’s people need to hear from Him in exposition of the Bible. Let us give back God’s voice—in the pulpit and wherever His Word is taught.

The resurgence of the church as a teaching church demands a pastor committed to the rigorous of exposition with meaningful application. Consistent teaching of sound doctrine must start in the pulpit before it can reach the pew.

A Fellowshiping Church

Fellowship is simply sharing our lives with one another—loving, praying
for, edifying, rebuking, reproving, exhorting, and giving to one another. The first church that Jesus built was a fellowshipping church. Acts 2:42 says, "They continued steadfastly in the apostles' fellowship and in breaking of bread."

Fellowship does not depend upon the size of the group. Acts 2:44 says, "And all that believed were together." There were 3,120 people in the first church on the first day, and the Bible says, "they continued steadfastly in... fellowships."

While a pastor must initiate an atmosphere of fellowship, the members must give of themselves to keep the experience of fellowship going. God's design is for people to fellowship, not for them to sit alone on the back pew and leave immediately after the service. There must be commitment to mutual ministry among the members.

One of the reasons the early church was so effective with its young believers was that it provided an environment conducive to fellowship. Rev. G. Michael Cocoris notes in his book *Evangelism: A Biblical Approach*, that "the early Christians did not just learn the apostles' doctrine like a student in a classroom. They became members of a family and developed relationships with each other. Follow-up cannot be done through books or booklets alone. There must be personal fellowship with other believers. Follow-up is not just dispensing information, it is developing individuals. That demands fellowship... No book, tape, or even church can take the place of fellowship."

**A Loving, Caring Church**

Acts 2:44 says, "And all that believed were together." Present in this church is the spirit of 1 Corinthians 1:10 where Paul writes, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." There was unity there. They were perfectly joined together in love. One person's needs were met by another's surplus. Actually, verse 45 says they "sold their possessions and goods, and parted them to all men as every man had need." (In the original there are a group of imperfect tenses which convey the idea they were continuously selling things as people were continuing to have need. In the early church, poverty abounded as Christians were persecuted for their faith, relieved of jobs, and faced with economic hardship. There was a sharing and a love obvious to the world, and a oneness as they had "all things common" (v.44), were in "one accord" and had a "singleness of heart" (v.46).

**A Growing Church**

"And the Lord added to the church daily such as should be saved" (v.47). In addition to the original 120 in the Upper Room, 3,000 were added at Pentecost (Acts 2), then 5,000 more (Acts 4), and nearly 20,000 by Acts 6. Many writers affirm that if the spiritual life is right, evangelism will result. The New Testament has a remarkable absence of the command to witness, as though the early church never thought about not witnessing.

While there is no question that the spiritual life will affect evangelism, I think it is foolish to assume that if we are spiritual, we will automatically, without much effort, be evangelistic. The Bible truth is that the spiritual life is a life of faith that demands both obedience and effort. While spiritual life and vitality affect evangelism, they do not automatically produce it. Discipline, diligence, and commitment are still needed.

Twentieth-century churches ought to learn from the first church. People want to belong to the family of God in a community of redeemed people. They want a Spirit-filled church where Jesus Christ might have the preeminence in all things. They are looking for a teaching ministry where the Bible is expounded faithfully and related to their world. They want fellowship where there is vital interaction with other believers in Christ. They need a praying church, a loving and caring church, and finally a growing church where evangelism is taking place because of growth and discipline.

"And fear [awe] came upon every soul" (Acts 2:43). This first church shocked the world and put awe into the community. If we want to fulfill the model of the early church, we need to check out the blueprint and manifest the right characteristics.

We do not need to wait for the Holy Spirit to come. He came on the day of Pentecost. He has never left the church. We need to surrender afresh to His sovereignty and seek the liberating power of the Holy Spirit in our churches. If we follow this blueprint, we can build a church that will indeed bring awe to the community.

**Ralph W. Marks, Jr.** is pastor of Congregational Bible Church in Marietta, Pennsylvania. He holds an M.Div. from Asbury Seminary, Wilmore, Kentucky, and an M.Th. from Princeton Seminary, Princeton, New Jersey.
first-century observer would probably have given the early Christian Church little chance of survival, much less of converting the Roman world.

Although Jesus enjoyed initial popularity, the crowds turned against Him, and He was crucified by the Roman authorities after a ministry of only three years.

His closest followers, the 12 disciples (students), were not wealthy or learned men. Only Matthew had the equivalent of a college degree.

Jesus' followers numbered only in the hundreds, and the approximate population of the Roman Empire was 120,000,000. Civil and religious authorities in Palestine were opposed to the church and began to impose legal sanctions—executions, imprisonment, and beatings.

Yet the Book of Acts portrays the exponential growth of the early church, which in three centuries would become the dominant religion in the Roman Empire. Why?

The Message—Man has always sought to improve the quantity and quality of his life. Scientific and medical advances have extended the average life span, but no one has ever been able to escape death. So if someone had the answer to this problem, he would have no trouble finding an eager audience.

Much of our effort (work, education, marriage, the accumulation of wealth, etc.) is directed toward improving the quality of our lives. Yet those who seem to have the most, often find that their lives lack meaning and purpose.

The apostles believed that the gospel (literally “good news”) answered both the temporal and eternal questions of mankind. Jesus said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10).

He also said, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

The disciples were in disarray following the crucifixion of their master, but after the Resurrection they were totally changed. The apostles said that they had seen Him repeatedly over a 40-day period. Thus they knew that since Jesus had conquered death, He could solve man’s basic problems (death and the meaning of life).

Power of the Holy Spirit—The early Christians believed they were empowered by the Holy Spirit (the third person of the Trinity or the Godhead). In Acts 1:8 the last words of Jesus to His disciples are recorded: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Acts records physical miracles such as people being healed of blindness and deafness, and remarkable transformations of immoral people such as the Philippian jailer. The apostles attributed their power to God the Holy Spirit.

Universal Appeal of Their Message—At first the church consisted of Palestinian Jews only. At the feast of Pentecost in Jerusalem, 3,000 Greek-speaking Jewish pilgrims from Mesopotamia, Asia Minor, Egypt, and Rome were converted. In one day the church had become international.

Later, converts were made in the rest of Palestine and among the once-despaired Samaritans, who were racially and historically related to Jews.
Then Gentiles throughout the Empire were added. All social classes were welcomed. Although people of the first century had many prejudices, the Christian church was open to all: men and women, Jew, Roman, Greek and barbarian, slave, poor, and free. In a world where women lacked freedom and honor, they were given respect and opportunities of service, as were Priscilla, Eunice, Lydia, Lois, and others. The apostle Peter told men that if they abused their wives God would not answer their prayers (1 Peter 3:7). The apostle Paul commanded, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies" (i.e. as much as they love themselves, Eph. 5:25,28).

High Standards Expected of Leaders—Paul gives these qualifications for bishops: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one who rules well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:2-5).

Physical and Moral Courage—As one reads Acts, he is impressed with the courage of the early leaders. Eleven of the 12 apostles were executed for their faith. The apostle John died in exile. They were often arrested and beaten. Paul says this of his hardships:

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness (2 Cor. 11:24-27).

Ignatius (A.D 67-110) was a pupil of John and the bishop of Antioch. When he was sent to Rome to be executed he wrote this to the Roman Christians,

A Plan of Action—Acts 1:8 gives a plan for geographic and ethnic expansion. Second Timothy 2:2 reminds the early church that leadership must be constantly developed and that any institution is only one generation away from destruction: "And the things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The Quality of the Moral Lives of Early Christians—The condition and manners of the Christians in this age are most beautifully described by the unknown author of the "Epistola ad Diognetum" in the early part of the second century.

The Christians are not distinguished from other men by country, by language, nor by civil institutions. For they neither dwell in cities by themselves, nor use a peculiar tongue, nor lead a singular mode of life. They dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and

Respected Quality at CEDARVILLE COLLEGE

Almost 50 percent of our faculty have Ph.D’s. They average 10 years of teaching at Cedarville and bring extensive professional experience to the classroom. The quality of their instruction produces results that are recognized by graduate schools and recruiters from major firms and corporations.

You will be instructed by an exceptional faculty who teach from a Biblical perspective.

An accredited Baptist College of Arts and Sciences
Cedarville College, Box 601, Cedarville, OH 45314 (513) 766-2211

March 1985 33
The Roman Leaders

...and murder in efforts to grab more power. During his reign Valerius Gratus and Pontius Pilate governed Judea, Christ was crucified, and Christians were martyred. At one point Tiberius had all the Jews banished from Rome but then reversed his decision (Acts 12). Initially Claudius favored Jews but later he had them banished from Rome. Aquila and Priscilla were among that number.

Nero (54-68), with his mother, Agrippina, plotted his way to take over the throne. After his marriage to Octavia, the daughter of Claudius, his stepfather, Nero was named heir to the throne instead of Claudius's son Britannicus. In 59 Nero had his first wife, Messalina, executed for infidelity. Then he married Agrippina who would later be instrumental in his demise. Herod Agrippa gained Claudius's favor by lobbying for the nephew of Tiberius to succeed Caligula. For his efforts Herod was made king of the Holy Land. To gain favor with the Jews, Herod slew one apostle, then seized another (Acts 12). Initially Claudius favored Jews but later he had them banished from Rome. Aquila and Priscilla were among those who named the name of Christ were subject to losses of property and life. And although persecution in varying degrees still exists, we can only imagine how the early believers suffered for their faith in Christ.

Deborah Huff
soul dwells in the mortal body; so the Christians dwell in the corruptible, but look for incorruption in heaven. This lot God has assigned to the Christians in the world; and it cannot be taken from them.

Isaac Taylor, in his Ancient Christianity, which is expressly written against a superstitious overvaluation of the patristic age, nevertheless admits (vol. i, p.37):

Our brethren of the early church challenge our respect, as well as affection; for theirs was the fervor of a steady faith in things unseen and eternal; theirs, often, a meek patience under the most grievous wrongs; theirs the courage to maintain a good profession before the frowning face of philosophy, of secular tyranny, and of splendid superstition; theirs, the most arduous and costly labors of love; theirs a munificence in charity, altogether without example; theirs was a reverent and scrupulous care of the sacred writings; and this one merit, if they had no other, is of a superlative degree, and should entitle them to the veneration and grateful regards of the modern church.

How little do many readers of the Bible, nowadays, think of what it cost the Christians of the second and third centuries, merely to rescue and hide the sacred treasures from the rage of the heathen!

The Christian message gave hope to ordinary people of all races and backgrounds. Ordinary men and women lived extraordinary lives. Pliny, who was sent by the Emperor Trajan to Asia Minor where Christians had become so numerous that the heathen temples were almost forsaken, wrote to the Emperor:

They affirmed that the sum of their crime or their error, whatever it was, was this: they used to meet on a stated day before light, and to sing among themselves, in turn, a hymn to Christ, as to a god, and to bind themselves by an oath, not to any wickedness, but that they would never commit theft, or robbery, nor adultery; that they would never break their word; that they would never deny a trust when called to give it up; and after these performances, their way was to separate, and then meet again to partake of ordinary food.

Thus the early church grew from 120 in the Upper Room (Acts 1:15) to 3,120, when 3,000 foreign Jews on a pilgrimage were converted (Acts 2:41) to 5,000 men, not counting women and children (Acts 4:4) to the point where the number of disciples multiplied in Jerusalem greatly (Acts 6:7).

When Acts begins, the setting is Jerusalem. Thirty years later, when the book closes, Paul is 2,000 miles away in Rome, and hundreds of churches are found in between. Tertullian (A.D. 160-220) wrote, "We are of yesterday. Yet we have filled your Empire, your Cities, your Towns, your Islands, your Tribes, your Camps, Castles, Palaces, Assemblies and Senate." By the end of the Imperial Persecution (A.D. 313) Christians numbered about one-half of the population of the Roman Empire.

John Virkler is a chaplain in the U.S. Army Reserve. He holds an M.Div. from Southwestern Theological Seminary, Fort Worth, Texas, and is a candidate for a Ph.D. from the University of Virginia, Charlottesville.

You will meet over 1800 students from almost 50 states and several foreign countries.

Right Programs at CEDARVILLE COLLEGE

We offer you 9 of the 10 most wanted fields of study, according to a recent College Board Survey. Our curriculum spans a broad selection of 44 areas of study from which to choose, and every student takes Bible. Our Christian Ministries program, emphasizing evangelism and discipleship, is one of the most far-reaching anywhere.

An accredited Baptist College of Arts and Sciences
CEDARVILLE COLLEGE, Box 601, Cedarville, OH 45314 (513) 769-2211

March 1985 35
Advice from the Apostle Paul
compiled by Paul R. Fink

What is the most important thing I can do in starting a new church?

First of all, supplications, prayers, intercessions, and giving of thanks should be made for all men; including kings, and all that are in authority; that you may lead a quiet and peaceable life in all godliness and honesty. This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth (1 Tim. 2:1-4).

What kind of characteristics should I cultivate in the men of my church?

Men that pray everywhere, lifting up holy hands, without wrath and doubting (1 Tim. 2:8).

I understand that you use the word "bishop" (overseer) to emphasize the responsibilities of the pastor of the local church. What are the minimal qualifications one must meet to be a pastor?

If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well in his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (1 Tim. 3:1-7).

What about deacons? What are the minimal qualifications one must meet to be a deacon?

Deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus (1 Tim. 3:8-13).

I will probably be younger than many people in my church. How shall I seek to be perceived by them?

Let no man despise thy youth; but be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4:12).

How may I make sure that I am an example of all of those things to the people of my congregation?

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine and continue in them (1 Tim. 4:14-16).

How should I deal with discipline problems? Should I treat everyone the same—or are there special considerations I should give in some situations?

Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity (1 Tim. 5:1-2).
You will meet over 1800 students from almost 50 states and several foreign countries.

