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Startling call from eminent professor of English

"Let's bring back McGuffey's Reader — to College" is how Carl Bode, University of Maryland, titled his article in the Chronicle of Higher Education. Wrote Bode: "I guarantee that regular doses of McGuffey will brighten their eyes and bring roses to their cheeks...teach them to concentrate on the printed page...give them some of the memorable poetry and prose of our Anglo-American inheritance...make them better men and women, not to mention better-spoken men and women."
A s Christians we are expected to live honestly, by biblical convictions. This is often not easy, especially when it makes us vulnerable. The easy thing to do is to allow life to go by without confronting difficult and delicate issues. We excuse and defend ourselves, saying that we do not want to create controversy on sensitive issues. It is difficult to confront and deal with our weaknesses because we fear being misjudged and misrepresented.

As expected, we have received some opposition to several issues addressed in this magazine. But it is our responsibility, as Christians first and as editors second, to print biblical truth. We are not referring to superficial issues, those typical delicate issues. We excuse and defend ourselves, saying that we do not want to create controversy on sensitive issues. It is to allow life to go by without confronting difficult and predictable controversies we congratulate ourselves for “contending for” throughout the years. We will have accomplished one of our purposes should we fight for. Recently in our offices we received a fund-raising letter from a church stating their need of $4,000 to defend a civil suit precipitated by their refusal to put city license stickers on two Sunday school buses. Theirs is hardly a situation worth fighting. Such action does not promote a good Christian witness. Attorney Ball's article “Fundamentalists’ Conduct in Court: Hopes and Concerns” makes some good points and provides helpful information.

This month we conclude our two-article series on the NCC and WCC as we address their interpretations of theology. We have added a column called “Book Marks” by our book editor, David Beck, which contains quick tidbits on a wide range of books. We hope this will be profitable to you.

We would like to recognize and say farewell to a fine assistant on our editorial staff the past five years. Mrs. Kathy Hamm gave birth to a baby girl on February 9 and is now not only a mother, but will soon be a pastor's wife. She and her husband, Tom, are preparing to leave to serve as missionary interns with a church in Nebraska. Our prayers are with them.

In this issue we address some subjects that may “raise some eyebrows.” Jerry Falwell Comments” expresses the necessity of moderation, a word that some Fundamentalists scorn but which involves a biblical command. Are we guilty of equating personal preferences and tastes with godliness? You may be surprised at the conclusions you reach after carefully and prayerfully reading this article.

Most Fundamentalists would probably credit themselves with having a proper knowledge of the meaning of “ecclesiastical separation.” Some might be a bit overwhelmed by John D. Talley's article which presents a biblical basis for ecclesiastical separation and concludes with action to be taken if such knowledge is internalized.

It is evident from Jack Van Impe's article “That They All May Be One,” that Rev. Van Impe has taken a position to which he is so committed that it has resulted in his discontinuation of citywide crusades and a personal apology to the body of Christ. That his heart has been laid bare cannot be denied.

Attorney William Ball, has defended many court cases for Fundamentalists. He agrees that it is crucial that we continue to defend, in a learned and Christ-like way, things worth fighting for. Recently in our offices we received a fund raising letter from a church stating their need of $4,000 to defend a civil suit precipitated by their refusal to put city license stickers on two Sunday school buses. Theirs is hardly a situation worth fighting. Such action does not promote a good Christian witness. Attorney Ball's article “Fundamentalists’ Conduct in Court: Hopes and Concerns” makes some good points and provides helpful information.
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Stop It!

Please stop publishing Funda-mental Journal.

The church doesn't need it. We get the same ads in many other publications. The articles were all on topics, from viewpoints, and with conclusions I've read elsewhere.

We just don't need another publication whose whole purpose for existence is to define who is "in" and who is "out" of God's people.

A glaring example of this is the article "Drifting Evangelicalism" in the February issue. The authors sought to define "orthodox" belief in terms of a person's position on everything from the familiar question of biblical inerrancy to (a new one to me) whether or not they "regard oral sex as mere petting, not intercourse."

It was striking to me that not one mention was made in the article of faith in Jesus as Lord as the founda-tional indication of orthodoxy.

Isn't Jesus' church divided enough already? Don't deepen the division. Please stop.

John P. Huff, Jr.
Hoffman Estates, Illinois

Refreshing...

Thank you gentlemen for an outstanding magazine. Since I was in college I have subscribed to several of our Fundamentalist periodicals and newspapers. It has always distressed me to have our leaders attack each other in print—men we younger men sometimes pattern our lives and ministry after.

It is indeed refreshing to have a magazine that honors our past and present-day Fundamentalist leaders with dignity and respect.

The interviews, the tribute to Brother Roloff, and the "Perspective" articles by Dr. Dollar, Dr. Powell, and others, give each of your readers a better insight into our faith and the men of God who have lived that faith as an example for us all to emulate.

Rev. Lowell G. Jordan
Chillicothe, Illinois

My thanks to you for the Fundamentalist Journal. Your articles and sermons printed therein most assuredly do demonstrate a Fundamentalist stance. Your advertise-ment of the New King James Version on the back cover does stay on target in that it is from the Textus Receptus. One may not subscribe necessarily to that latest version as over against our 1769 KJV but rest assured that this latest rides head and shoulders over the Westcott and Hort oriented NIV, NASB, etc. They are but warmed-over RSV's that we Fundamentalists rejected, wholesale, in the fifties.

I have appreciated sermons by R.T. Ketcham, W.B. Riley, and your latest "Pastor's Profile" by Duane Ward on Pastor Dan Geilf. one of our GARBC leaders. It is also refreshing that you even print letters critical of your position.

Bob Steward, Pastor
First Baptist Church
Harrison, Michigan

Choose to refuse...

I read with great interest your article about television. I found it a wonderful, eye-opening analysis concerning the negative influence of television in today's society.

However, I must question your opinion regarding Christians who "refuse to have a TV set in their homes," which you consider an "ex-treme" by which they "deprive themselves of some excellent Chris-tian programs, as well as news, sports, documentaries, current affairs, and other programs." Am I and others who read your article to conclude, then, that television should be considered a necessity in every Christian's home? Come now, the rest of your statements seem to refute that idea altogether.

In fact, toward the conclusion of your article, while you contend against the removal of television from the home, even you admit that "more than 90 percent of what is on TV is either not morally fit or not a good use of time..." If this is true, do you really believe that the price of a television set, along with the cost of its maintenance, is worth the ex- pense to those who might consider television a primarily evil influence in their homes? Are they wrong?

Like you, I pray that many Chris-tian young people will one day infiltrate the field of television produc-tion. However, until they do, I have no qualms with those who choose to refuse the admittance of television into their homes, or even those who decide to rid themselves of the sets they currently own.

Keith A. Bisbee
Ocean Grove, New Jersey

Objective... review...

I would like to take this opportuni-ty to thank you for your objective review of the Southern Baptist Con-vention and the challenges facing those of us who believe that the Bible is God's inerrant, in-telligible Word. It is my firm conviction that God will honor those of His people who refuse to compromise with the world.

I also thank you for the interview with my pastor, Dr. Bailey Smith. He is a man dedicated to the preaching of God's Word and the saving of souls.

Guy Rittger
Oklahoma City, Oklahoma

Religious incubator?

The article, "The Jericho Wall," by Paul Bubar captivated me.
So when the youth of a church with a Christian school are turned off spiritually, it is the fault of the Youth Minister? Talk about an easy solution to a complex problem! It sounds to me like the Youth Minister is being made the fall guy in this situation. Honestly, isn't the real problem the Christian school itself?