Dr. Paul Dixon, president of Cedarville College, says: “As a college bound student, you want to pursue an education that will help you realize your future goals. Cedarville is a Christian college positioned to offer you what you need for your professional goals and much more.”

Right Programs
- 44 areas of study
- Daily chapel
- Worldwide Christian ministries

You will be instructed by an exceptional faculty who teach from a Biblical perspective.

Respected Quality
- Accredited
- Professionally experienced faculty
- Recruitment by major firms and corporations

You can be “on-line” with advanced computers and computer programs.

Reasonable Costs
- Well below most accredited private colleges
- Financial aid available

Your future depends on the wise choices you make now. If you take a thoughtful look at Cedarville College, you will agree that we offer the right programs, respected quality, and reasonable costs.
How should I react when someone brings an accusation against a fellow pastor?

Against an elder receive not accusation, but before two or three witnesses (I Tim. 5:19).

What kind of characteristics should I cultivate in the women of my church?

Women that adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works (I Tim. 2:9-10).

Should women be put into places of leadership in the local church?

Suffer not a woman to teach, nor to usurp authority over the man (1 Tim. 2:12).

Why do you hold that view?

Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (1 Tim. 2:13-14).

How will women who desire to have any influence in the local church be fulfilled?

The younger women should marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully (1 Tim. 5:14). The aged women may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed (Titus 2:3-5).

What about the older godly widows who may be in my church? Is there any way I can use them to enhance our ministry?

But if any widow (be over 60 and desolate) let (her) be taken into the number (of those supported by the church). She should be godly, and should have been the wife of one man, well reported of for good works. She should have brought up children (and) lodged strangers. She should have washed the saints' feet, relieved the afflicted, (and) diligently followed every good work (1 Tim. 5:9-10).

I probably won't have the highest salary in the world. Should that be a concern to me?

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Tim. 6:6-10).

Where should I devote my energies in my ministry?

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (2 Tim. 2:1-4).

Is it really right for the pastor to be paid a salary?

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward (1 Tim. 5:17-18).

What advice would you give me in conducting my life in general?

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes (2 Tim. 2:22-23).

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness (2 Tim. 2:15-16).

As you know, sir, there is quite a bit of conflict between Christian leaders in the community. What advice do you have about separation and unity?

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others (Phil. 2:3-4).

Should I have any involvement with unbelievers, Liberals, or the so-called "ecumenical movement?"

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (1 Cor. 6:14-18).

Any concluding thoughts?

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim. 4:5).

I Paul R. Fink is professor of pastoral ministry, Liberty Baptist College, Lynchburg, Virginia. He holds a Th. D. from Dallas Theological Seminary, Dallas, Texas.
Preachers and Preaching

by W. A. Criswell

Christ is the one great theme of the pulpit, and around this all other themes gather as to their center and as to their end. Paul said, "We preach Christ crucified" (1 Cor. 1:23). He states this again in 2 Corinthians 5:18-21, in Galatians 6:14, and in many other passages. When somebody came to Spurgeon and said that all of his sermons sounded alike, he admitted: "That is correct. Wherever I take my text, I make a beeline to the Cross." All true preaching, whatever its range of topics, is the preaching of Christ. No topic is fit for the pulpit that does not lead to Him. The themes of the preacher are essentially the same in all ages, for the human heart in its depravity and need does not change with the changing years. God's remedy is the simple gospel, and that ever remains the same yesterday, today, and forever.

Effective preaching in all ages adheres to these same great truths. They have differed only in modes of illustrating and applying them, but the subject matter of the minister's message is unchangeable. The sermon, according to John 6:63, is not of words, cold and indifferent, but of soul-changing truth, filled with Spirit and life. The pastor's heart will be ennobled by the study of the Bible and its quickening thoughts of God. But there is more. As the days pass, the preacher will be speaking out of a rich, personal, religious experience. A mere auditory ministry is a failure. A man ought not be just a pep talker, or just a tightrope walker, afraid of falling off in either direction. He ought to present the whole counsel of God. He ought to avoid a dry, formal, metaphysical method in his message. A sermon is not a theological essay. It is designed to move the heart and the will of the people as well as to instruct them in the way and in the faith. A sermon ought to be like the epistles of Paul. The apostle wrote of great doctrinal truth and teaching; then he closed with wonderful practical application. All of Paul's letters are like that. The first part is doctrinal, and the second part is always practical when he applies the truth of the gospel of Christ.

There are many different kinds of preaching, but the heart of it all is to preach the Christ of the Bible, the Word of God incarnate, spoken and written. It is a strange thing that all three are called the Word of God, whether robed in flesh, or committed to a scroll in ink, or reverberating with the voice of God. The Bible and the Christ are inseparable.

To minimize the written Word is to dishonor the living Word. To magnify the Book is to glorify Christ. The Bible and the Christ stand or fall together. The storm centers of Christian theology today, as in centuries past, are the deity of Christ and the infallibility of the Holy Scriptures.

A man and his word may be two different things, but not God and His Word. God's Word is like God Himself, the same yesterday, today, and forever (Heb. 13:8; Ps. 119:89). To love the Word is to love God. To receive the Word is to receive God. To believe the Word is to believe God. Spiritually, to know the Word is to know God. We see Christ in the pages of the Bible. Erasmus wrote in the preface to his Greek New Testament, the Textus Receptus, the first ever published (1516) and the text that became the basis for the King James Version of the Bible, these words: "These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word. They will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes."

If I could live my life over, going back to my 17th year when I began to preach, I would preach the Bible. If I could not get a message out of a verse, I would take a paragraph; if not a message out of a paragraph, then I would take a chapter; if not out of a chapter, then out of a book; if not out of a book, then out of a Testament. But I would preach the Bible.

There is "problem preaching" and "life situation preaching" but this kind of preaching tends to make people problem conscious and savors more of
psychology than religion, more of self-help than God's help. We need to forget about ourselves and think more of Jesus and the people for whom Jesus died. Through the preaching of the Word of God, we point men to Jesus.

In preaching the Bible the pastor may follow several different approaches.

One is to preach it expositionally. This is the method of selecting a large portion (a paragraph or more) of the Bible and expounding its meaning and applying the message before the people. Another is to preach the Bible textually. This is the exposition of a smaller portion of the Scriptures, as one verse or one word.

A third method of preaching is topically. This is the preparation of a message on a subject presented in the Bible, such as assurance, faith, commitment, atonement. (They are without number.) George W. Truett was a great topical preacher.

A fourth approach to the message of the Bible is through character studies. This is the simplest, easiest, and in many instances, the most enjoyable way to preach. To make Bible characters live before the people, with all their faith, faults, and failures, is a most rewarding challenge.

A fifth way to preach is by way of using special occasions to bring a pertinent message from God to the listening congregation. Mother's Day can be a sermon on the home, New Year's Day a sermon on renewed Christian commitment, Easter on our hope of a resurrection, Christmas on the gift of God's love, Thanksgiving on the debt of gratitude we owe the Lord, and on and on.

Concerning the ways of preaching I would like to make three observations. The pastor ought to vary his preaching. We ought to employ every type of sermon. We ought constantly to shift and change our methods, approaches, emphases, and materials. We ought to be like the smart farmer who rotates his crops for fertility and yield. Preach every kind of way.

Andrew W. Blackwood, Sr., in The Preparation of Sermons, quotes from B. H. Streeter's "Concerning Prayer," these observations: "A connected series on any subject by a man of moderate ability will make for more permanent impressions than an equal number of isolated sermons by a brilliant speaker. The congregation recalls what was said the last time. They look forward expectantly to what will be said next time."

This is so true in my own experience. Besides my expounding the Word of God book by book in the Bible, I work on a special series of sermons all the time. Here are two series I am working on now: My annual pre-Easter services (Truett started them and I have continued them now in the 64th year) which are built around the theme, "God Speaks to America."

The other concerns a series on the problems that face all humanity, and especially we who are living in the present permissive generation. The messages are built around characters in the Bible and the problems that overwhelmed them. Such subjects as:

Noah: Drugs, Drunkenness, and Nakedness
Lot: Living with Homosexuals
Ishmael: Islam and the Oil Slick
Achan: The Sin We Are Afraid to Confess
Eli: Undisciplined Children
David: Sexual Drives
Ahab: Forty Years with the Wrong Woman
Malachi: When a Parent Has No Partner (God and Divorce)

My third observation is that the best of all sermons is an expository sermon. That is, without doubt, the greatest way to build a marvelous congregation, to preach expository. There is an advantage in this way of preaching for the preacher himself. He learns, he grows in his heart, and the message that he reads in the Bible becomes flesh and blood in him. There are also advantages to the congregation, world without end. They learn to love the Bible, they learn the message of God, and they become acquainted with the Holy Scriptures. One of the tragedies of our modern day is that the Bible is largely a sealed book to the people. They do not know what it presents. How little of all the wealth of the Scripture is presented in the pulpit! The method of expository preaching is one of the finest in the world.

---

**A Simple Explanation Will Do**

Here are five rules about the pastor's use of words that are worth the pastor's perusal.

1. The first rule of pulpit oratory is to keep it simple. Excessive verbosity indubitably dissipates desirable semantic lucidity! Use plain ordinary English. The King James Version of the Bible is a powerful witness to simple and forcefully beautiful English.

2. Avoid words that are too familiar or are not familiar or words that are heard too often. Do not confuse or misuse words. Use the dictionary. Look it up.

3. Be terse. It is easier to understand something that is brief. Even legal contracts, traditionally long-winded and difficult to understand, are changing. As their length decreases, their comprehension usually increases.

4. Recognize the connotation of a word as well as its denotation. A word's denotation is what it means precisely; its connotation is what it suggests, its overtones. "Fat" has a different connotation from "plump." Remember Mark Twain's observation? He said, "The difference between the right word and the almost right word is the difference between the lightning and the lightning bug."

5. Seek simplicity. If you can use a one-syllable word in place of a three-syllable word, do it. As it happens, it is usually the Anglo-Saxon words that are short, hard, gritty, and add clarity and strength to speech or writing. Most excellent writers will use six Anglo-Saxon words for every one that comes from Greek or Latin words, even though the dictionary shows that only one word in ten comes from the Anglo-Saxon.
Avoid in expository sermons a parade of learning and allusion to commentaries or too many references to other people who have studied. Present the message in your own way and in your own self. It costs far more labor to preach an expository sermon than any other, but it is the greatest way to preach. The mightiest pulpit power in years passed has been in the expository method of preaching such as found in Chrysostom, Augustine, Luther, Calvin, Chalmers, Andrew Fuller, and of course, many modern pulpit giants.

However the method of preaching, remember the people. Preach to the needs of the people, remembering their interests, sorrows, trials. To make God's Word live for the people is an incomparable challenge. Address their wills, conscience, understanding.

The message is for them, not for selfish purposes of ostentation, exhibition, or show. The difference between a bore and a good conversationalist is that the bore has not discovered the distinction between what interests him and what interests his hearers. Of a certain scholarly but monotonous preacher it was said, "If he doesn't Greek-root you to death, he will Hebrew-stem you to death." For the sermon to bless the people, it must develop one idea, repeat many times under a few main points, from two to five and never more than seven. The sermon ought to be about 30 to 40 minutes in length.

Teach in your preaching. In Ephesians 4:11 the pastor and the preacher are linked together. The Greek is pastor-teach, the same person. If all the sermon is a pep talk, then 20 minutes for its length may be too long. But if the preacher is teaching the Word and will of the Lord in his message, 20 years is too short. The pastor ought to help carry out the admonition of Simon Peter in 2 Peter 3:18, helping the people to grow in grace and in the knowledge of the Lord Jesus Christ. Teaching through preaching nurtures the faith of the people. They are busy in the secular world. They have set you aside for the purpose to make known to them the Word of God. Find out the marvelous truths of God and reveal them to the congregation (Deut. 29:29). Every sermon ought to make appeal to the lost, but it also ought to be a banquet spread for the hungry-hearted people.

The tools of the pastor are words. How he speaks them molds and shapes what he is seeking to accomplish just as certainly as does the brush in the hands of the painter creating his picture or a compass and trowel in the hands of a builder erecting a building.

The pastor ought to stand up squarely, face his congregation fully, open his mouth widely (the larger the cavity, the richer and more pleasant the sound), and speak distinctly, addressing his sentences to the last member who sits on the last pew of the church. The preacher is not preaching to himself; he is preaching to the people and when he speaks he ought to keep them in his eye, in his mind, in his thoughts, and in the loudness of his voice.

There is a saying in preaching that goes like this:

Begin slow, talk low.
Rise higher. Take fire.

It is a saying worth remembering. Many speakers start at too high a pitch. By starting too high, there is no further place to go but to strain even more. It is better to find the best, most natural pitch for your voice and then raise or lower it according to the emphasis of your message.

It is interesting to look at sheets given to a homiletics class with which the young theologues were asked to grade the preachers they were to hear. They were to grade them in posture, gesture, vocal contrast, projection, vocal variance, eye contact, humor, vocabulary, diction, attitude, and grammar. I wonder how each of us would come out if we were so graded by these students?

Let me speak a brief word about the last category, grammar. Incorrect grammar and mispronounced words will turn off almost any educated person. Men like Dwight L. Moody are an exception to that observation, but the exception only proves the rule. Correct grammar and exact pronunciation can cause an educated person to listen to a message he does not think he wants to hear. The pastor cannot lose in training himself to be careful in his speech. Those who are sensitive to it will respond with gratitude, and those who are unaware of it are not bothered by it since they do not realize the difference.

Remember to speak naturally, plainly, simply, fervently. This is the Puritan ideal. The genius of Puritan preaching lay in its simple, unadorned, plain presentation. Jonathan Edwards listed in his book of Resolutions: "Never to speak in narrations anything but the pure and simple verity."

The most important textbook of that era was that by William Perkins, Cambridge, England, The Art of Preaching, published in 1592. He wrote: "Human wisdom must be concealed, because the preaching of the Word is the testimony of God and the professing of the knowledge of Christ and not of human skill. The hearers ought not to ascribe their faith to the gifts of men but to the power of God." Paul in I Corinthians 2:1-5 said the same thing.

Thomas Hooker in The Soul's Preparation (1632), wrote: "I have sometimes admired (wondered) at this: why a company of gentlemen, yeomen, poore women, that are scarcely able to know their ABC's yet have a minister to speak Latine, Greeke, and Hebrew and use the Fathers, when it is certain they know nothing at all. The reason is, because all this stings not; they may sit and sleepe in their sinnes, and goe to hell hood-winckt, never awakened."

May God deliver us from such a judgment.

When the pastor stands up to speak, let him be himself. You may be a fair imitator of somebody else, but you are the best example of you God ever made. However you are, in whatever manner God constructed you, let him glorify himself through your individual personality. Be yourself.

W. A. Criswell is pastor of First Baptist Church, Dallas, Texas, and founder of Criswell Center for Biblical Studies and Criswell Christian Academy. This article is adapted from Criswell's Guidebook for Pastors by W. A. Criswell, chapter two. © Copyright 1980, Broadman Press. All rights reserved. Used by permission.
Sam Jones Brought Revival to a Nation

The Old Bellwethers of the Flock Fell on Their Knees and Cried.

by Billy Vick Bartlett

The nineteenth century produced two evangelists of such stature that their parishes were the nation: Dwight Lyman Moody and Samuel Porter Jones. Sam Jones was unquestionably the most controversial, plain-spoken, oft-quoted, nonconformist in the history of American evangelism. He won more souls (Moody excepted), closed down more saloons, stepped on more toes, and riled more editors, socialites, politicians, and educators than any man to that point in American history.

Jones was born at Oak Bowery in Chambers County, Alabama, October 16, 1847, the newest branch on a family tree laden with the bitter-sweet fruit of preachers. His great grandfather was a preacher. His grandfather was a preacher. His grandmother on his father's side was the daughter of Robert L. Edwards, Georgia's renowned pioneer preacher and a direct descendant of Jonathan Edwards. Four of his uncles were preachers. And his father, Captain John L. Jones, was a devout layman who, by his own admission, should have been a preacher. His grandfather was a preacher. His grandmother on his father's side was the daughter of Robert L. Edwards, Georgia's renowned pioneer preacher and a direct descendant of Jonathan Edwards. Four of his uncles were preachers. And his father, Captain John L. Jones, was a devout layman who, by his own admission, should have been a preacher. As a young man, Jones felt “called to preach” but for financial considerations opted for a career in law. In later life he lamented the choice but was apparently a gifted, much-sought trial lawyer whose oratory swayed juries and provided the Jones family with modest wealth.

Young Sam's mother died when he was 9, but she was often cited in his sermons as an example of true Christian piety. After the death of his wife, John Jones moved his family to Cartersville, Georgia, where Sam continued his education through high school, Euharlee Academy, and was ostensibly college bound. At this point the plans of Captain Jones for his young son began to come unraveled. By the time of Jones's graduation, the Civil War had erupted and John Jones was on an extended hiatus with the army of Virginia. To complicate matters, Sam suffered from “nervous dyspepsia” (chronic indigestion) and not only eschewed college, but sought refuge from the malady in intoxicants. For an extended time, Jones, by his own testament, became a “slave to liquor.” He had enough drive, however, to undertake a study of law and after a year's preparation was admitted to the bar. During this period he married Laura McElwain of Henry County, Kentucky. Jones showed great promise as a lawyer; and having grasped his father's oratorical flair, his speeches became the talk of Cartersville. His potential seemed unlimited, but his new associates were as dissolute as he and provided new opportunities for dissipation. This “wild oats” period troubled those who loved the young lawyer, but it was, according to Jones's biographer son-in-law, Walt Halcomb, “remarkably free” from the sins that normally accompany drunkenness.

Jones quit drinking prior to his salvation while standing by the deathbed of his pleading father. Finally relenting, he cried, “I'll make you the promise. I'll quit! I'll quit! I'll quit!” Quit he did, but for a time he was still in darkness. When Jones was finally converted and viewed his former condition through emancipated eyes, he was so outraged at the state to which the bottle had reduced him that he thereafter reserved his most stormy invective for the liquor industry. “There is nothing in grace that will make you a sober man with a quan of whiskey in your stomach. . . . Nobody but a scoundrel will sell whiskey and nobody but a fool will drink it. . . . Whiskey is all right in its place, but its place is hell.”

Jones accepted Christ at a revival held by his aged, circuit-riding grandfather, Samuel Jones, at a small preaching station called Felton's Chapel. During the invitation he felt convicted but held back trembling because of his reputation as a rounder. As he wrestled with the choice of embarrassment and rejection by stepping out or the wrath of God by hanging
might have surveyed the obstacles, considering his options, and returned to law; but a prudent Sam Jones would not have been Sam Jones. He was overjoyed just to have a place to preach. He said, “When I started to preach, I had a wife and one child, a bobtail pony, and eight dollars in cash.” What he also had was a mind to work. He soon pumped new zeal into the five stations on his run by staging revivals, visiting members, converting sinners, and increasing collections. That first year he was compensated $700, which was $635 more than the total offerings taken in by his predecessor the previous year. Obviously Jones had a unique talent.

Jones’s next assignment, the Desota circuit, was a nine-church arrangement with more affluent church members who presented him with a knotty new problem—worldliness. When his initial gentle approach failed to elicit an adequate response, he developed a new ministerial style. Here he honed his knack for cutting, slashing, polarizing, and controversy that would be evidenced the rest of his career. On this circuit he “called sins by their right names. With all my reasoned powers I denounced their unholy living.... They began to desert me—refused to support me. Going home one evening my wife said, ‘Well, Sam, it seems like these people want to starve us out.’” Tenaciously, the Jones clan weathered the storm, saw the boycott out, and ultimately rejoiced in a circuit that was ablaze with the fires of revival.

The conference would reassign Jones two more times—two-year stints on the Newbeme and Monticello circuits—before conceding that his gifts demanded less restricted expression. In eight years of circuit riding he had preached an estimated 8,000 sermons, seen more than 5,000 converts, and gained a reputation as a dust-kicking, fur-flying, spellbinder who inspired myriad requests for church revivals. Given a largely honorary appointment by the conference as head of an orphanage, Jones was freed to enter an era of successful small revivals and further refine his act for a larger stage—the nation.

Describing a typical Sam Jones performance, U. S. Congressman Tom Watson said, “I heard there was a little preacher up at the Methodist church who was knocking the crockery around in lively style.... who was dusting the jackets of the amen-corner brethren in a way which brought the double grunts out of those fuzzy fossils. I went to hear Sam Jones.... and how he did hammer the brethren.... How he did smash their placid conviction that they were

---

Jonesisms

Sam Jones may have created more pithy sayings than any American since Benjamin Franklin. He is certainly one of the most quotable preachers in American History, and much of his material was adopted by Billy Sunday, Bob Jones, Sr., J. Frank Norris, and many others. Following are some examples of his homespun Christian philosophy:

“When our children are young they step on our toes and when they are grown they step on our hearts.”

“There are four things you can appeal to in a boy—his sense of honor, his conscience, his pride, and lastly his hide.”

“If you tell me what you love and what you hate, I will tell you your character.”

“God can’t elect any man unless he is a candidate.”

“God will put the angels on half rations to feed an honest man.”

“If I throw a stone into a crowd of dogs, and one runs yelping, you know that it is the one that is hit.”

“If some of these old money-mongers get to heaven, they will be out before breakfast digging up the golden streets.”

“When I started preaching I was afraid I would hurt somebody’s feelings; now I am afraid I won’t.”

“Whenever you see me with a grubbing hoe on my shoulder I’m out after grubs, and if you ain’t a grub sit still—I’m not after you.”

“God bores through the top of a man’s head to his heart and on down to his pocket.”

“Don’t worry about your money. God bless you, bud, they’ll haul you off in a shroud without a pocket—and if it had a pocket your arm would be too stiff to get into it.”

“I haven’t anything in this world to forgive. I will never get mad with any man unless he treats me worse than I have treated Jesus Christ.”

“What is culture worth if it is but the whitewash on a rascal? I’d rather have to learn my ABC’s in heaven than know Greek in hell.”
The meetings were moved to the Cincinnati Music Hall, which was so large some were afraid the evangelist was overly optimistic and could not even be heard (he was never a bellower). His peculiar resonance, however, allowed even the night crowds of around 7,000 to hear him easily. He spoke three or four times a day. Only the early morning service failed to fill the huge building, and at night people were always turned away. During the final weeks of the crusade, 600 per day were converted. According to a local paper, "The revival conducted by Sam Jones has been spreading like wildfire; until now little else is thought of or spoken of in the city. The subjects of purity versus impurity and godliness versus ungodliness have penetrated places where before such thoughts were never dreamed of."

D. L. Moody took a train to Cincinnati to observe the ground swell firsthand. In the confusion, he was not able to approach the evangelist but returned to the station and dashed off a note. It read, "God has given you a sledgehammer with which to shatter the formalism of the church and to batter down the strongholds of Satan." According to the Cincinnati Inquirer, at 7 p.m. on the last night of the meeting, "Elm Street from Twelfth and Fourteenth Streets was one surging sea of humanity—the locked out." The streets were impassable as an estimated 40,000 people milled around the Music Hall unable to enter. Minutes before the meeting was scheduled to begin, Jones was carried through the throng and up the steps of the hall on the shoulders of a squad of policemen, and when he appeared inside he was greeted with a roar of applause.

The remainder of Jones's life was liberally punctuated with successful crusades. Chicago, later billed as "the town Billy Sunday couldn't shut down," yielded to the Jones oratory and thousands were saved.

In San Francisco Jones faced a hostile press, which tried to portray him as an unrefined buffoon. In one service he lashed back, "You little sap-headed reporters with your eyes so close together you can see through a key-hole with both of them...if you can't report the sermons as I deliver them, you stay away from here."

In Palestine, Texas, the mayor took exception to Jones's closing sermon, which mercilessly raked corrupt public officials. The next morning he waited for the preacher at the train station and struck him in the face with a cane. Jones wrenched the cane from the mayor, knocked him down, and pummeled him until some onlookers intervened and pulled him off. He later explained, "I knew if I let him whip me anywhere I went some one-gallussed mayor would be jumping on me—I decided to nip that pastime in the bud."

For over two decades Sam Jones preached and prayed and scrappled and promoted his way across the nation several times. Over a half million Americans left a Jones meeting with a dual citizenship. Only Moody could claim a greater number of converts, and even he did not have the same social impact.

At dawn, October 15, 1906, Jones was on a Rock Island train bound for home and a birthday party in his honor. While joking with a porter, he fell over on his side and died of heart failure. As the news was relayed across America, a train named the Sam Jones Special was commissioned to take the fallen soldier the rest of the way home. The special, with a picture of the honored evangelist hanging beneath the front lantern, drew large, silent crowds at every station and city on its trek to Cartersville where 30,000 attended the funeral.

The trustees of the New Jerusalem. With groans and sobs and tears, these old bellwethers of the flock fell on their knees and cried aloud in their distress. Then...he turned his guns on us sinners. He abused and ridiculed us; he stormed at us and laughed at us; he called us flop-eared hounds, beer kegs, and whiskey soaks. He plainly said that we were all hypocrites and liars, and he intimated that most of us would steal. For six weeks the farms and stores were neglected, and Jones, Jones, Jones was the whole thing. In a short time, Jones would be nearly "the whole thing" from Atlantic to Pacific.

As with Moody, the lightning strike that flamed into a nationwide spectacle occurred away from home, and a conscious promotion of a newspaper was crucial. Sam Jones began a St. Louis revival under the auspices of the Centenary Methodist Church. When the paper ran effusive accounts, editors happily printed Jones's sermons favorably, and printed Jones's sermons. The newspaper and revival seemed to fuel each other to new heights. The paper ran effusive accounts, editorialized favorably, and printed Jones's sermons in full. Predictably, the services gained momentum, and The Gateway to the Centenary Methodist Church's auditorium, the meeting was moved to the Exposition Music Hall, where it began to take on the characteristics of a citywide campaign. As the meeting progressed, the newspaper and revival seemed to fuel each other to new heights. The paper ran effusive accounts, editorialized favorably, and printed Jones's sermons in full. Predictably, the services gained momentum, and The Gateway to the Centenary Methodist Church's auditorium, the meeting was moved to the Exposition Music Hall, where it began to take on the characteristics of a citywide campaign. At dawn, October 15, 1906, Jones was on a Rock Island train bound for home and a birthday party in his honor. While joking with a porter, he fell over on his side and died of heart failure. As the news was relayed across America, a train named the Sam Jones Special was commissioned to take the fallen soldier the rest of the way home. The special, with a picture of the honored evangelist hanging beneath the front lantern, drew large, silent crowds at every station and city on its trek to Cartersville where 30,000 attended the funeral.

Billy Vick Bartlett is professor of church history at Baptist Bible College, Springfield, Missouri.
Prepare for the Life to Come

by Sam Jones

Every step we take shall be toward the cemetery, and yet we rush right upon the gates of the cemetery unprepared for death and eternity.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee (Zech. 9:12).

There are three classes of prisoners with hope, and there are three classes of prisoners without hope. Now let us find our latitude and longitude on spiritual things. It is the privilege of every man to know his bearings tonight, to know just where he is, and to know whither he is tending.