Are we not saying to our kids that everyone in the Body of Christ is made stronger through tests and trials except the youth, and that our young people must be kept in a religious incubator five days a week and twice on Sunday or they will never grow up to be the strong soldiers of the cross they were intended to be?

There are exceptions, but in most cases young people are much better off if given sufficient support from church and family to stay in the real world and not be taken away from the world they will live in for the rest of their lives.

The Christian school craze is the most dangerous development that we have seen for some time. We are in the process of producing a generation of spiritual eunuchs.

This is the first honest article that has presented the other side for a change.

Sincerely,
Albert Bortsch
Delhi, California

Eternal non-security...

The February issue contained a news item about Dr. Dale Moody of Southern Baptist Seminary. It seems a lot of Southern Baptist saints want him fired because he dares to say that it is possible for Christians to "fall from grace" and lose their salvation.

If he is wrong in teaching that those who endure to the end (only) will be saved, his teaching has been harmless and probably helpful. But if those who teach the man-pleasing doctrine of eternal security are wrong, then countless millions can point an accusing finger at them through the endless ages of eternity. Among many other statements my Bible still says, "The soul that sinneth, it shall die."

Clarence M. Killion, Pastor
Church of the Nazarene
Dinuba, California

Heads in the sand...

The articles relating to the Southern Baptist Convention along with the interview with Bailey Smith (February) were most revealing. It appears to me that the meaning of the term "Fundamentalism" is dependent upon the interpretations of many, thus leading to confusion.

The conservative leaders in the Southern Baptist Convention have their "heads in the sand." Such men as Drs. Criswell, Draper, and Smith are no different than the leaders mentioned in another article of the same issue entitled, "Drifting Evangelicalism." Is there any difference in principle and the practice of the conservative leaders of the SBC than that of Billy Graham? He has liberals supporting his campaigns, and the conservatives of the SBC support the liberals in their schools. Dr. Graham does not claim to be a Fundamentalist but rather identifies with the Neo-Evangelical movement.

If the conservatives of the SBC were Fundamentalist, they would have obeyed the Scripture they staunchly defend and separated themselves from Christ-rejecting apostates. By staying in, they have declared they are Neo-Evangelical, as Dr. Billy Graham.

Why then did you feature Bailey Smith in the Fundamentalist Journal? It appears you are adding to the confusion when in previous issues men such as Dr. Bob Jones, Sr., and Dr. Robert Kelcham, who were real Fundamentalists, were featured. Now you include Bailey Smith.

"Drifting Fundamentalism" bothers me more than "Drifting Evangelicalism." A continuation of such editorial practice should require a change in the name of your magazine to "Neo-Evangelical Journal."

Bob Wallace, Pastor
Galilee Baptist Church
Cedar Hill, Texas

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

Often when the subject of moderation is broached, one assumes an almost apologetic stance. Affirmations are quickly made assuring the audience of an anti-liberal basis. But perhaps we would do well to look at moderation as the apostle Paul addressed it in Philippians 4:5, "Let your moderation be known unto all men." Every Christian has an obligation to be moderate. He has been given a biblical command to let his moderation be known unto all men because the Lord is at hand.

Moderation means "discipline" or "self-control." It implies yieldedness, so that we could say, "Live a moderate life so it will be obvious to everyone that you are yielded to Christ." Oddly enough, many Christians equate their personal preferences and tastes with godliness. They maintain that because they observe or ignore certain externals, they are more spiritual, more yielded to Christ. Perhaps just the opposite is true.

As Christians, Fundamentalists are to be moderate, or temperate, and under control at all times. Each is to walk blameless before the Lord. This does not mean that each is to have the same personality or preferences. Nor does Fundamentalism demand a particular methodology. Fundamentalists firmly believe in the fundamental doctrines of the Bible, the basic doctrines we continually enumerate in this magazine.

Preferences

When I was converted thirty-one years ago, Christ changed my entire life. He became my joy. I willingly turned my back on the things of this world. I surrendered totally to Him the best I knew how. I accepted everything my home church stood for, but it took many years of searching the Scripture to sort out the basis for my own convictions. In my early years as a Christian I had some preconceived ideas about Fundamentalism, because of my upbringing and based on the Fundamentalist training I received as a new Christian. Later I found that some of my ideas could not be supported by Scripture. Let me give some simplistic, but very real, examples. Our church never used choir robes and I thought that only liberal churches had robed choirs. As a young convert, I used to think that singing anthems was a sign of liberalism. My home church did not use that kind of music so I thought it must be wrong. Then I heard of a Christian college where they had vespers, anthems, and a robed choir. I thought surely they are slipping into liberalism. Somewhat insulated and isolated by my Fundamentalist teaching, I really thought such things had something to do with a person's "rightness" or "wrongness" before the Lord. I had to learn that Fundamentalist belief is not affected by preferences involving vespers, robes, and anthems. It is a man's heart relationship with God that is of consequence. I found that I was equating my personal taste with godliness.

Personal appearance is another preference in the Christian life. We have personal appearance and conduct rules at our college to maintain control and teach young people personal discipline. But we do not spend our time attacking everyone whose appearance is different from ours. For example, there is no verse in the Bible against wearing a beard, yet some people think that a man with a mustache or a beard certainly must not be a Fundamentalist. We need to stop judging everyone by his appearance and find out what he really believes. We need to let our reasonableness be known unto all men.

Convictions

I believe in biblical separation. I do not believe a saved person should marry an unsaved person. A Christian should not go into a business partnership with an unsaved person. The Bible clearly teaches us to separate from unbelievers and
Christ-deniers in matters of faith and fellowship. However, that does not mean that we have to hate everyone who is not a believer. I am convinced some preachers hate sinners and it is no wonder they cannot reach them!

Every Christian must examine the Scripture for himself in order to establish his own biblical convictions. Too many Christians get their convictions from whoever preaches the loudest. They cannot back up their convictions from the Bible. Look at some of the issues dividing the church today: hair touching the ears, slacks, style of church music, beards. One church prefers cantatas, while another prefers gospel quartets. Neither is right or wrong. These preferences are personal choices. They are not worth separating over.

One man feels compelled by Scripture to believe that women should never wear slacks or make-up. I have many friends who hold that position. However, I still preach for them and they preach for me. Even though we differ on that issue, we have not broken fellowship over it. I deeply respect their convictions and I would hope they would respect mine. But preachers are separating from each other over these issues of preference, even to the point of separating from one who has preached for another whose preferences differ from those of the first. It can get confusing. And it is tragic.

I have many friends in the ministry who are not Baptist. We do not agree on matters of church polity, but that does not make these men “liberal.” I know a Presbyterian who is a Fundamentalist and a great soulwinner. We have different interpretations of some Scriptures, but both of us believe our convictions are based upon the Bible. We respect each other’s convictions while fellowshiping as believers. Billy Sunday was a Presbyterian, John Wesley was a Methodist, and so forth.

God made us all as different as two snowflakes. Do not confine yourself to a little self-righteous, self-made cell. Truly examine yourself. Have you looked at someone’s hair, for example, or mustache, and has it affected your thinking regarding his spiritual depth? I thank God that a long time ago He brought me into contact with those whose personal preferences were different from mine, and I learned that their preferences had nothing to do with their relationship with God. If a woman does not want to wear slacks or make-up because of personal conviction, she should not. But she should not think that the woman who does is less spiritual. I have been in churches where the topic of pantsuits was more important than the Virgin Birth. That stance is not “more Fundamentalist,” it is just more self-righteous and hyper-critical. God help us from being judgmental.

When you are in a leadership position—bus captain, Sunday school teacher, pastor—and you must lead those under you, suddenly you will realize that it is not enough to have your standards and rules and regulations. You must be able to justify and support them scripturally. You must let the Word of God speak to you by the Holy Spirit and learn directly from God.

**Absolutes**

Beyond our preferences and personal convictions are the doctrinal absolutes of Scripture, the fundamentals of the faith. The Bible sets forth the moral absolutes of God: thou shalt not lie, steal, murder, commit adultery, and so forth. There can be no toleration of the compromise of these absolutes; without them, Christianity ceases to be Christian. These are the issues over which we must separate, for “what part hath he that believeth with an infidel?” (2 Cor. 6:15). Christian fellowship rests upon the person of Christ. We are to separate from those who deny Him or from professing Christians who are living in immorality and thereby denying Him by their lifestyle. Let us stand for the absolutes and against the devil. Let us not be known for how many believers we have rejected or how many extraneous issues we have added to the gospel. Let us be known for what we are for, calling men everywhere to faith in Christ.

Seek to be a slave to Christ, not to some movement or ecclesiastical headquarters. While some pharisaical Christians spend their time talking, preaching, and writing about those of their brethren who do not “cross their t’s just so,” a world is going to hell. Our judgmental attitudes grieve God. We must stop dividing the family. Time is short. We must let our moderation be known to all men because the Lord is at hand.

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**Our judgmental attitudes grieve God. We must stop dividing the family.**

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If you have questions or comments, we would love to hear from you.
Fundamentalists' Conduct in Court: Hopes and Concerns

by William B. Ball

As a friend of Fundamentalists, and as one who loves his country, I consider the Christian school movement a great blessing to America. Give it another decade of strong development, and we will begin to see its remarkably wholesome effects on our society. Graduates of Christian schools will begin to exert substantial influence and leadership in politics, the professions, communications, business, and—perhaps most of all—family life. We daily read statements of judges and politicians, that crime and social deterioration may be stemmed only through changing laws, reforming prisons, and spending money. To this, Fundamentalists answer: "Nonsense!" Right! To really reduce crime, we must rear citizens who will observe the Ten Commandments.

The well-heeled promotions of Norman Lear and others, smearing Fundamentalist leaders and portraying them as a threat to the civil liberties of all Americans, do not dampen my optimism about Fundamentalist success. Nor does the interesting new course of action of bringing lawsuits, or threats of suits, against Fundamentalists, though six instances of these occurred in various parts of the country in two months. In literature promoting his church's schools, a Fundamentalist pastor in Pennsylvania stated that one reason to enroll children in a Christian school is the secular humanism which pervades the public schools. A prominent public school pressure group lawyer threatened retaliation via "legal action." Intimidation by scare tactics should not be feared. Such "dirty tricks" call for exposure—perhaps a counterpunch for abuse of legal process.

While I am not concerned that the present hysterical campaign against Fundamentalists will succeed, I am concerned, now and then, over things some Fundamentalists do (or fail to do) that discredit what they stand for. For example, some Fundamentalists seem not to realize the number of friends they have among non-Fundamentalists. Great numbers of those other Americans admire Fundamentalist Christians for their prayerfulness, faithfulness, and sheer "guts." They have come to love Fundamentalists and have stood up for their rights. The sense of fair play is not a Fundamentalist monopoly. In three historic cases upholding the rights of Fundamentalists (in Vermont, Ohio, and Kentucky), Catholic judges in their supreme courts all voted on behalf of the rights of Fundamentalists. In another recent court case, a non-Fundamentalist lawyer labored for months to win an injunction to protect Fundamentalist schools. On the day in court when the judge ruled in favor of the Fundamentalists, the lawyer turned to share the joy of the moment with his clients, but they crowded together, thanking God and congratulating one another, and went out on the courthouse steps to absorb media attention. The lawyer, ignored, gathered his papers alone and left by a side door, just a bit puzzled. On the day for which he had labored so hard, he had been treated as a mere "hired gun."

Great numbers of Americans admire Fundamentalist Christians for their prayerfulness, faithfulness, and sheer "guts."

William B. Ball is a well-known constitutional lawyer from Harrisburg, Pennsylvania, and the author of several law reviews and articles.
ried to extreme, that view spells anarchy.

By and large, Fundamentalist Christians do not share either view. This past decade they have been heroically Christian in resisting the view that everything is ultimately subservient to the state. They also believe there are certain matters in which we must all serve the common good, and that, in the sphere of the common good, government may act through laws duly established. This majority of Fundamentalists are in no sense compromisers. They do not take a "middle" view between anarchy and statism, but their view is true and right.

Most would agree that a minister of the gospel may be required to obey a government-enforced law to possess a driver's license, based upon the driver's conformity to certain reasonable regulations, even though a minister's driving may be devoted 70 percent to religious missions such as preaching, visitation, and other church business. If a particular minister, realizing that most of his driving is on God's business, says that he won't take a driver's license, most Fundamentalists would not agree with him. Although he scrupulously observes the rules of the road and all proper precautions in driving, few Fundamentalist Christians would stand up for him in court were he arrested for driving without a license, offering the simple plea that God had told him to do so.

On the other hand, Fundamentalist Christians are on solid constitutional ground when they adamantly refuse to take licenses to carry out such ministries as Christian schooling and day care. I mention these situations to highlight the fact that, under the American constitutional system, there are areas in which government may do some regulating, and areas in which government should do no regulating. One big cause of controversy and confusion about the Fundamentalist school movement has been the failure—both of some government people and of some Fundamentalists—to sort out these differences.

Many state education officials appear to hold the view that government is the superior (if not sole) educator, and that it can dictate to the field of education. A handful of Fundamentalists—vocal and influential—seem to feel that "we, the people" (through elected representatives) can have nothing whatever to say about the education of the young.

Nothing in our Constitution says that government is the superior or sole educator. Indeed, under our Constitution, government's province in the field of education is extremely limited. Constitutionally, government should not be deemed to have any supervisory powers whatever over non-tax-supported religious educational processes. But, under the Constitution it would appear that "we, the people" can impose on another, through duly enacted laws, the obligation that all American children learn the language of their country, the form of government of our country, how to compute, and other such "basics." Too, "we" may constitutionally impose reasonable health, safety, sanitation, and fire regulations. Unhappily, we have seen actions by a few Fundamentalists which plainly indicated they do not believe that "we, the people" have any right to have any "common good" regulation respecting Christian education, even where child safety is plainly at stake.

Assuming that the rank and file of Fundamentalists are pretty well agreed that, under the Constitution, there are limited "common good" areas in which we render to one another the things that belong to one another, let me turn to a third point. Herein lie extremely self-defeating attitudes on the part of some Fundamentalist Christians—potentially disastrous for all Fundamentalist Christians. The two great faults in approach here are (1) emotionalism and (2) lack of homework.

A few years ago I was about to try a case on behalf of Fundamentalist Christians in a Southern state but found the atmosphere in the court about as healthful as the Love Canal. The judge, upon our first meeting, let me know in no uncertain terms that he had suffered extreme abuse from Fundamentalists previously before him in court. Because he had ruled against them, he had been told in hallways that he was an atheist. He had received telephone calls in the middle of the night, mail attacking his character from people who had never met him. It is ironical to hear people, who a few years back condemned the NAACP for pressure tactics, now adopting those same tactics.

In several states, rallies have been staged outside courtroom doors, with crowds chanting and singing. They are within their rights, but does such behavior improve their case before the court? I don't think so. The American tradition does not favor religious coercion of judges. Nobody likes to see the Christian school threatened, and we must all resist the attempts of state educational, health, and welfare bureaucracies to govern religious institutions, control ministries, and practice secularist coercion. Christians have a civil right to demonstrate, picket, hold mass rallies, publish their views, condemn, exhort, and counterattack. But how? And when?