The first class of prisoners without hope that the Book speaks of are the angels who kept not their first estate but sinned against God and were driven away and put in chains of everlasting darkness, to await the final judgment day. While you and I have had a chance of life, and while peace and pardon are for the fallen man, those angels who kept not their first estate are in that lone land of deep despair, without a ray of heavenly light or a spark of hope, forever and forever. As I look upon an immortal spirit whose chains confine it to hopeless and everlasting despair, my heart shudders as I look upon the picture. But I never saw an angel. I have never been brought into sympathy with angels by association. I know very little of them. Angels have not flesh and blood. They are not subjected to wrinkles and gray hairs and old age and death, like you and I, and perhaps they are separated from our sympathy.

But this Book speaks of another class of prisoners without hope. That is that man and that woman who have walked the streets, enjoyed just such privileges as you and I enjoy, and then die without God and without hope in the world. There may be some gospel truth in that old couplet:

While the lamp holds out to burn,
The vilest sinner may return.

But when fate snuffs the candle and it goes out in death, then all hope is gone.
forever. The common convictions of humanity are all together on this proposition, that as the tree falleth, so it shall be forever, and that, instead of there being anything in death to reverse and to sanctify and to save, death is the opening of the door and the passing out of the soul into eternity.

And perhaps 1,000 of this congregation at this moment, if you were to die in your pew before I am through preaching, would be prisoners without hope, forever. Your heart in your bosom is a muffled drum beating your funeral march to the tomb. And every step you and I take from this hour to our dying couch, shall be toward the cemetery, and yet we rush right upon the gates of the cemetery unprepared for death and unprepared for eternity.

Oh, sir, if there is a fact in my history for which I am thankful and hope to praise God for in heaven forever, it is that fact that God did not let me die in my sins. It is the fact that in and through the abounding mercy and grace of God, I was brought to see myself and repent of my sins and make peace with God before I went hence and was no more among men.

But there is another class of prisoners without hope. Thank God we are not among fallen angels! Thank God, we are not among the dead! There is another class of prisoners without hope, and that is the men and women of this city that are just as certain to be damned as they walk the streets of this city today. There are men in this city who have not heard a sermon for 20 years; there are men in this city who have settled it—"I never intend to hear another."

In my short life as a preacher, I want to tell you tonight I have seen men reject and reject and reject the mercies of God until I have almost heard the gates of mercy close in their faces forever.

Just as certain as he breathes, he is a doomed man. He never will repent. The chances are all against us. Brother, will your heart ever be as tender as it has been in the past? Will you ever be worked up under gospel truth as you have been in the past? And if after all your tender years are gone and all the influences of your youthful days fail to reach you, are not the probabilities tonight that you never will repent, that you will die like you are, "a prisoner without hope?"

But, I thank God, there is a different side to this question, and let us consider it but a moment. There are three classes of prisoners with hope. The first class we mentioned are the faithful men and women of the church of God, striving, struggling, day after day, to keep the commandments of God, and love and serve Him with all their hearts.

I have seen men reject the mercies of God until I have almost heard the gates of mercy close in their faces forever.

They are prisoners, but, thank God, prisoners of hope—prisoners of hope. Every good man that walks the face of the earth is a prisoner of hope.

My mother was once a prisoner of hope, but when death cut the ligaments that bound her to earth, she went home to God, and for 30 years she has been walking the golden streets, one of God's free children, forever. My precious father was a prisoner, but, thank God, a prisoner of hope! And when at last he, upon his dying couch, pushed the doctors back from his bed, he overleaped the circle of loved ones about his dying couch, and above star and moon he went until he overvaulted the very throne of God itself, and tonight he walks the golden streets, a child of God and free forever. Thank God these chains will not last always. Thank God these temptations are not forever. Thank God these environments will not last further than the grave! Bless the Lord, O, my soul!

Thank God, there is another class of prisoners with hope. That man out there who does not belong to any church, but he stood up here yesterday afternoon and said, "I run the white flag up; I surrender to God; I want to be a Christian." Brother hear me tonight: God loves the meanest man, just like God loves the best man. Brother, yonder is a father who loves a son with all his heart, and that son is headed to a drunkard's grave. Does that father's love save that boy from the drunkard's grave? Neither can God's love save His son—you and me—unless we bring ourselves in the compass of grace and let Him save us.

That man who has in his heart the burning desire to be a Christian is a prisoner of hope, and I tell you, my brother, the man who says tonight: "I surrender to God; I give my life to Him; I seek the Cross," that man is a prisoner of hope. And you will never be damned if you will follow the inspiration and the desire—"God help me to be a Christian."

Friend, let's you and I look after our hearts tonight. Is there down in our souls an intense, burning desire to be a Christian? If there is, let us surrender to that desire tonight and say: "I will make my peace with God."

And then, there is another class of prisoners with hope, and that is those men and women who have not made up their minds at all, but they are thinking on this question. Oh, brother, there is a chance there that you may be saved, and I wish every poor man here tonight with the desire in his heart to be a Christian. I wish you would be like President Garfield who, when they probed his wounds, looked at the doctors and said, "Doctors, is there any chance for my life?"

The doctors answered back, "Yes, there is a chance."

And Mr. Garfield said, "Well, I will take that chance." And he did. He wrestled and grappled with death for three long months as no hero in America, perhaps, ever did; and if that man and that woman will take the chance—a chance that you have tonight—and grapple with it with all your ransomed powers as grandly and nobly as Garfield did with life, then I say to you it will issue into a bright, happy, joyous experience here, and heaven in the end.

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee."

I took God at His word. When I started out to follow God, I left my little home in Cartersville, but blessed be God, He has given me a hundred homes wherever I have gone—just as good as a home could be. And I left one mother—a gracious stepmother she was to me—I left her to follow Christ, and bless His holy name, He has given me a thousand mothers wherever I have gone, who have been as good to me as my own precious mother. I left a few friends in my own home to follow Christ, but, blessed be God, He has given me a thousand friends for every one I have left. And, blessed be God, I have now a thousandfold more in this life and bright hope of everlasting life in the world to come. God help every man here tonight to say, I will turn to the strong hold! I will be a Christian! I will give myself to God!
“A.D.” Portrays the Pagan World at the Birth of Christianity

by Richard Kevin Barnard

The 12-hour dramatic mini-series “A.D.” Anno Domini, scheduled to air on NBC during Easter week, chronicals the events from shortly after the death of Christ, through the deaths of Peter and Paul and the destruction of Jerusalem.

The film brings to the screen the events in the Acts of the Apostles and the turbulent early years of Christianity, wrapped in the historical events of the Roman Empire. The $30 million project took three years to produce and includes over 700 actors and technicians and more than 400 speaking roles.

The film is not primarily a Christian film. In fact, it is not even an especially religious film. So what do we get for all the time and effort?

That is not always easy to determine. Labella, his co-writer Anthony Burgess, and director Stewart Cooper have come to expect on “Hill Street Blues” and “St. Elsewhere.” There are a variety of interwoven plot lines. The biblical layer follows the characters in Acts. The nonbiblical historical layer traces the events surrounding the lives of four Roman emperors. And the nonbiblical, nonhistorical layer gives Labella the opportunity to insert a fictional love story. After all, who could be so bold as to promote prime-time television without a love story?

But the layers work well together, at least in the limited segments shown to reviewers. If the quality of acting throughout the film is consistent in the segments not made available to us, “A.D.” should make for entertaining television viewing.

People who enjoyed “Jesus of Nazareth” should also enjoy “A.D.” The production has the same feel, the same flavor, the same style of cinematography as “Jesus of Nazareth.” The sets are massive and well done. Care has been taken to see that sets and costumes accurately reflect the era. The religious segments are not overly sentimental. Jewish and Christian consultants were employed to help ensure that accuracy.

There are, on the other hand, things that will disturb some viewers. Extrabiblical dialogue was written to bridge gaps in the story line where the Bible is silent. Some biblical dialogue is deleted or edited. But in all fairness, there seems to have been a conscious effort to stay as close to the biblical account as the limitations of time and format would allow. Because it portrays a violent and immoral era, “A.D.” has its share of violence and immorality—though not as much as in most weekly cop shows.

Fundamentalists of the Baptist persuasion will be delighted to see Saul of Tarsus being baptized by immersion. On the other hand, they may be a little uncomfortable with the strong emphasis baptism receives in Peter’s sermon on Pentecost—though the speech follows the biblical text quite closely.

On the whole, “A.D.” is much better than typical television drama and offers some definite strengths that make it worth watching. It gives a better understanding of the violent and pagan world into which Christianity was born. And who knows, in presenting Christianity as an alternative to that ancient world, “A.D.” might even point some in our day toward a genuine faith in Christ.

Richard Kevin Barnard is director of communication for the International Bible Society, East Brunswick, New Jersey.
IN REVIEW

GROWING UP STRAIGHT
by George Alan Rekers
Reviewed by Ed Hindson

This book is unique in all the literature that gives a Christian perspective on the homosexual issue. Writing from 10 years of clinical research, George Rekers, a Christian psychologist and professor of family and child development at Kansas State University, offers specific guidance to parents who want to protect their children from homosexuality. To those whose children may already be involved, he offers redemptive hope.

The author views homosexuality as a sin and not a genetic determination. He presents straightforward and disturbing evidence of the shift in the American Psychiatric Association away from viewing homosexuality as deviant behavior. Rekers dates this shift at December 15, 1973, when the homosexual liberationists successfully lobbied to get the APA to remove homosexuality from their list of mental disorders.

Rejecting the secular approach to dealing with homosexuality, the author argues that children can be protected from homosexual development patterns. He strongly states that vulnerability is not determinism. This means that a child who has effeminate characteristics will not necessarily become a practicing homosexual. Rekers argues that proper counseling can correct sexual role problems if it is available to children at early stages in their development.

The author devotes two chapters to helping parents deal with homosexual tendencies in both children and teenagers. He urges parents to be honest and informative when alerting their children to the dangers of sexual temptation and the importance of sexual responsibility. He also gives two chapters to the discussion of help and hope for those already involved.

Throughout the entire book the author balances psychological insight with spiritual advice. His approach is biblically based, personable, and practical. This book is professional in the highest sense and a must for every parent, pastor, teacher and youth worker. (Moody Press, 1982, 158pp., $4.95)

ISRAEL IN THE MIND OF AMERICA
by Peter Grose

Reviewed by James O. Combs, editor of Baptist Bible Tribune.

For the first time, the full and documented story of the rise of pro-Israel attitudes over a period of 150 years, culminating in the formation and support of the Jewish state, has been told by a distinguished scholar with impeccable credentials. Peter Grose is a senior fellow and director of middle eastern studies at the Council of Foreign Relations in New York City. He has served in various journalistic and editorial positions and has worked for the U.S. State Department. Grose is a graduate of Yale and Oxford Universities and wrote Israel in the Mind of America as a Research Associate at Columbia University's Middle Eastern Institute.

Every conservative Christian who believes that Israel in the Bible means Israel (with the exception of a few figurative usages) needs to read and absorb this book. Its contents adds weight to the Fundamentalist's claim that Bible-believing Christians have been among the best friends the Jews have ever had.

Grose fairly and objectively gives credit to the Bible-reading Christian community for helping to forward the cause of Jewish nationalism. (Alfred A. Knopf, 1984, 361pp., $17.95)

BOOK NOTES

THE HEALING OF THE HOMOSEXUAL
by Leanne Payne

This book is written from the heart with an appeal for hope and healing for homosexuals. The author rejects the concept that homosexuality is a genetically determined condition and argues that it is an identity crisis that can be corrected only by the inner healing of gender identity. Written from a Christian perspective and especially for women, this powerful book offers excellent insights to those struggling with this problem. (Crossway Books, 1984, 48pp., $2.95)

—E.H.

HUMAN SEXUALITY: CONTEMPORARY CONTROVERSIES
edited by Harold Feldman and Andrea Parrot

This book represents a first in the publishing world! The editors have
brought together a collection of totally opposite articles on the controversies of sexual behavior, and allowed various authors representing the Christian viewpoint to present their case against leading secular theorists in the same volume. This work includes essays by such evangelical spokesmen as Jerry Falwell, Josh McDowell, Ed Wheat, and Grace Ketterman. Topics covered deal with traditional family roles, the legislation of public morality, sex education, the ethics of sex therapy, state and federal control of family life, and so forth. To say the least, this book is truly unique! (Sage Publications, 1984, 333pp, $25.00, $12.50) —W.D.B.

HERMENEUTICS, INERRANCY AND THE BIBLE edited by Earl Radmacher and Robert Preus

This massive tome is a collection of papers and responses presented at the International Council on Biblical Inerrancy: Summit II. It represents one in a series of scholarly works published by ICBI over the past five years. The current volume is the most thorough work ever published on the issue of the relationship of hermeneutics to the doctrine of biblical inerrancy. Articles cover such topics as theories of truth, historical problems, higher criticism, cultural normativeness, and the unity of the Bible. Contributors include John Feinberg, Bruce Waltke, Millard Erickson, John Davis, and Roger Nicole. Respondents include Norman Geisler, W. David Beck, Gleason Archer, Walter Kaiser, R. C. Sproul, and John MacArthur. A very worthwhile investment. (Zondervan, 1984, 921pp, $16.95) —E.H.

A PILGRIM PRIESTHOOD: AN EXPOSITION OF FIRST PETER by Paige Patterson

This volume is an excellent blend of exegesis, exposition, and practical application. One reviewer has said, "Most commentaries put you to sleep—this one will wake you up." Patterson has distinguished himself for many years as the associate to W. A. Criswell at the First Baptist Church of Dallas, Texas, and president of the Criswell Center for Biblical Studies. This highly readable commentary is rich in its practical use of the original Greek, which is clearly explained for English readers. It contains the author's own translation and a thorough bibliography. (Thomas Nelson, 1982, 204pp., $5.95) —E.H.

FAMILY BOOKSHELF

RADICAL HOSPITALITY by David and Ruth Rupprecht

Everywhere we turn people complain of loneliness and a sense of isolation. The church is not exempt from those who utter these cries. Hospitality is a real need in the life of the church today. This book proposes that if the people of God are to fulfill their mission for the Lord they must practice radical hospitality. Challenging believers to open their homes to people who need love and need to know someone cares, the book gives exciting insights on helping the needy, troubled, and homeless. It is an excellent tool for those who feel called of God to a ministry of hospitality. The creation of healing households through the efforts of committed saints is a powerful instrument for building a church that demonstrates the love of Christ in the world today. (Presbyterian Reformed, 1983, 110pp., $7.95, $4.95) —R.H.

EDUCATION

HOME EDUCATION AND CONSTITUTIONAL LIBERTIES by John W. Whitehead and Wendell R. Bird

Authors Whitehead and Bird have provided a valuable resource to families and education alike in their second volume from the Rutherford Institute Reports. The subject is home schooling, a burgeoning movement of parents who train their children independently of conventional public and private education. Recently, in his best-seller Mega-trends, researcher John Naisbitt estimates that the number of families presently involved in this instructional trend approaches 1 million.

A functional text format includes five complementary parts. Part One focuses on the present educational dilemma analyzing parental liberty and the historical and constitutional sources that strengthen the home schooling alternative. Part Two considers home education with respect to political rights. Part Three comments on compulsory education statutes, including the hotly debated issue of teacher certification. Part Four addresses the topic of the compelling state interest test, developed by the Supreme Court. And Part Five examines superseded court decisions, which no longer hold valid precedents today.

This brief text, though saturated with legal cases and commentary, does not substitute for legal counsel, as the authors caution. The practical suggestions in the conclusion, the reading list, and the names and addresses of certain organizations in home education provide a useful reference section. (Crossway Books, 1984, 143pp, $5.95 paperback) —R.H.

CHILDREN

PRAYERS FOR GIRLS
PRAYERS FOR BOYS compiled by Thomas Nelson Publishers

The editors of these books have put together a number of prayers to guide the reader in his personal prayer life. The prayers are chosen to show how to talk to God freely, how to pray respectfully, how to pray a thank-you prayer, how to ask God to make you more like Him, how to pray when you don't feel like it, how to pray for others, and so on. The books are good tools for teaching children about the meaning of prayer. (Thomas Nelson, 1981, 128pp, $3.95, ages 5-12) —J.B.

JONAH AND THE WORM by Jill Briscoe

Jill Briscoe's latest work retells the story of Jonah and the whale. The author uses imaginative characters such as Little Worm, Grumpy Grub, and the Worker to make children smile and laugh, and teaches them Christian principles at the same time. Although the book is written for children, most parents will find it more valuable when read with the young child. Suggestions for conversation and topics for prayer are included at the end of each chapter. (Thomas Nelson, 1983, 143pp., $6.95, ages 5-12) —J.B.
The Service of Faith

by Richard D. Patterson

"Ye, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. 2:17).

The Greek word leitourgia, translated "service" in our text, had a long history and by Paul's day had seen a distinct change in emphasis. Most commonly, the word had dealt with doing a community service that benefited society as a whole. From this it developed as a term of religious service. It was therefore a perfect word for the Greek translators of the Hebrew Old Testament of words from the Hebrew root sharet, "to serve or minister." for the Hebrew root could also be used of both religious and secular duties.

Thus, sharet was employed often to depict the religious duties of the Levites and priests who served in the tabernacle and temple services (cf. Exod. 28:35,43; 1 Chron. 6:17; 16:4,37). As a noun the word became a technical term for one who does special or responsible service. Joseph was a minister to Potiphar (Gen. 39:4), Joshua was Moses' minister (Exod. 24:13), and Elisha performed a similar function for Elijah (1 Kings 19:21). In some cases the word is used for those whose service made them ministers to the king himself (2 Chron. 22:8; Esth. 2:12).

Both its earlier use and the Old Testament context are gathered up by the Greek word for usage in the New Testament, especially in the sense of priestly service. The writer of Hebrews employs it frequently to describe the work of Christ, the believers' great High Priest (Heb. 8:6; 9:21-28). So also the believers, as a kingdom of priests (cf. Exod. 19:6; Isa. 56:6-9 with 1 Peter 2:9; Rev. 1:6), are said to do spiritual service for God (see also Acts 13:2).

Our word, then, and its Old Testament counterparts, remind those who minister for God that ours must be a "perfect" (i.e. wholesome, balanced, and spiritually maturing) walk (cf. Ps. 101:6 with Gen. 17:1; Deut. 18:13; Matt. 5:48; 2 Cor. 13:11). The text in Philippians 2:17 reminds us that all of life, "sacred and secular," must be spiritual service for Christ (cf. Rom. 15:26-27; 2 Cor. 9:12-13). The various words and contexts remind us of the high calling that each believer has. For in our spiritual service we serve Him who is not only High Priest but also our great King (cf. Rev. 19:16).

J. S. Baxter tells the following story concerning the eminent Scottish professor, Henry Drummond. When Henry was a lad scarcely 10 years of age, his home village was preparing paper streamers in honor of the soon arrival of the queen. When the paper supply began to grow scarce, young Drummond was asked to go fetch some more. At first he refused. But later he was seen running at top speed to get the required supplies. He changed his mind when someone reminded him that even this seemingly menial task was OHMS, "On Her Majesty's Service." May we ever remind ourselves that whatever we do in our service as ministers of Christ is unto Him (Col. 3:17)—It's OHMS—"On His Majesty's Service."
Come, let us reason together,” said the Lord. But, oh the problems that arise when we try to “reason together” in a Sunday school group discussion!

Group discussion is a method that is usually tried experimentally and then abandoned amid a myriad of excuses: “Things get out of hand too quickly.” “We never accomplish anything.” “Some people are conversation hogs.” “People get their feelings hurt.” On the list goes.

There are many pitfalls on the way to successful group discussion. Like any cooperative enterprise, functioning in groups requires teamwork and skilled leadership. But even teachers who have tried to conduct a discussion and failed, admit that group discussion offers many advantages over a traditional lecture format in the Sunday school classroom.

Usually a more lively way of teaching than a lecture, group discussion promotes a sense of involvement and belonging among the class members—they seldom doze off. Questions often arise that would never have occurred in the lecture format, giving the teachers a more realistic view of the class members’ thoughts and feelings. Most importantly, discussion emphasizes our relationship in the body of Christ.

One of the keys to effective group discussion is adequate mental and spiritual preparation. Too often discussion leaders assume that all they must do is show up. But before the Sunday school class meets, the teacher should have given careful thought to the topic of discussion and the questions he may wish to ask.

Preparing for the discussion—Not all topics lend themselves to classroom discussion. Topics requiring extensive background knowledge or research are not suitable. Unless your students are all Bible scholars, a discussion of biblical prophecy or of Jewish customs is likely to result only in shared ignorance. A good discussion topic draws on the experience and interest of the group members. A brief introduction to the subject may help orient the group members to the issues and provide a foundation for the discussion.

Discussion questions should not be overly complex, but they should call for more than a simple yes or no answer. Avoid questions that merely ask for the regurgitation of information already given: “What is the Pentateuch?” “Who followed Elijah as prophet in Israel?” “What is the Pentateuch?” “Who followed Elijah as prophet in Israel?”

Recitation is a poor excuse for discussion. The best questions are open-ended, allowing for a variety of responses.

Leading the discussion—Leading a discussion group is like trying to hold a new puppy; hold on too tightly and you smother it, too loosely and it squirms out of your hand. Group members will expect the discussion to take some form, with a definite end in mind. Use your outline, but be open to ideas that come up during the discussion. If you feel the group is getting too far afield, say something like, “That is a good idea, but I think it deserves a separate discussion.” Then return to the original question.

Try to maintain objectivity and neutrality. Your status as the teacher will often give so much weight to your remarks that you preempt further discussion. This does not mean you are merely a casual observer. You must be continually questioning, summarizing, and asking for clarification. Your ability to listen carefully and analyze the importance of what is being said will be taxed to the limit. Do not be hesitant to challenge a pat answer or to question a hidden assumption. Be alert for problems that are bound to arise in any discussion situation.

Dealing with problems—Discussion may lag in the opening stages, or in a group accustomed to sitting quietly through the Sunday school lesson. You can help by creating a casual environment. Arrange the chairs in a circle, so all the members can see one another and less focus is placed on you. Be positive in your responses to the contributions made by the group members. Try to restate the question or offer a hypothetical situation to consider. If all else fails, call on one of the more self-assured members to respond. Do not give up if your first discussion session does not go well. First discussions are often like first dates—awkward.

You may experience the problem of outspoken members who long to make their opinions known. If anyone begins to dominate the discussion, diplomatically, but firmly, cut him off. Ideally, every group member should participate equally. Do not call on the more reticent members. The pressure of speaking in public is so frightening to some people that they may never return. But always try to leave openings for those who have not contributed to the discussion, with questions like, “Does someone else have anything to add?”

When you see the end of your time approaching, wrap up the discussion by summarizing what the group has accomplished, indicating ways group members may apply these new ideas.

by David W. Chapman

March 1985 51
If you sense divisiveness in the group, try to restore unity by pointing out areas of agreement and shifting the discussion to a less controversial area. The continuing harmonious relationship of the group is more important than making a point. Praying together before and after the discussion is one way of establishing an appropriate atmosphere.

Cutting off debate does not necessarily guarantee orthodoxy of opinion in your class. Many people will listen silently to ideas that they neither fully understand nor totally accept. The gap between faith and life, between what is preached and what is practiced, is painfully obvious to every church worker.

In Philippians 2:2 Paul enjoins the church to "be like-minded, having the same love, being of one accord, of one mind." Too often we fulfill this admonition by ignoring our differences. Establishing a fellowship of believers requires that each member of the body view himself as a significant individual, uniquely gifted by God, and able to make valuable contributions to the functioning of that body. Opening up the Sunday school class to group discussion is one means of making the act of worship a communal enterprise.

Better than a single question is a discussion outline. Here is a sample.

**Topic:** In what areas are we free to exercise our Christian liberty, and what, if any, limitations are placed on that liberty?

**I.** What is the meaning of Christian liberty?
   A. Does such liberty allow us to do whatever we please?
   B. Do we have liberty of belief? of thought? of conduct?

**II.** In what areas are we free to exercise our liberty?
   A. In I Corinthians 8 Paul speaks specifically of our liberty to eat meat sacrificed to idols. What other liberties are mentioned in the Scriptures?
   B. If Paul were alive today what other areas might he have considered to be a matter of preference where Christians could legitimately differ from one another?

**III.** What is the basis of our Christian liberty?
   A. On what basis were the Corinthians allowed to eat meat sacrificed to idols?
   B. How are we made free by Christ? (John 8:36)

**IV.** What limitations are placed on our liberty?
   A. How may our liberty be a stumbling block to others?
   B. How does Galatians 5:13 qualify the use of our liberty?

David W. Chapman is professor of English and speech at Arlington Baptist College, Arlington, Texas. He holds an M.A. from the University of Tulsa, Oklahoma.
John R. Evans works seven days a week as a waste treatment operator at the Lynchburg Foundry. He also runs a 52-head cattle farm. But what makes this 57-year-old mountaineer unusual is that he also pastors a country church full time.

A native of Nelson County, Evans started the Kingswood Baptist Church in Arrington, Virginia, four years ago with a nucleus of 7 people who met regularly for prayer and visitation. Today the church averages 125 people on Sundays and has had as many as 146 cram into its 16 pews.

Unlike most men entering the ministry, Evans made the decision to become a preacher late in life. He was saved at 36 and at 53 he enrolled in the Institute of Biblical Studies of Liberty Baptist College and Schools. He attended classes during the day, worked at the foundry on third shift from 10 p.m. to 6 a.m., and ran his cattle farm sometime in between.

Several years ago Evans, a church deacon and layman in the ministry at the time, was invited to preach at a revival in a Presbyterian church, and it was then that he asked the Lord for clear direction on full-time Christian service. "God chased me a long time, and I finally told Him to show me what He wanted me to do. The second night of the revival 7 people got saved—God's perfect number," Evans said.

"That's when I made up my mind. I preached six nights; 13 people were saved and 5 rededicated their lives, including the pastor of the church." Evans began looking for a church almost immediately, and on a visitation call one day, "I saw a mountaineer who told me about a church that had closed down five or six years before. When I walked up in the churchyard I knew God wanted me there. The joy of the Lord just came down. I went home and told my wife, 'I found my church,' and then showed it to her."

Evans said that as it turned out, he knew the only living officer of the Arrington church. They had been schoolmates. He shared his testimony with the man and asked if he could have the key to the church. "He gave me the key—God gave it to me," Evans said.

Evans told how each Tuesday at IBS the students had a time of testimony and sharing. "It was such a joy to hold the key up in class that Tuesday to share with everyone that I had a church."

Evans began knocking on every door within 10 miles of the church, and on February 15, 1981, he preached his first sermon at Kingswood Baptist Church. "A lot of people came out of curiosity," he recalled. "A lot knew me as a ball player and couldn't believe I was preaching. The second Sunday, 17 or 18 walked the aisle."

Evans still works full time at the foundry on the night shift. And for the last seven years has worked seven days a week, sometimes foregoing vacations and holidays because the company needed him.

He has manifested that same dedication in his ministry. This spring marks 30 years at the foundry for Evans, and he will retire from his job as a waste treatment operator to give his full attention to the church and to establishing sister churches along the Blue Ridge Mountains.