Not through unchristian tricks such as phone calls in the night, half-baked accusations, or purely emotional, unthinking pleas. God gave us the gift to reason, and we should use our heads and do our homework in resisting governmental oppression. Much of the ongoing governmental oppression will have

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"Don't Fundamentalists want friends? Don't they want converts? Why stiff-arm other people who really do want to help them and who love them?"

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continued on page 49
The threat of persecution has always brought about greater Christian unity and purged the carnality of the church. Anyone who has ever preached in the Third World countries cannot help but be impressed with the deep sincerity of the church there. Because of the overwhelming effects of war and poverty, there exists a brand of Christianity that surpasses anything known in the United States today. Christians are extremely serious and dedicated to serving our Lord Jesus Christ. There is very little talk of the kind of frivolities that so often characterize American churches.

Third World Christians are not interested in programs and promotions, nor easier ways to convince people of the gospel. Rather, they are interested in a deep and personal relationship with the living Christ. Everywhere there is evidence of a dynamic church which attracts thousands by the quality of the lives of Christian believers. While some undoubtedly attempt to use the poverty of the church in the Third World to promote the efforts of conciliation as an end in itself, it is also apparent that genuine togetherness is being experienced by believers of all types. One pastor put it this way: “When bullets are flying overhead, you do not bother to ask someone what his theological beliefs are if he is a brother in Christ.”

Under such pressure, the church of Jesus Christ has often learned the true meaning of love, joy, and peace. Churches in many parts of the world today do not have the luxury to disagree, which we have in the United States. Because of prosperity and affluence, the American church has had the opportunity to grow and expand to great proportions, while maintaining great doctrinal differences that undoubtedly will remain at the core of our unique expression of the Christian faith. It is highly unlikely, apart from external persecution, that American Christians will bury their differences in the decade or even the century ahead!

Division Is the Distinctive of Democracy

In a free democratic society, where every individual has opportunity to hold his own distinct belief and practice, we have experienced the rise of virtually hundreds of religious denominations. While this certainly may seem confusing to some, it is definitely better than the alternative, which is the suppression of religious variety in favor of a state religion.

One of the criticisms of the medieval church against Martin Luther was that he would open a “Pandora’s Box” of religious beliefs if he were to take the authority of the church and place it in the hands of a common layman having the right to interpret the Bible for himself. Luther’s response was, “Better that, than the evils of ecclesiastical tyranny!”

While the differences that divide us may seem trivial to a non-Christian, those differences mark a unique and distinctive contribution of the various aspects of American Christianity. The formal state religious atmosphere of Europe is certainly foreign to the vibrant and virile forms of Christianity in America. We have historic denominations such as Baptist, Catholic, Episcopalian, Lutheran, Methodist, and Presbyterian. We also have distinctive varieties within these mainline denominations: Southern Methodist, Orthodox Presbyterian, Reformed Episcopalian, Conservative Baptist, and Missouri Synod Lutheran, to name but a few. In fact, there are over one hundred kinds of Baptists in the United States alone!

Beyond the mainline denominations we have literally scores of smaller denominations, sects, and cults: Adventist, Apostolic, Brethren, Christadelphian, the Church of Christ, Christian Science, Friends, Jehovah’s Witnesses, Mennonite, Mormon, Nazarene, Pentecostal, Unitarian, etc. One does not have to agree with these various expressions of religious belief to appreciate the liberty to choose to believe whatever one wishes according to the dictates of his own conscience.

Conciliation or Compromise?

Beyond the basic denominational labels that separate us as Christian believers in this country, there are also a number of theological labels that divide us. It is naive to believe that...
the great theological issues separating Calvinists and Arminians, Charismatics and non-Charismatics, Fundamentalists and Liberals will be reconciled within our lifetime, let alone within the last twenty years of this century. Attempts at conciliatory movements have been many and varied in recent years. The so-called Ecumenical Movement attempted to unify the various mainline denominations in the 1960s. An offshoot of this attempt was the Consultation on Church Union (COCU). After 20 years the Ecumenical Movement has yet to bring together even the more liberal of our Protestant denominations.

"The world will not be impressed by a mere coming together in externals while there is central disagreement about the fundamentals of the faith."

While this may seem disconcerting to some, one writer recently answered his own question: "Why do Christians fight over the Bible?" His reply: "Because they believe it!" If the Bible is important to one's Christian belief, then it matters greatly to him what it says and what it means. If his religious expression can do without the Bible, one is more likely to accommodate other beliefs regarding doctrinal matters.

From the earliest times of church history debates have always waged between the issues of conciliation and compromise. In the early days of the Church, Roman persecution drove many fringe followers of Christ into hiding or compromise with the pagan state. When the persecution lapsed, the church was faced with the issue of what to do with these betrayers of Christ now seeking forgiveness and readmission into the church. This resulted in the now famous "Donatist Controversy," in which the early Christians became divided over whether conciliation was a genuine expression of Christian love and forgiveness, or whether it was a compromise with weakness and infidelity. Throughout her history these two issues have been a matter of concern to Christian believers.

Cooperation or Confusion?

Christians favoring cooperation despite denominational differences have normally tended to emphasize unity based on a common commitment to Christ. However, the understanding of this matter has varied greatly with different ecclesiastical and theological movements. The early days of the twentieth century saw Fundamentalists of all denominational stripes rally together around the cardinal doctrines of the Christian faith (the inspiration of Scripture, the Virgin Birth and deity of Christ, His substitutionary atonement, His literal Resurrection and His Second Coming). In those days, Fundamentalism brought together men of diverse backgrounds such as J. Gresham Machen, Clarence Macartney (Presbyterian), J. Frank Norris, William Bell Riley (Baptist), and Bob Jones, Sr. (Methodist). In the early days of Fundamentalism, the movement was united by its distinctive belief in the divinity of Christ, the inspiration of the Scriptures, and the necessity of personal conversion, etc.

Even before the Fundamentalist controversy, some Christian groups were emphasizing "No creed but Christ; no law but love." While certainly not denying the centrality of the doctrine of the person and work of Christ, these more moderate evangelicals were willing to work with those of varying denominational and theological commitments. In time the issue of conciliation reached its apex in two different and distinctive arenas. The first was in regard to the issue of Cooperative Evangelism related to the crusade ministry of Evangelist Billy Graham. His willingness to cooperate with known liberals for the cause of spreading the gospel in major citywide crusades became an issue of great contention among Fundamentalists and Evangelicals alike. For all practical purposes, this issue became the watershed that divides Fundamentalism from Evangelicalism even today.

The second arena of contention was that of the sudden, explosive growth of the Charismatic Movement in the 1960s and 1970s. With emphasis on the experience of receiving the baptism of the Holy Spirit and the resultant expression of the gift of tongues, Charismatics tend to take the attitude that "doctrine divides, love unites." Non-Charismatics cannot underestimate the tremendous conciliatory impact that the Charismatic Movement is making on American Christianity. Charismatic television, radio, Bible studies, businessmen's meetings, etc., have leaped over the barrier of religious and denominational ecclesiasticism right into the living room of the average American. Isolated from his denominational affiliation, the viewer is challenged to examine Christian belief for himself. Without a doubt the Charismatic Movement has done more to de-emphasize doctrinal differences among varying Christian groups than any other religious movement in the twentieth century. While this may be a cause of great rejoicing to Charismatics, it is a cause of great concern to Fundamentalists who fear that the doctrinal beliefs upon which the Christian faith is founded may well be swept aside in the rising torrent of "conciliation at all costs."