Of the four services each week (Sunday morning, Sunday night, Tuesday night prayer meeting, and Wednesday night Bible study), Evans feels the strength and success of his ministry lie in the Tuesday night prayer meetings, held in the homes of church members. "I'll never forget that first Saturday night in a house back in the hills on a dirt road where we had our first prayer meeting with 7 people. My church is strong because of our prayer meetings," he said. "I've taught my people to pray. We start every Sunday school class in prayer and each child prays. If I want someone to dismiss a service in prayer I can call on any of 25 people."
Kingswood Baptist Church is also friendly, and the warmth the people exude is built upon their unity as a congregation and the example set by their pastor. Church members greet each other with warm handshakes and hugs, and visitors are personally welcomed by each member. The love is that of a genuine love. "A church is no stronger than its pastor," Evans said. "I taught my people to love one another. The thing I dwell on mostly is to know your people—be close enough to let them tell you their problems so you can get in and help them. Show the people you care for them so they won't be afraid—be a part of them." The love of the people for John Evans is undaunted, even by his sometimes strong preaching. "I know my people," he said. "I work with them and we grow together. I preach directly to the problems I know are going on. Sometimes my preaching may be a little strong; some may leave, but I feel I have a stronger church by doing it."

Evans said preaching a sermon is like working eight hours. "It takes everything right out of you—you're tired. I'm just as tired as I could be right now," he said late on a Wednesday night in his office at the foundry. "I never know what it's like for my body to be rested—I go on with the strength God gives me."

On Sunday, Tuesday, and Wednesday evenings Evans goes home from church to change clothes and get a bite to eat, and then he goes to work at the foundry for eight hours. On other nights he tries to get home early enough to sleep three or four hours before going to work. But Evans maintains that, "Nobody in the world has a better job. There's no hard labor—I listen for the pipes and pumps, occasionally run tests, and feed the chemicals into the water. I give the company an honest day's work. I put good water in the river, but once I leave here at 6 a.m., I leave this place behind."

And in comparison to his job as a full-time pastor, the job at the foundry could be considered part time.

Among the various programs of Kingswood Baptist Church are a bus ministry, with five vans transporting some 45 people to each service from as far as 40 miles away; five Sunday school classes from nursery through adult; a puppet ministry, conveying the gospel to children, shut-ins, and nursing home residents; and a missionary program that supports three missionaries. Evans also makes visitation calls, meeting the needs of people in his community and several other counties in central Virginia.

His vision is to add 300 members to Kingswood Baptist Church, and he has already made plans to expand the church auditorium to accommodate the expected growth. "My goal is to reach everyone in Amherst, Nelson, Appomattox, Albemarle, and Buckingham Counties," he said. That is a total of some 109,000 people, for whom Evans would eventually like to start churches in each of the respective counties. "I want to do it like Paul did."

Evans's ultimate goal is to win this country to Christ. "If we're ever going to win this country, we'll never win it in Washington, we'll never win it in the schools, we've got to win it in churches."

And Evans believes that through hard work and prayer it can be done. "I'm a strong prayer warrior. I know God answers and He answers now."

Evans is confident because he has seen his own prayers answered in astonishing ways. As he looks back over the past few years, he is overwhelmed by what God has done through a cattle farmer who was willing to obey and be dedicated to Him. "It's like a dream," he said. "It seems like it all happened yesterday—everything looks like it was just put in its place, even the way the church was given to me."

Though Evans will retire from the foundry, he does not intend to slow down. In many ways, his ministry will just be beginning. The first thing he wants to do after he leaves the foundry is start another church and, one by one, help young preachers get established in the ministry.

"I'm no quitter. I don't quit," Evans said. "I'm going to retire from Lynchburg Foundry, but never from the pulpit. I'm going to be preaching a right good while—unless the Rapture comes."

Michele Prince is a freelance writer in Lynchburg, Virginia.

---

\[ Olive's Film Productions presents COACH \]

 Alive with warm humor and exciting suspense, this enjoyable and fast-moving film will not only motivate young people, but all ages, to a deeper walk with Christ. COACH is a powerful motion picture, rooted in scriptural principles. It lives because it is the real story of Christians courageous enough to face and deal with sin, sin that cripples and robs life of joy and victory, and that robs Christ of His glory.

Awarded Best Youth Film and Best Screenplay by the Academy of Christian Cinematic Arts, CFDA.

For more information, write or call
Olive's Film Productions, Inc.
P.O. Box 9, Madison, AL 35758; (205) 837-4166
or call your local film distributor.

16mm Motion Picture—Color—78 Minutes—Rental: $85.00
Jerry Falwell Live on WTBS

Each week, every person in America now has the opportunity to ask Jerry Falwell anything. "Jerry Falwell Live" is a new television program airing on SuperStation WTBS Sunday evenings at 1:05 p.m. EST. The show airs coast-to-coast and offers a call-in segment allowing interested people to talk with Jerry Falwell on live television.

The program originates from Dr. Falwell's office in Lynchburg and is co-hosted by Cal Thomas. Falwell and Thomas first discuss current events and contemporary issues and later handle calls from the telephone lines. The show, which has been described as "new and definitely different" premiered on January 27, 1985.

During each program Falwell addresses a single social, moral, political, or ethical issue such as abortion, alcoholism, nuclear proliferation, or homosexuality. "This will give us the opportunity to confront each issue and discuss the corresponding ramifications," stated Falwell. "It's a new experience, and one I've never tried before on a regular basis."

Dr. Gregg Albers Is More Than a Physician

by Kimberley Valcanoff

After completing graduate studies at the Medical College of Ohio in Toledo, Dr. Gregg Albers became the campus physician at LBC. He is a member of the American Board of Family Practice.

Dr. Albers wants to be more than a campus doctor, and he is actively involved with the students. He and his wife, Andrea, serve as one of the teams of dorm parents who have a specific ministry of personal encouragement to the students, becoming essentially "parents away from home."

In addition, Dr. Albers is involved in implementing a unique "wellness" plan into student body life. "My whole heartbeat is discipleship, and I believe that wellness is actually a form of discipleship, too," he says, "because if one is not physically well, he has a harder time ministering spiritually."

The program focuses on all aspects of health—physical, emotional, and spiritual. As an initial step in bringing awareness to personal health, Dr. Albers held a "Wellness Day" during the fall semester. Students were given information on health and had the opportunity to take their blood pressure, measure their heart rate and fat content, and analyze their diet and exercise habits. Local fitness centers participated by demonstrating new exercises and exercise equipment.

As a follow-up to Wellness Day, Dr. Albers has periodically had fliers and updates on wellness distributed through the dorms, and he does a short radio spot on WRVL called "Health Journal." His focus on the program is to keep people informed on the latest health-related issues.
Liberty Recruiters Prepared to Represent LBC

They are not representing the Army, the Navy, or the NFL; Jerry Whitehurst, Susan Cole, and Wendy Bowyer are recruiters for Liberty Baptist College. Their primary aim is to present high school students with information about Liberty and answer their college-related questions.

What is involved in recruitment? Travel! All three Liberty recruiters travel to college fairs in both public and private high schools. Often they visit three fairs a day—one in the morning, one at lunch, and one in the evening. Once there, the recruiters set up a display in the gymnasium, usually with many other college recruiters, and present literature to interested students. Students talk with the college representatives, ask questions, and fill out cards requesting more information and a college catalog.

"As a Liberty graduate," says Susan Cole, "I realize how crucial this formal presentation about LBC can be. When I stand before a group of high school juniors and seniors, I understand that I may be the only representation of Liberty Baptist College these students will ever see. That is a tremendous incentive to be as prepared and proficient as I can possibly be."

College recruiters are busy year round. In just three fall months, Liberty's recruiters traveled to 72 cities in 24 states and spoke to 106 guidance counselors, 25 administrators, and over 1,314 students who were actively interested in attending Liberty. Among the cities visited were Chattanooga, Kansas City, Detroit, Anaheim, San Diego, Baltimore, Miami, Chicago, Memphis, Philadelphia, and Washington, DC.

While in Lynchburg, the recruiters talk with prospective students and find answers for their questions on anything from curriculum to special activities. They also work with the Visitor's Center in the administration building on Liberty Mountain. Over 200 visitors a week tour the center and the college.

Jerry Whitehurst says, "Liberty is an exciting college, and I'm pleased to be able to tell other students about it. I'm finding that Liberty has a good reputation wherever I travel, and students want to be a part of this growing and progressive school."

LBC Professors Visit Archaeological Dig

Liberty biology professors Jim Hall and Lane Lester recently visited the archaeological dig at the Paluxy River in Glen Rose, Texas. They worked closely with Carl Baugh, a well-known archaeologist studying the site full time.

This dig is important to creationists because human and dinosaur bones have been found in the same strata. Evolutionists believe dinosaurs existed several million years before humans; therefore they have claimed that the Paluxy River findings are false. But in just 27 months of excavation, Baugh has uncovered 161 dinosaur and human tracks in the same rock layers. The LBC professors are excited about the discoveries.

Dinosaur bones have also been found in the area, and two additional dinosaurs were found just before Lester and Hall's visit. Last summer Hall uncovered two human footprints in the same slab with four dinosaur tracks.

The Liberty professors were allowed to bring dinosaur bones, a rib cage, and other Cretaceous material to Liberty Baptist College, for further testing at the Smithsonian Institution. Lane Lester is the director of Liberty's Center for Creation Studies; Hall is the associate director.
A Taste of Victory

by Cal Thomas

Planned Parenthood is taking a new approach. You've got to admit it is creative. Does Planned Parenthood take the overwhelming victory achieved by Ronald Reagan lying down? Not on your life. The organization has taken out full-page ads in the *New York Times*, *Washington Post*, and other influential newspapers. The headline says, "If you voted against President Reagan and disagree with him on abortion, we need you now." That sort of limits the pool of potential supporters right there, doesn't it?

The ad says the President wants to return us to the days of back-alley abortions. There's that phrase again. If you protect the lives of babies, people will have to kill them in alleys instead of in abortion clinics where Planned Parenthood stands to make money. PP gets nothing from the alley franchise.

Then there is this marvelous line: "The fight will be harder over the next four years because the forces that want to turn the clock back can virtually taste victory." You bet we can, PP.

Continues the ad, "To keep abortion safe and legal" (safe for everybody but the baby and many times the mother, who suffers physical and emotional trauma) "will take money to organize, lobby, and educate the public. Don't let a noisy minority pretend the President's mandate includes robbing you of your freedom."

The ad carries the now obligatory disclaimer: "This advertisement has been paid for with private contributions." Sure they have. And it's no wonder when PP receives so much money from federal grants and through tax subsidies. They would naturally have money left over to run ads like this. I could run pro-life ads if someone would contribute money to me that might go for my mortgage payments.

Their fight is going to be harder over the next four years—a lot harder—because more and more information about what goes on inside the mother during development and during an abortion is being discovered. The more that is discovered, the weaker Planned Parenthood's case gets. The more women speak out about exploitation, the weaker Planned Parenthood's case gets. As soon as the public can see pictures of what happens during an abortion, Planned Parenthood's case will evaporate. Who knows, they might even run out of money for full-page newspaper ads.

---

FAMILY-LIFE SEMINARS AT THE SWISS ALPS

*Marriage Enrichment/Parents-Teen Relationship/How to Prepare for your Golden Years*

Weekly Departure Rate from:

- **$999** from New York (includes host benefit)
- **$999** from New York (extension tours available to Italy/France/England/Germany/Austria)

**HOLY LAND**

Mid-East Europe Tours
from **$950**.

- From NYC (includes host benefit)

**DANUBE RIVER CRUISES**

with Europe/Greece/Yugoslavia & Turkey

Footsteps of St. Paul & the Holy Land

from **$2,269**.

- From NYC (includes host benefit)

CUSTOMED DESIGNED TOURS: For your own group on your own bus to the Holy Land/Mid-East/Europe/Africa. For details itineraries information contact:

OREN TRAVEL INTERNATIONAL

872 NW 35th Street • Ft. Lauderdale, Fl. 33309

or call David Benson (person to person) Collect (305) 566-7660

Starting a Christian School?

We've been helping Christian schools with textbooks, curriculums, and teacher training for over 16 years. We'd like to be of help to you as you begin your Christian school. Over 16,000 Christian schools across America have put their confidence in *A Beka Book*. You can too.

Write today for your free catalog.

A Beka Book
Box 18000, Station FJ-B
Pensacola, FL 32523

BUILD BUILD

BUILD CHURCHES

designed, built, and furnished on your lot, average price $22/sq.ft.

CHRISTIAN SCHOOL DESIGNS

4 classroom and larger

FAMILY ACTIVITY CENTERS

Steel or masonry from $22/sq.ft.

Write or call for FREE information and brochures

Northway Contractors, Inc.

P.O. Box 191

Taylors, SC 29687

Over 300 buildings constructed in Southeast!

**March 1985**
Deuteronomy
A Book of Instruction
by Harold L. Willmington

Several examples let us know that the Book of Deuteronomy is especially loved by the Saviour and particularly hated by the Devil. First, our Lord began His ministry by quoting from Deuteronomy on three occasions to successfully refute three vicious temptations by the Devil. Compare Matthew 4:4 with Deuteronomy 8:3; Matthew 4:7 with Deuteronomy 6:16; and Matthew 4:10 with Deuteronomy 6:13.

The book of Deuteronomy is second only to Isaiah in its majestic description of both the Person and plan of God. In fact, in a single chapter Moses summarized God’s divine Person, plan for and ministry to Israel.

God’s Person—“Hear, O Israel: the Lord our God is one Lord (6:4).”

God’s plan—Israel’s ministry to God. Israel was to love the God of the Word. “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (6:5). They were to love the Word of God. “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates” (6:6-9).

God’s ministry to Israel—“And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers” (6:23).

In the next chapter, God explains the reason behind His gracious ministry to Israel. “The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he sware unto your fathers, hath the Lord brought you out of a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (7:7-8).