Christianity and the Centrality of Truth

It was Martin Lloyd Jones who observed, back in 1962, that "truth alone creates unity." In his book The Basis of Christian Unity, he argued that unity can never be isolated or regarded as something in and of itself. He observed that unified fellowship followed the unity of doctrine among the early disciples. He further observed that the starting point in considering the question of unity must always be regeneration resulting from belief of the truth.
Otherwise, the church develops nothing more than a facade of unity based on an external, rather than an internal, basis of cooperation. He warned then: "The world will not be impressed by a mere coming together in externals while there is central disagreement about the fundamentals of the faith."

Since truth and error cannot be reconciled, it behooves the Christian today to take a long and serious look at the very reason and desire to see unity within the church. The question the world is still asking is "What is Christianity?"

There cannot be true unity without the foundation of the great doctrines of the Christian faith. Machen observed over 50 years ago that Liberal Protestantism, with its denial of the essential Christian doctrines, was not a new form of Christianity—it was not real Christianity at all!

Unity and cooperation among true Christians must always be based upon adherence to the essential doctrines of the Bible. That commitment gave birth to Fundamentalism in the first place. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Christianity finds its freedom in the truth, not from the truth. We can never surrender true biblical convictions for the convenience of conciliation. We cannot drop our principles for popularity. It is the truth that changes lives, and it is the truth that must always be the basis of true Christian unity.

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**Face the Facts**

**WHO SAID THAT?**

The American Civil Liberties Union (ACLU) and other groups want Americans to believe that the founding of our nation, and its direction ever since, has been for a totally secular purpose—that religion and religious people were and are to be kept out of government and relegated to churches and synagogues.

While rummaging through a desk drawer at home the other day I discovered quotes from some of our former leaders who obviously did not share this ACLU view of America. Guess who said this: "Our success in striving to help our fellow-man, and therefore to help ourselves, depends largely upon our success as we strive, with whatever shortcomings, with whatever failures, to lead our lives in accordance with the great ethical principles laid down in the life of Christ, and in the New Testament writings which seek to expound His teachings." This violator of church-state separation was Theodore Roosevelt.

Or how about this: "There are great problems before the American people. I would be afraid to go forward if I did not believe there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God." That imposer of morality on others was none other than Woodrow Wilson.

Or this: "We shall win this war, and in Victory we shall seek not vengeance, but the establishment of international order in which the Spirit of Christ shall rule the hearts of men and of nations. We won't get a free world in any other way." The author of that "intolerant" remark was Franklin Delano Roosevelt.

Guess who said this: "Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first—the most basic—expression of Americanism. Thus the Founding Fathers of America saw it, and thus with God's help, it will continue to be" (Dwight D. Eisenhower).

Finally, there is this: "Jesus Christ preached the Law and the prophets—the twentieth chapter of Exodus, the fifth chapter of Deuteronomy, the preachings of Amos, Micah, Isaiah, and Jeremiah. Study the Sermon on the Mount, the fifth, sixth, and seventh chapters of the Gospel according to St. Matthew, the tenth chapter of St. Luke, and then turn back to Matthew chapter 22 and find obedience to the law of the land."

On another occasion this person said, "The Old Testament and the New will give you a way of life that will cause you to live happily." His name? Harry Truman.

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"That They All May Be One"

by Jack Van Impe
The following transcript was taken from a message delivered by Rev. Jack Van Impe to the International Christian Education Association at Cobo Hall, Detroit, October 22, 1982.

The Lord Jesus, in His high priestly prayer said: "[Father], As thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone [my sent ones], but for them also which shall believe on me [converts of future generations] through their word; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:18,20,21).

The unity or oneness of the family of God is the purpose of the Lord's prayer. Imagine, God in the flesh prayed that all Christians in all eras of time might have love for one another as a sign that Christianity is genuine. Is it any wonder that Jesus said in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another"?

We Fundamentalists have often shied away from this text on oneness because of its constant use by the perpetrators of the one-world church—but should we discard the word with the bathwater simply because an opponent has used it? Never. Such a position is woefully wrong when one considers that the desire of the Savior's heart is that all true believers—past, present and future—be united in love. Since we are to be "doers of the word, and not hearers only" (James 1:22), we soothe our consciences by convincing ourselves that the oneness for which Jesus prayed is realized and fulfilled solely through loving believers within our own denominational affiliation. How wrong! This is only the tip of the iceberg.

First Corinthians 12:13 declares: "For by one Spirit are we all baptized into one body." This is not a Baptist, Nazarene, Pentecostal, Wesleyan Methodist, Christian & Missionary Alliance, or Evangelical Free Church body. Rather it is the one body of Jesus Christ composed of all born-again believers in numerous denominations. Oh, if the church of Jesus Christ would quit sporting its labels and begin exalting the Savior, calling themselves by His name—Christ or Christians—then love for one another would become the effective force it was meant to be within the evangelical scene. It's too bad that God, who chose us and called us to salvation (Eph. 1:4), did not do it through one denomination. This would have made unity much simpler (hal).

The only meaningful label in eternity will be "Christian."

Do you really think that denominational tags are that important to God? In approximately A.D. 950-1100, the following evangelical groups existed: the Petrobrusians, Henricians, Arnoldists, Humiliati, Waldenses, Taborites, Lollards, and Bohemians. Where are they today, denominationally? Ex-tinct! No one even recognizes their names unless he is a church history buff. Nevertheless, they were all-powerful groups similar to our modern-day denominations. Often, they ostracized and broke fellowship over secondary differences—just as denominationalists do today. Imagine a future scene with me, if you will—the entrance of believers into glory at the Rapture. Can you envision them running to those who have been there for centuries and inquiring: "Were you a Henrician? An Arnoldist? Would you tell me if the Waldenses were greater separatists than the Lollards?" What am I saying? Simply that the only meaningful label in eternity will be "Christian." If Christ tarries another 500 years, the majority of today's labels will also pass away—but Christ and Christianity will live eternally!

Do not misunderstand. We may each have our personal convictions and hold to our doctrinal distinctives. I do, as a Baptist. Still, should we shun other brothers in Christ who disagree with our position? Could it be that most of us follow at least one man-made teaching within each of our denominations that could prove to be wrong and scorn all brothers who disagree with us? Remember that no man is right on every issue, be he Calvin, Luther, Zwingli, Wesley, or the leader upon whom your denomination was founded or for whom it was named.

Let's go one step further. Not only do we break communion with other members of the body of Christ because of denominational distinctives, but we often break fellowship with brothers in our own denomination because of misguided views on secondary separation. Don't misunderstand me; I am a Baptist, a Fundamentalist, and a separatist, and practice Romans 16:17 and 2 John 7:11. However, this separation is based exclusively on the doctrine of Christ: His deity, Virgin Birth, blood atonement, bodily resurrection and return—not one's personal standards or rules based on a misinterpretation of these texts.

Scores who hold to these Christological truths have nevertheless been disfellowshipped because of their refusal to bow to man-made principles of separation. Further, they are roasted in print and mislabeled as "pseudo-fundamentalists" or "neo-evangelicals." The situation is heartbreaking as an ungodly world mock's this brand of Christianity.

Dr. Paul E. Billheimer states:

I believe personally that the main thing hindering the return of the Lord is the disunity of the Body. This is the greatest sin in the Church because it is the real cause of more souls being lost than any other sin. Born-again believers should be united on the basis of a common origin, a common fatherhood, a common parenthood, a common relationship rather than a common opinion on non-essentials. We will never agree theologically. It is my position that if we are born again, we are members of the same family and that is the basis of fellowship, love, and union rather than agreement on the non-essentials.
The world laughs at our great "defenders of the faith" who use unethical tactics to crush their brothers.