Deuteronomy was one of the first books to be attacked under the guise of higher criticism at the end of the nineteenth century. Deuteronomy is far more than a mere repetition of the Law of Moses. It is rather a rehearsal and reminder of that Law, for many of the younger Israelites had never heard it before, having been born since Mount Sinai. In Genesis we read of Israel’s election. In Exodus, of her redemption. In Leviticus, of her sanctification. In Numbers, of her direction. In Deuteronomy, of her instruction.

Deuteronomy includes the second of two important conditional covenants in the Bible given by God to man. The first was the Edenic, promising Adam fruitfulness for obedience, and death for disobedience (Gen. 1:26-31; 2:15-17). The second was the Palestinian Covenant, promising Israel permanent status in the land for obedience, and captivity for disobedience (Deut. 28:1-30:20).

Deuteronomy lists four key prophecies: the victorious entrance of Israel under Joshua into Canaan (7:2); the sin of Israel while in the land (31:16-18, 20, 29); the exile from the land (4:26-28; 7:4; 8:19-20, 28:36; 49:50, 53:64); and the return of Israel back to the land (4:29; 30:1-3, 10).

Here we also read of the first official promise by God to provide kings to rule over Israel (17:14-20). Furthermore, in the next chapter (18:15-19) the first prediction of Christ’s prophetic ministry is given. Prior to this, both his kingship (Gen. 49:10) and priesthood (Gen. 14:18-20) had been alluded to.

The three words do, keep, and observe are found 177 times in Deuteronomy. Moses, like James, desired that Israel “lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:21-22).

The Book of Deuteronomy says, in effect, to Israel, look back, look in, look up, look forward, and (lest you sin) look out! The book closes with the second of two great prophetic blessings upon each of the 12 tribes of Israel. (Compare Gen. 49 with Deut. 33). Deuteronomy is the eighth longest book in the Bible, with 34 chapters, 959 verses, and 28,461 words. It is quoted from or alluded to 208 times in 21 New Testament books. The events span approximately one month (1405 BC.).

Adapted from Willmington’s Visualized Study Bible © 1984 Tyndale House Publishers.
Bombing Clinics Causes Conflict Within Pro-Life Movement

Just last year Sharon Codispoti was one of the most dynamic and visible leaders of the pro-life movement in Everett, Washington.

She organized protests, led picketing, and became a respected spokesman for area pro-lifers. Weekly—sometimes daily—Codispoti led her cohorts to rally against Everett's first abortion clinic, the Feminist Women's Health Center, which opened in August 1983.

But Codispoti's pro-life activities no longer appear on television, radio, or in newspapers. She seldom goes to churches trumpeting her pro-life cause anymore. And she is never seen protesting at abortion clinics.

Codispoti, for the time being, is taking a backseat in the pro-life movement. Her work is now limited to writing letters, counseling women over the telephone, and making a few public speaking engagements.

She admitted, "I'm not doing a whole lot right now....I've pulled back for a while."

Codispoti's disillusionment with the pro-life movement came to a head last year after a number of area pro-life members voiced moral support for Curtis Anton Beseda, a 29-year-old roofer who was convicted last November of firebombing the Everett abortion clinic three times.

The firebombings, which occurred in December 1983, and again in March and April 1984, resulted in the clinic's having to shut its doors—no insurance company, reportedly, would take the risk of insuring the clinic.

According to Codispoti, some grassroot pro-life members are coming close to endorsing the clinic bombings by saying "it's all right to resort to violence and illegal activity" as a strategy for closing abortion clinics.

Codispoti said Beseda has developed somewhat of a following in Everett.

"There is a group out here who is really defending his actions—a group of people you might call his following." She said, "I personally do not agree with what Curt Beseda did. I don't think that we need to resort to bombing or setting fires to clinics."

The Beseda affair severely damaged Codispoti's relationship with the pro-life movement. How could she, a highly visible leader in the pro-life movement, dissociate herself from the bombings if certain pro-life members were going to "sanction the bombings?" "They have misrepresented her position," said one observer. "And I think she feels she was kind of used."

Kurt Vanderhoff, an attorney and president of Washington's most established pro-life group, Human Life, described Codispoti as "an extremely sensitive and lovely lady" who has had to battle continually between "who was going to be the leader and who is going to run things at the Everett clinic."

"But the debate in Washington state is not whether Codispoti has been abused by certain pro-life members, but whether Curt Beseda is the movement's new hero or villain.

Vanderhoff described Beseda as a "very polite, personable person."

"He's a dedicated, motivated person who seemed extremely frustrated over the fact that abortions seemed to continue to expand and more and more children are being destroyed," Vanderhoff said.

Another pro-life activist, Dottie Roberts, described Beseda as "very intelligent." "He's a very spiritually sound, intelligent young man. He is everything I would want in a son," the 49-year-old grandmother said. In fact Mrs. Roberts (perhaps one of the most forceful and controversial pro-life figures in Washington) lamented, "I feel like I lost a son over this—that's how I feel." But Beseda simply described himself as "a person who at least at times tried to please God."

Sentenced to prison in December, Beseda said he set fires to the Everett clinic because Proverbs 24:11 gives Christians a mandate to rescue those who are being put to death. Detailing his story, Beseda said he became involved in the protests against the Everett clinic in October 1983 after his brother's friend called him on the phone and "told me what was going on."

"I went down the next Saturday, saw the picketing, and from that time on until the facility was finally closed I was down there every Saturday—and I believe every day—without exceptions," Beseda said.

Within two months, Beseda said abortion finally "impacted" him that "[they] were actually killing people."

Picketing, he then realized, was not the solution to ending abortion. Wielding a sign does nothing to stop the abortionist from wielding his scalpel. "If your mother were being killed, and she hadn't done anything to deserve that, you probably wouldn't stand there [with a sign]. You'd probably do everything you could to make sure she wasn't put to death." Picketing "allows" people to be put to death, Beseda said.

"The only option that was immediately present was setting fires to that clinic....So I did that, as soon as possible."

Reflecting, Beseda said, "I made a decision right before Thanksgiving that I, in fact, was going to set a fire and stop..."
Counseling toward Holiness

"...holiness is a neglected priority of the modern church...a fading glory in the evangelical world..."

J. I. Packer

If you want to continue to neglect holy living, don't come to CCEF's 8th annual Summer Institute of Pastoral Studies. But if you want to be challenged to live a more godly life personally and to learn how to counsel others toward greater holiness, then don't stay away!

In Philadelphia
June 3-7, 1985

In San Diego
June 10-14, 1985

The Christian Counseling & Educational Foundation sponsors these week-long courses of over forty classroom hours specifically to train the Christian pastor, counselor and active lay person to use the Bible with confidence, to minister skillfully to people with problems as well as to examine their own lives.

1985 CURRICULUM

Dr. Jay E. Adams, noted author and Dean of the Christian Counseling & Educational Foundation, will lecture throughout the week on Counseling Principles in II John.

Dr. J.I. Packer, Professor of Historical and Systematic Theology at Regent College, Vancouver, British Columbia, will lecture on the "Happy" Side of Sanctification.

Dr. Edward T. Welch, lecturer at CCEF and Westminster Theological Seminary, will discuss Christian counseling with people exhibiting bizarre behavior.

Dr. John F. Bettler, Director of the Christian Counseling & Educational Foundation, will present an update on Holiness and the Problem of Self-Image.

Dr. Wayne A. Mack, respected author and counseling supervisor at the Christian Counseling & Educational Foundation, will present in the evenings an in-depth Introduction to Biblical Counseling at the Philadelphia sessions.

Rev. George C. Scipione, Director of CCEF in San Diego, will teach Introduction to Biblical Counseling there.

David A.C. Powlison, Ph.D. candidate and lecturer at CCEF and Westminster Seminary, will lecture on Discipleship Training to Promote Peer Counseling in the Local Church.

For more information and registration material, please write:

Christian Counseling & Educational Foundation
1790 East Willow Grove Avenue, Laverock, PA 19118 • (215) 884-7676

Thinking Biblically to Live Biblically
he said, adding that 'what ifs' are fairly small.

“And there is a certain thing that’s going to happen if the facility is allowed to continue on. We know that the next day, or soon anyway, within a week, more children, more innocent human beings are going to be put to death there. And that is not a ‘what if.’ ”

Beseda said the firebombings have “accomplished a lot.” The clinic is still closed, so “lives are being saved.” And the bombings have forced society to question whether the taking of innocent human life should be legally permitted.

One year after his first bombing (he set fire to the Everett clinic three times, and once to a Bellingham clinic), and after suffering arrest, trial, and conviction, and now having been sentenced to prison, Beseda still maintains, “I don’t have any guilty feelings.”

Said Mr. Vanderhoff, “We are not judgmental against people who see no other recourse than doing these things.” (Vanderhoff pointed out, however, that his organization neither encourages nor participates in violence against abortion clinics—“the ultimate violence.”)

Said Mrs. Roberts, “I’ll let God be the judge of that… I will not judge Curt… And I will not question his spirituality.”

Said Mrs. Codispoti, “We have a pro-life President. We can still work through the legislature. There are many things we can still do to work toward saving lives without bombing, without terrorizing people.”

“These people will stop at absolutely nothing to stop [abortion],” she said. “And I think that’s what we really need to consider and pray about. How far are we willing to go and really search our Bibles and really understand what the Lord says about all this.”

Could it be, after years of protesting, some people have already searched and prayed?

Said Beseda, “For Christians there’s a mandate that they should not allow an innocent person to be put to death… The Bible doesn’t say it’s an option to save those who are being led away to death. It’s a commandment.”

With this said, just one week later, Beseda was “led away” to serve 20 years in federal prison.

Martin Mawyer
Baptist Church Revokes Ordination of Gay Minister

BEL AIR, Md. (RNS)—A Southern Baptist congregation in Maryland has revoked the ordination of a minister after it learned he is a homosexual.

Brian Scott, 29, was graduated from the Southern Baptist Theological Seminary in Louisville, Kentucky, in December 1980. He was ordained a month later by Calvary Baptist Church in Bel Air and was appointed to its staff.

After Scott became involved with the Gay Lesbian Christian Fellowship of Waldorf, Maryland, in 1982, Calvary asked him to return his ordination papers. He declined, and another such request was made last October. When he refused for the second time, the congregation held a meeting December 16, 1984, and voted 112-2 to revoke his ordination.

James R. Cole, Calvary's pastor since April 1984, told RNS that Southern Baptists consider ordination "the recognition of the person's statement that he feels called of God to the ministry." He said that while the congregation "cannot say that Brian is not called of God, we definitely made a mistake in judgment" at the time he was ordained.

Cole said Scott had said he was not a practicing homosexual. He said the revoking of his ordination was based on his teaching that "there is nothing wrong with practicing homosexuality."

Creation-Science Law Struck Down

Federal Judge Adrian Duplantier of New Orleans has struck down the nation's only creation-science law.

Duplantier ruled that Louisiana's "Balance Treatment Act" is unconstitutional because it "involves teaching 'tailored to the principles' of a particular religious sect or groups of sects."

The 1981 law, which was never enforced, would have required public schools to give equal treatment—but not necessarily equal time—to creation-science and evolution-science.

State Senator Bill Keith, sponsor of the law, said the "Balance Treatment Act" was needed because public school teachers "are teaching our children they came from monkeys, and there's not one shred of scientific proof that [evolution] ever took place."

Duplantier struck down the law, saying "it promotes the beliefs of some theistic sects to the detriment of others, the statute violates the fundamental First Amendment principle that a state must be neutral in its treatment of religions."

Duplantier, who decided against holding a trial on the law's merits, explained, "We decline to put the people of Louisiana to the very considerable, needless expense of a protracted trial."

Judge Duplantier became the country's second federal judge, the other being William Overton in Arkansas, to strike down a state's creation-science law. Both judges were appointed by former President Jimmy Carter.

The state is expected to appeal the decision.

Vatican Paper Condemns Surrogate Parenthood

ROME (RNS)—In a signed editorial the Vatican newspaper L'Osservatore Romano attacked the practice of paid...
procreation by third parties as immoral and irreligious. Supporting his arguments with references from Plato as well as the encyclical "Humanae Vitae," Monsignor Carlo Caffarra, a commentator close to Pope John Paul II, condemned all those who engage in surrogate parenthood. The article referred specifically to the latest controversy involving a surrogate mother, Kim Cotton in Britain, who received a considerable sum of money for her services in giving birth to the child of another couple.

---

**Eighth Faith Assembly Member Indicted in Child's Death**

WARSAW, Ind. (RNS)—Another member of the controversial Faith Assembly church has been indicted in the death of a child. Barbara Irwin was indicted for reckless homicide, criminal recklessness, and neglect of a dependent, in the death of her son, 6-week-old Joseph Irwin. The child died November 21, 1984, at home and was brought to the Kosciusko Community Hospital when the mother was unable to locate the listing for the county coroner in the phone book.

Hobart Freeman, who founded the sect 20 years ago, died in December. The deaths of approximately 90 Faith Assembly members and their children may be a result of his teachings.

---

**Carl McIntire School Loses Licensing Battle with New Jersey**

WASHINGTON (RNS)—A small New Jersey school founded by right-wing radio preacher Carl McIntire lost its final bid to become a degree-granting institution when the U.S. Supreme Court let stand lower rulings upholding state officials' right to license all colleges and universities under their jurisdiction. Shelton College of Cape May, New Jersey, failed to convince the high court that the New Jersey State Board of Higher Education violated its free exercise of religion by first reviewing, then canceling, the school's ability to grant bachelor of arts degrees. The revocation came after the state agency determined that the college was not meeting minimum educational standards.
Coalition Will Promote Student Rights

WASHINGTON—More than 30 religious, conservative, and student groups have coalesced to return voluntary prayer to public schools.

The groups have a new strategy: Rather than promoting the need for prayer in the public schools, they will promote a “student’s right” to pray voluntarily.

That Moral Majority’s legislative director, Roy Jones, who will head the coalition, “Voluntary school prayer must be transformed into a students’ rights issue. We must talk more about the rights of students to choose to participate or not to participate, rather than the actual need for prayer in our schools.”