What did You say in your compassionate prayer, Lord Jesus? You want us to be one in order that the world may believe that the Father truly sent You and that Christianity is real? Oh, if we could have an old-fashioned, Holy Spirit-empowered revival! Then the "warriors" of the faith would beat their swords into plowshares and their spears into pruninghooks. Until such a time occurs, however, the world will laugh at our great "defenders of the faith" who use unethical tactics to crush their brothers.

Am I being condemnatory? By no means. In fact, I, too, was guilty. In my mass, areawide crusades, dating from 1969 to 1980, many good brothers in Christ were barred from participation because I allowed "militant" leaders in numerous cities to establish false standards of separation. Consequently, men who dearly loved God were often banned because they did not bear the same denominational tag. Later, even those within the same group were at one another's throats—each classifying the other as a "pseudo-fundamentalist" or "neo-evangelical" solely on the biased views of a vocal minority. As a result, many good men were deeply hurt. Yet, I remained silent.

During the last five years, my spirit grew progressively troubled, and many decisions were made. Consequently, I am now able to fulfill the promise I made at the 1977 Sword of the Lord Conference in Detroit. At that time I stated: "I can no longer tolerate the dissensions and division occurring among the brethren. It hinders genuine revival and makes a mocking world reject the message of Christ. I will no longer go into areas for future evangelistic campaigns unless there is a new spirit of love and unity among our leaders."

Unfortunately, the love and unity for which my soul cried out did not occur. In fact, the divisiveness became worse. In earlier days, the first 60 of my 253 united crusades to audiences totaling more than 10 million persons were sponsored by scores of solid, evangelical denominations. Before long, however, various exclusions took place, depending on local preferences:

1) All non-Baptist groups, such as the Nazarenes, Wesleyan Methodists, Free Methodists, Missionary churches, Mennonites, and numerous others—including Dr. A.W. Tozer's great fellowship of Christian & Missionary Alliance Churches—were banned from campaigns. I remember with gratitude the love these brethren in Christ manifested toward me, even though they knew they were sponsoring a Baptist evangelist. D.L. Moody, Billy Sunday, John R. Rice, and Bob Jones, Sr., had always included such groups. Thus, a new separatist position was instituted.

2) The next move was to eliminate the Grace Brethren fellowship of churches, headquartered at Winona Lake, Indiana. In addition, depending on geographical location, the Independent Fundamental Churches of America (the group who ordained me) plus other Bible and Community churches were also barred from participation in crusades. Extremists would not recognize these brethren because the Baptist label was not above the entrance of their church buildings. Though they were doctrinally sound, as well as Baptist in practice, they were still banned because they were not considered part of the "Baptist Bride"—a position held by some ultra-denominationalists.

3) Later in my ministry, all Conservative Baptists of America (CBA), along with all Baptist General Conference churches (Swedish), North American German Baptists, Free Will Baptists, and the majority of the remaining Baptist groups were excluded. While they were considered part of the "Baptist Bride," they were shunned on the basis of a "soiled wedding garment." In other words, the "ecclesiastical judges" decided that these brethren had fellowshipped with those whom they had disfellowshipped, and thus were tainted. At this point, practically everyone had been eliminated.

4) Finally, the "super-separatist society" was reduced to a handful of Independents who accused and eliminated another from participation in united (?) crusades for the souls of men.

Men were not divided over institutions and personalities. Schools such as Asbury College, BIOLA, Cedarville (GARBC), Calvary Bible College, Dallas Bible College, Dallas Theological Seminary, Detroit Bible College (now William Tyndale College), Florida Bible College, Grace College and Seminary, Grand Rapids Baptist Seminary (GARBC), Grand Rapids School of the Bible (IFCA), John Brown University, Liberty Baptist Seminary, Moody Bible Institute, Tennessee Temple Schools, and scores of others were now classified as "moderate Fundamentalist institutions who were willing to compromise with neo-evangelicals." (For documentation, see Dr. George Dollar's book, The History of Fundamentalism.)

My only desire is to love all the family of God and proclaim the message of reconciliation until I go home.

Soon, all pastors who claimed these schools as their alma mater were suspect as "pseudo-Fundamentalists," "modified Fundamentalists" (compromisers) or "neo-evangelicals." On one occasion, I was told by extremist leaders that my appearance at a Moody Founder's Week Conference would result in the cancellation of one or more of my forthcoming citywide endeavors. Under pressure, I yielded. I have since asked God's forgiveness, as well as Dr. George Sweeting's
cancelling my appearance at this great event. As a matter of fact, I have had to write many letters of apology in recent days under the leadership of the Holy Spirit.

Men were also divided over pantsuits, hair-covered ears, and, on one occasion, wire-rimmed glasses. Now, while I believe that every pastor and church has the privilege of setting individual standards, a problem arises when they attempt to force their rules upon others as a basis for fellowship or the sponsorship of crusades. The heart-breaking fact was that those who were so judgmental on these issues involving secondary separation were often lenient concerning sexual promiscuity, smutty jokes, and slander within their personal associations and churches. Hypocrisy abounded, and my heart was crushed.

I have lived with this heartache long enough. Now it is finished, and my only desire is to love all the family of God and proclaim the message of reconciliation until I go home. How else can I expect to hear my Lord say, “Well done, thou good and faithful servant”?

Prejudice and hatred are never God’s will for defenders of the faith. Paul said in 1 Corinthians 13:3: “...though I give my body to be burned, and have not charity [love], it profiteth me nothing.” Oh, let’s get filled with the Spirit! When that happens, love will dominate our beings, and we will share that love with all members of the body of Christ: “For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22,23).

Because the situation concerning my area-wide crusades became seemingly hopeless, I realized the futility of attempting to reach a world of lost men under these heart-breaking conditions. Thus, I ended this aspect of my ministry, fulfilling my promise made at the Sword of the Lord Conference in 1977. My experience has made me realize how true the following statement, taken from The Herald of His Coming, really is:

Satan is a keen fighter against the body as a whole. The main thing he is driving at on earth is to divide the body. He is adept at divisive tactics. Under one cover or another, he aims to separate one member of the body from another. He knows the tremendous power there is in unity. He knows so well the resistless power against his person when there is united prayer and united action coming from a united body. He will do his utmost to kill that spirit of unity. So anything that divides the body or splits up any group of Christ’s followers suits his purposes.

My Personal Apology to The Body of Christ

Beloved brothers in Christ, I reach out to you with open arms of love. If you were ostracized and banned from my crusades, I apologize. I also ask your forgiveness for injuring you, a true member of the body of Christ. I promise both my God and you that the rest of my years will be spent proclaiming the message of reconciliation and love for all the brotherhood (1 Peter 2:17). I cannot do otherwise, for we are all one body in Christ Jesus (1 Cor. 12:13), and the Holy Spirit adds in verses 25 and 26 that “there should be no schism [or division] in the body” because it inflicts agonizing pain upon all of us. Yes, “if one member suffers, all the members suffer with it.”

Brothers and sisters, since I have caused some of this pain in the body of Christ, I ask once again for your forgiveness. I truly love each of you who are members of the family of God, and never want to knowingly hurt anyone again.

May I conclude by asking all ministers and laymen the following question: “When did you last exemplify the love of Christ to a brother or sister within another denomination—or even within your own if they are of another association or affiliation? If not, why not?” Since we are all members of the one body, are we not “fingers on the same hand” as it were? What a shame, then, that religious leaders will not allow these fingers—representing various denominational brothers—to touch one another until we reach heaven’s golden shores! God forgive all of us. We have been wrong...so drastically wrong...so scripturally wrong! Show love...to manifest to an unbelieving world that we all are one, and that the Father hath sent the Son!
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Why is it that students coming to Bible colleges from Independent churches are not aware of the dangers of associating with churches which, though preaching the gospel, tolerate unbelief in associational pastors and seminaries? Why is it that lay people, when moving to a new city, leave their independent theological roots and associate with a church guilty of toleration and theological compromise? They often say, "The pastor of the church is a good man and he preaches the Word."

Men in ministry who realize that apostasy exists in many contemporary churches still accept positions in associations characterized by toleration of liberal theology, arguing that "infiltration" is a superior tactic to separation in combatting Liberalism today. Why have they been hooked by the Neo-Evangelical bait?

Analysis of the present generation of believers seems to indicate that they have lost sight of the basic scriptural principle of separation from doctrinal error.

In the thirties and forties, when Liberalism was spreading, defenders of the faith fought to protect the fundamentals in the mainline denominations. To them the principle of separation applied to doctrinal deviation just as it applied to moral deviation and when denominations insisted on toleration rather than excommunication of doctrinal deviates these giants of the faith felt they had no alternative but to disassociate from such compromise. If the deviates could not be put out (excommunication) then Biblicalists had to get out (ecclesiastical separation).

The term ecclesiastical separation refers to the action of disassociating from a church or a fellowship of churches because of compromise of biblical principles. Many contemporary believers, like those mentioned above, have never heard of, or have never been convinced of, ecclesiastical separation as a biblical principle.

The church must be awakened to this important truth. When toleration of moral or doctrinal deviation is implemented rather than exercising the discipline of excommunication, then ecclesiastical separation is essential. Toleration instead of excommunication results in infection (1 Cor. 5:6,7). Consequently, when such toleration is the policy of a fellowship, the Biblicalist must exercise ecclesiastical separation from the fellowship to avoid infection by the moral or doctrinal sickness.

The purpose of this article is to develop the basis for the ecclesiastical separation that obviously needs to be emphasized today.

John D. Talley, Jr. is Chairman of Pastoral Theology and Dean of the Graduate School, Southeastern Bible College, Birmingham, Alabama.
The Importance of the Study
Existence of Unbelief

The professing church is filled with spiritual apathy, moral laxity, doctrinal compromise, and unbelief. While the student of the Word is appalled that such a condition should exist, he is nevertheless not surprised to find it so. The Scripture abounds with warnings about false prophets and unbelief. The apostle Paul, in tears, warned the elders of Ephesus in Acts 20:28-29 of false teachers:

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. In verses 30 and 31 he warns that the problem will manifest itself from within the local assembly:

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember...I ceased not to warn everyone night and day with tears.

Similar warnings are found throughout the New Testament in such passages as 2 Corinthians 11:11-15, 2 Timothy 4:2-4, 2 Peter 2:1, 1 John 4:1, 2 John 7, and Jude 4.

Reaction to Unbelief

The problem. The attitude of saints toward unbelief is a natural consideration in light of the repeated warnings of Scripture. Logically the believer seeks to understand the biblical exhortations concerning his relationship to departure from the faith, but there is a difference of opinion as to what should be done. The result is controversy, even among conservative organizations.

The principle. In numerous passages in the New Testament the progressive degeneration of the professing church is foretold. This decadent condition is a sign that the consummation is approaching. Scripture, however, does not stop here. The apostles, under inspiration of the Holy Spirit, wrote in regard to the course the believers should follow when corruption prevails. In Acts 20:28-31 it is stated that Paul told the elders to be on guard for themselves and for all the flock. Again he exhorts in verse 31, “Watch.” The least implied is that precaution is necessary.

Every indication points to the fact that prophecy concerning unbelief in the church is now being fulfilled and that a proper response to prevailing conditions must be made. To react properly, the saint must understand the biblical principles.

The Principle of Ecclesiastical Separation in the New Testament

A proper understanding of New Testament passages which advocate a separatist philosophy is essential to a study of ecclesiastical separation. In this study three passages will be explored: 1) Romans 16:17-20, 2) 2 Corinthians 6:14-7:1, and 3) 2 John 7-11.

Romans 16:17-20

Interpretation

Historical setting. History records that Rome was founded in 753 B.C. In Paul’s time its population was over a million people, the majority of whom were slaves. The success of the Caesars abroad brought fabulous wealth to this center of the empire, and people from many lands filled the city and brought with them their religious precepts.

Almost nothing is known of the founding of the Christian witness in Rome. Indications favor the conclusion that the faith was established and propagated years before Paul wrote to the Roman church. It is suggested that the church was not founded by an apostle, and it is probable that the propagation of the faith to this city was through lay witness, perhaps Peter’s sermon on the Day of Pentecost.

Identity of the false teachers. The troublemakers are identified by some as antinomian libertines, by others as judaizing zealots. These two apparently antagonistic viewpoints do not alter
the primary purpose of Paul's warning.

Paul states that false teachers "cause divisions and offences contrary to the doctrine which ye have learned." The words divisions and offences have the definite article, indicating that both were well known to the saints at Rome. Thayer defines offences as "any impediment placed in the way and causing one to stumble or fall." Metaphorically, it implies any person or thing by which one is drawn into error or sin. The teachings of these false teachers generated prejudice against the gospel, disrupting in the church and scandal in the church and also might have given outsiders cause to blaspheme and stumble at the Christian message.

These false teachers were propagandists, skilled in the use of "good words and fair speeches" (v. 18). The word translated good words means "fair speaking, the smooth and plausible address which stimulates goodness." Thayer says the word translated fair speeches means "praise, or fine discourse, polished language." With their fine speaking abilities these self-seeking teachers "deceive the hearts of the simple" (v. 18). The Greek word deceive means to "beguile" and thus to lead astray. They deceived more literally the "innocent," that is, people who suspected no evil. Murray suggests that these people were "guileless and refers to the persons not given to the wiles of deceit...and therefore not suspecting the same in others."6

These false teachers are described by Paul as self-seeking schismatics who were capable orators. They caused disruption in the church and scandal in the community with teachings contrary to previous instructions in the gospel. They were successful among people not expecting deceit from religious propagandists.

Reaction to the false teachers. The injunctions by Paul reflect the seriousness of the problem. The saints were, according to verse 17, to "mark" the proponents as to "avoid them." The word mark is a present infinitive (habitual action) and means "to look at, observe, contemplate, and scrutinize." Saints are to turn away from these teachers, that is, they are to "bow out" or "to turn aside from" or "shun." Obviously the idea of separation from false teaching is taught.

Application

In the first century Paul was obviously concerned for the innocent and unsuspecting. He warns believers of this problem and begs them to be alert to false teachers. Such action certainly would apply today. Christians must warn others of false teachers, and exhort saints to be constantly alert for them, out of concern for the welfare of unsuspecting believers.

2 Corinthians 6:14-7:1

Interpretation

Historical setting. The port city of Corinth, on a narrow isthmus between the Aegean Sea and the Adriatic Sea, was very cosmopolitan. Its athletic games were second only to the Olympics. The outdoor theater accommodated 20,000 people. The people were very religious, with many temples, shrines, and altars; but immorality was endorsed, as a thousand sacred prostitutes made themselves available at the temple of the Greek goddess Aphrodite.

The church at Corinth was influenced by this pagan society and consequently developed many difficulties. This city shared the common Greek love of philosophy and speculation. People came there for a good time, and consequently prosperity and licentiousness were dominant. Therefore, when Paul wrote I Corinthians, he dealt with problems which plagued the church of Corinth.