“School prayer must become a pro-student, pro-choice issue.”

Among its strategies this year, the coalition will hold public hearings across the country where students will testify and “bring to the forefront” cases of religious repression in the public schools.

The coalition plans to use these testimonies in 1986 to lobby Congress for a constitutional prayer amendment.

New Baby Doe Rules

WASHINGTON—The U.S. Department of Health and Human Services has put into effect new Baby Doe regulations designed to protect the lives of handicapped infants.

Based on a law signed by President Reagan in October 1984, the regulations require doctors to treat handicapped newborns regardless of their “potential quality of life.”

The regulations, however, do allow doctors to terminate health care if the child is “irreversibly comatose,” or if treatment would be “merely prolonging dying” or “be virtually futile in terms of survival.”

Only the American Medical Association, which is threatening to challenge the regulations in court, has expressed opposition to the new Baby Doe rules.

Congress passed the law in October as a result of growing reports that doctors—pediatricians in particular—were allowing some handicapped infants to die because they lacked certain mental or physical qualities.

The law requires state child protection agencies to promptly investigate all suspected cases of medical neglect and, if necessary, to appoint a legal guardian for the child, for court-ordered treatment.

HHS, which is responsible for establishing regulations for enforcing the new law, issued Baby Doe regulations, now defining the “withholding of medically indicated treatment” as a form of child abuse.

The regulations state that treatment decisions must be “made by a reasonably prudent physician, knowledgeable about the case and the treatment possibilities with respect to the medical conditions involved.”

Most significantly, the regulations state that treatment decisions are “not to be based on subjective ‘quality of life’ or other abstract concepts.”

Abortion Clinic Drops Lawsuit Against Protesters

YORK, Pa. (RNS)—In a major victory for free speech and the right of peaceful protest, a Pennsylvania abortion clinic has dropped efforts to prevent picketing by anti-abortion demonstrators at its facility.

The Hillcrest Women’s Medical Center of York, and its owner, Dr. Michael A. Jackson, of Washington, D.C., have dropped a lawsuit that would have prevented picketing at the abortion clinic by anti-abortion groups.

The demonstrators, members of Pennsylvanians for Human Life, say they are resuming their protests at the clinic. They have been joined by members of the National Organization for Women, who are demonstrating in support of the clinic.

According to Susan Karlovich, president of the York chapter of Pennsylvanians for Human Life, and her lawyer, William B. Ball, the dropping of the suit represents a major constitutional victory for freedom of speech and the right to protest abortion.

“I think this is a real vindication of the rights of people to peacefully demonstrate against something they think is morally abhorrent,” said Ball. Mrs. Karlovich said the charges filed against her, a neighbor, and the York and Harrisburg chapters of Pennsylvanians for Human Life were baseless. “They were an attempt to scare us, to intimidate us,” she said. “In a sense, I’m disappointed the suit was dropped. Our right to picket would have been even more strongly vindicated by the court.”
Falwell Debates Kennedy on Issues of the Eighties

WASHINGTON—At the February meeting of the National Religious Broadcasters Convention in Washington, Senator Edward Kennedy and Reverend Jerry Falwell exchanged courtesies and debated their opposing views on various matters. Senator Kennedy opened his speech by acknowledging the legitimate place of religion and religious leaders in political debate. However, Kennedy contended that there is a question of when "leaders of the faith" should impose their religious or moral values on public debate.

"Religious witness," he said, "should not mobilize public authority to impose a view where a decision is inherently private in nature, or where people are deeply divided about whether it is." Yet Dr. Falwell said that he would continue to speak out against topics such as abortion, and briskly support legislation to end the abortion holocaust.

He told over 2,000 conventioners gathered at their annual Congressional Breakfast that he anxiously looked for the day when he will read the headline, "Abortion banned in the United States."

On the issue of abortion Kennedy claimed there was no consensus among the American people and argued that forced legislation or judicial action would only deepen the division of Americans on this issue. Falwell responded by calling abortion "biological holocaust," arguing that the wrath of God for the murder of the unborn should be of greater concern to us than the Soviet threat. Dr. Falwell then encouraged the continued establishment of pregnancy crisis centers, Save-A-Baby homes, Christian adoption agencies, and so forth, to meet the needs of women in crisis pregnancies.

Both men agreed, however, that all Americans should work to preserve the freedoms cherished in America.

"I concur with what the Senator said here this morning," Falwell said. "We have one very basic common denominator that equates every one of us.

The two men—both recent visitors to famine-stricken countries in Africa—and voiced differing views on the way to fight apartheid ("apart-ness" or segregation) in South Africa.

The bulk of the senator's speech dealt with his recent visit to South Africa. He spoke against the injustice of apartheid and encouraged churches to refuse investment in South Africa and to escalate pressure for change in that nation's racial policies.

Dr. Falwell stated that there are no simple solutions to the racial problems there. He condemned apartheid as "abominable. It must be appealed and changed." He argued for constructive engagement, not disinvestment, as the best policy to bring about change in South Africa's policies. "It is a long road, and the real and permanent answer—while we work and plan for the benefit of the next generation—is that God rules the affairs of men," he said.

Earlier in the week the broadcasters heard speeches from President Ronald Reagan and Vice President George Bush.

Mark Smith

NRB Convention Honors Falwell as Man of the Year

WASHINGTON—The National Religious Broadcasters honored Jerry Falwell last month with the prestigious "Hall of Fame" award for outstanding achievement and lasting contribution to religious broadcasting.

Dr. Falwell joins the company of such religious leaders as evangelist Billy Graham and NRB pioneer William Ward Ayers in receiving the distinguished award for their work in Christian communication.

Falwell received the award the day after his celebrated debate with Senator Edward M. Kennedy.
Social Concern?
Not Me, I’m a Fundamentalist!

by Truman Dollar

In their recent pastoral letter on poverty, the American Catholic bishops stopped short of calling for the wholesale redistribution of wealth. Instead they supported the establishment of outdated socialism. I too am concerned about poverty, but I agreed with little in that document. In fact, I found its statements outrageous. Unfortunately, following the Fundamentalist pattern of reacting rather than acting, I said little until someone else made a proposal.

Claiming that the Bible has the answers, we Fundamentalists are at our best providing ultimate solutions. We restrict the message of God to man’s personal salvation and in response to every human malady we simply say, “Jesus is coming again.” We know that when Jesus comes, He will correct all the wrongs that have occurred since the garden—but it has been a long time since the garden. And while we look forward to eternity’s final unraveling of earth’s problems, don’t we have a responsibility to address these issues now? To ignore them seems callous and irresponsible.

We must not let criticism about preaching a social gospel keep us from dealing with the painful issues of the day.

The evening news reminds us of thousands dying of starvation in Ethiopia. What is our responsibility? Should we send missionaries? Food? What about helping other impoverished people? Are we happy that the Ethiopian catastrophe makes the Communist system look ineffective? The truth is that Fundamentalists have neglected to develop or implement a theology of the poor. Shall we let the values of the Liberals prevail because of our negligence?

A great national debate rages over the nuclear arms race. Liberals would unilaterally dismantle our nation’s nuclear capability. The faculty of Fuller Seminary published a statement condemning the arms race. Fundamentalists opt out of the debate almost completely, with only a few isolated patriotic shibboleths and some hastily chosen references to prophecy implying that nuclear war cannot occur until after the Millennium. But limited nuclear war could occur before the Millennium and in fact already has occurred in Japan. Our pulpits and publications owe the world a biblical perspective on this crucial issue.

Abortion is the single social issue about which Fundamentalists have spoken. There is a significant move to assist unwed mothers who want to avoid abortion. At the same time, a band of anti-abortionists has organized a terrorist ring to bomb abortion clinics. Shall we be silent about their tactics? Does our silence sanction these acts?

The Bible condemns illegal violence even in the name of a good cause and speaks clearly about the sanctity of life, caring for the poor and socially disadvantaged, the woman’s role in the home, and a variety of other social issues. Certainly we are not calling for a social gospel; however, we must not let criticism about preaching a social gospel keep us from dealing with the painful issues of the day.

The nation deserves to hear what the Bible says about these problems. Clear-thinking Fundamentalists ought to research and define the issues so we can be active and not reactive. We must write books, articles, and position papers on these issues and make them available to our people. We must lead the way in providing answers, because we are the ones who have a commitment to the infallible and revealed authority of the Scriptures.

We must be careful not to let the necessity of dealing with these issues divert us from the task of world evangelism. That need not happen. In other generations, men have balanced dual concerns. Evangelists George Whitefield and Sam Jones helped orphans. D. L. Moody cared for Chicago’s needy. George Mueller moved Great Britain with his faith as he cared for society’s outcasts.

The Bible emphasizes two great messages: how to come to God and how to walk with God. Let’s give both truths some attention.

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month.
WANT TO KNOW
THE REASON WE’RE ONE OF
THE FASTEST GROWING
COLLEGES IN AMERICA?
HOW ABOUT 10?

1. Action-Oriented Learning.
Learning at Liberty is no ho-hum experience. It’s dynamic. Progressive. Mind-stretching. You’ll
learn in the classroom, sure. But then your knowledge will be expanded through hands-on
opportunities. You’ll get the theory and the practice.

2. A Degree That’s
Worth Something.
Accreditation. An important word when you’re considering a
college. Liberty is fully accredited. We’ve made the
grade. So when you graduate from Liberty you’ve got a
degree that’s more than a piece of paper.
It’s a passport to the future.

3. Commitment to
Excellence.
A current best-seller charges that our generation is addicted to
mediocrity. We agree. That’s why at Liberty we’ve declared war on
that less-than-the-best mentality. Our commitment to excellence is

4. Professors Who Are
in the Know.
The Liberty faculty. How can they be defined in a word?
Competent. Thoroughly competent. They know what they’re
talking about. Not just because they have an impressive array of
initials behind their names. There’s more to it. They’re academic experts, but they have the
advantage of practical experience to back up their teaching.

5. Pace-setting Leadership.
You just can’t get around it. There’s something special
about Liberty’s leadership. Our Chancellor, Dr.
Jerry Falwell, is on the cutting edge of our
times. As the friend to Heads of State and other world leaders, his
word carries weight. He is the magnet which has drawn to Liberty
so many others of high academic and spiritual caliber. Each
of the college’s seven divisions are directed by men of vision.
We’ve got leaders who know how to lead.

6. Uniqueness.
Liberty is not one of those
stamped-out-of-the-mold colleges. We’re unique. And since our birth
over a decade ago, we’ve maintained that one-of-a-kind character.
We could try to describe it or explain it, but, frankly, you just
have to experience it. Come and see for yourself.

7. Diversity in Education.
With 42 majors from which
to choose, Liberty’s diversity is indis-
pensable. Whether you’re aiming for
a career in business, journalism
or the pastorate, Liberty is the place.

8. Real Freedom.
At Liberty you’ll be free to learn.
To grow. To become the person
God designed you to be. After all,
isn’t that real success?

If you’re into athletics, you’ll
have a ball at Liberty. Football.
Basketball. Baseball. There are
twelve intercollegiate sports
programs for both men and
women, including a NCAA
football program. And don’t
forget our award-winning
wrestling team. We’ve defeated
several NCAA Division I oppo-
nents. And there’s more. We’ve got
spirit that gets better every year.
And why not? We’re growing so
fast, it just means more voices to
to cheer. Join us! But we warn you,
you might get hoarse!

Let’s face it: going to college
ought to be fun. It’s the most
memorable time of your life, and
you want to enjoy it. At Liberty we
feel the same way. Our campus is
alive with the joy of new friend’s,
new adventures, new ideas.
What’s more, Liberty is located
right in the heart of spectacular
natural beauty. It’s a joy just to be
here. Learning that isn’t fun isn’t
complete.
Over 1/2 Off!
Panasonic Cassette Recorder With Cassette Carrying Case and 12 Scotch C-60’s

Here’s an exciting package deal that’s easy to take! And our low price makes it a great sound investment. Package features a Panasonic RQ-2309 AC/battery operated portable tape recorder that goes anywhere to record lectures, programs, speeches and interviews or to add sound to your slide or filmstrip presentations. This recorder has convenient push-button operation with one-touch recording, digital tape counter, built-in condenser microphone and automatic tape stop. Plus 3⅛” PM dynamic speaker, fast forward and reverse, tone and volume control, dual voltage operation (120-220V), detachable AC cord plus AC-in, DC-in, mic/remote and monitor jacks. Lightweight and easy-to-carry. It weighs only 3⅛ pounds and measures 2⅝”H x 5⅞”W x 10⅞”D. Included is an attractive saddle case carrying case that holds up to 12 boxed cassette tapes in individual compartments with titles upright for easier selection or reference. The sturdy handles makes it easy to carry. Plus you get a dozen Scotch BX60 normal bias, low noise 60-minute cassette tapes that are excellent for voice or music recording and playback. All-in-all, here’s a complete package you’ll want at one low Long’s price!

39.95
Item No. PKG8
Add 2.80 shipping & handling
List Price 92.38

SAVE 57%

CALL TOLL FREE
1-800-633-6461 OR 1-800-633-3410
IN ALA. 1-800-292-8668 9 AM TIL 5:30 CST MONDAY THRU FRIDAY

Long’s Electronics
CALL OR WRITE FOR OUR FREE CATALOG
MAIL ORDERS: 2700 CRESTWOOD BLVD. BIRMINGHAM, AL. 35210 • SHOWROOM: 3131 4TH AVENUE SOUTH, BIRMINGHAM, AL. 35233
PRICES IN THIS AD GOOD ONLY WHILE CURRENT SUPPLY LASTS. PRICES SUBJECT TO CHANGE WITHOUT NOTICE. HURRY. QUANTITIES ARE LIMITED.