Exhortation of separation. In the immediate context here the apostle Paul is intense and emotional, desirous of restoring fellowship with the believers. He appeals to them (6:11-7:16) to seek the same goal, but interrupts this appeal to call for separation from that which was severing their fellowship with him (6:14-7:1). The pagan rituals and societies that permeated the Christian culture still appealed to the believers.

The apostle's warning against these associations is the only emphasis, historically, in I Corinthians 6:14-7:1, though often the passage has been made to prohibit many present-day activities, eliminating the historical setting.

In verses 11 through 13, Paul calls for enlargement of heart on the part of the believers as he has enlarged his heart in love and affection to them. Then, in verse 14, he immediately contrasts that exhortation for affection by saying, "Be ye not unequally yoked together with unbelievers."

Who were these unbelievers? The pagan culture of Corinth was certainly in view. Plummer feels that the unbelievers should be confined to the unconverted heathen. The historical element seems to forbid interpretation of the passage to imply reference to false apostles in the church.

Paul's use of the term bound or yoked, is unusual. The present periphrastic form of the imperative is employed. By this verbal form, Paul emphatically demands cessation of yoking with unbelievers.

The words "unequally yoked" are a compound of the pronoun another and the verb to yoke. The Greek word translated another often implies another of a qualitative difference as opposed to another which implies a mere numerical distinction. Thus Paul is exhorting the saints not to be yoked with a species which is a different kind. The Christian is incompatible with the heathen species. To conclude that Paul here condemns all association with non-Christians would be a serious mistake. Isolationism was dealt with in I Corinthians 5:10, where Paul logically argues that to isolate oneself would necessitate a departure from the world.

The apostle justifies his imperative "...by a series of five argumentative questions which demonstrate the absolute incongruity and incompatibility of the Christian and heathenish systems."12

In verse 17 Paul exhorts the saints to "come out from among them and be ye separate." He admonished them with him (6:14-7:1). The pagan rituals and societies that permeated the Christian culture still appealed to the believers.
negatively not to be yoked with a different kind of species; now he instructs them positively to "come out" and "be separate." These verb forms are aorist imperatives. Plummer suggests, "The aorist imperative shows that the withdrawal is to be immediate and decisive." The word separate found in verse 17 means to be distinct as opposed to separation.

Application

Paul argues for a separation from idolatrous practices of the heathen world of his day. Application for today must be primarily concerned with modern religious problems. The most direct application certainly is the believer's relationship to the contemporary heathen religions.

A second area would be the Liberal Protestant influence which dominates the twentieth-century religious scene. Liberalism is a type of idolatry and must be shunned by the believer. The ecclesiastical relationships of the Christian must not be idolatry but a distinctive testimony to the truth of the Word of God. The believer must seek to win the religious heathen and Liberals of this century, but he is not to partake of their idolatrous practices.

Liberalism is a type of idolatry and must be shunned by the believer.

God has promised tremendous benefits for obedience in this area. He declares, "I will receive you... And will be a Father unto you, and ye shall be my sons and daughters."

2 John 7-11

Interpretation

Historical setting. The addressees of this epistle are "the elect lady and her children" according to verse 1. Some interpreters consider this a reference to an outstanding Christian lady in Asia Minor, a personal acquaintance of the apostle. Others think it refers to the church at large, or to some influential congregation. "Such speculations are, more or less, worthless, and it is better to retain the translation in our version, 'the elect lady.'"

The theme of Christian love and truth dominates 2 John. The purpose is to warn against showing hospitality to any false teacher. The apostle writes to warn about deceivers and progressive false doctrines.

Identity of the false teachers. At the time many itinerant preachers moved from church to church, some worthy of Christian hospitality (3 John 5-8), but many false teachers seeking to deceive believers. The phrase "entered into the world" could mean that these preachers had left the church and gone into the world but probably means they were self-appointed apostles of their own teachings.

The phrase "who confess not" does not indicate that they openly denied the incarnation, but, though they did not necessarily categorically deny truth, they did not acknowledge it. It seems from the larger context, however, that a denial is implied.

John says (v. 7) that these teachers confessed not that "Jesus Christ is come in the flesh." This present participle should refer to a future coming, and some have suggested that it could refer to the Second Coming. Scott suggests that, since we know of no early controversy about Christ's coming again in the flesh, and these epistles are concerned with His first coming, this is probably John's meaning. John's use of the present participle emphasizes the permanent union of the two natures of Christ, not acknowledged by these itinerant preachers.

John's use of the term transgresseth (or better, advanced) in verse 9 is a probable sarcastic reference to a claim by false teachers that their teaching was "advanced" knowledge. John declares this advance was outside the doctrine of Christ. Westcott advocates that the phrase requires a subjective interpretation (Christ's teaching). Therefore, these men claimed advance teaching concerning the faith that Christ and His apostles taught. John declared, however, that their "advanced" teaching had advanced beyond the restrictions of divine truth.

John says these men are "deceivers" (v. 7). He repeats the accusation, but uses the definite article, the deceivers, and the term the antichrist. Scott suggests this implies deception "par excellence," the "arch-deceiver." There is then a double affront. Thus the teaching opposes Christ and deceives men.

Reaction to these false teachers. John indicates (v. 10) these teachers are coming to the elect lady and her family (to the church meeting in her home), to be considered as an official visit to further the corrupt teaching. The elect lady was not to receive them. John primarily refers to "the house"...in which the church met for worship. Hence, the warning is not about private hospitality so much as an official welcome by the congregation.

Ecclesiastical separation applies to false teachers and personal toleration of such teachers.

John further forbids the official greeting of Christian fellowship (v. 10), "neither bid him God speed." This terminology is used of the greeting of first address (Acts 15:23; 23:26; James 1:1). Since the message is derogatory to Christ and dangerous to men the church could not welcome them. John states in verse 11 his reason, that to do so is to participate in his evil. False teaching is a "wicked work," an evil, not to be encouraged.

This teaching is seen as evil (v. 9) not only because it is derogatory to Christ but because it does not lead a person into a relationship with God. John implies that a person who remains in the doctrine of Christ has God, but one who abideth not has not God.

This false teaching is also harmful to believers influenced by it. John suggests (v. 8) the believers ought to look to themselves so they lose not what has been accomplished but see the full fruition of the work of grace in their souls. John warns his readers that "if their souls are infected with the poison of the false teaching they may easily miss something of their inheritance of glory in Christ."
"But godliness with contentment is great gain" (1 Tim. 6:6). One of the great mysteries of Christianity is contentment. At least one must presume it is a mystery because so few people have found it. Actually contentment is not a condition, it is an attitude.

Extremes

There are many people who seemingly have little or no regard for material possessions. They accept poverty as a normal living condition and their major concern is which doorway to sleep in. Are they living a life of contentment? Hardly so, because that description aptly fits the winos found in the Bowery of New York. In contrast are the affluent who have the best society has to offer at their disposal. Their homes are the community showplaces, their summer "cottages" are actually small hotels, and their automobiles cost more than most families' houses. Does their abundance guarantee contentment? Considering the amount of alcohol they consume and the tranquilizers they take, it's hard to imagine this group is any more "content" than the previous one.

Balance

If money can't buy it and poverty doesn't provide it, what is contentment? Contentment, contrary to popular opinion, is not simply being satisfied where you are. It is knowing God's plan for your life, having the conviction to live it, and believing that God's peace is greater than the world's problems.

The difficulty is that we get so involved in the day-to-day activities of earning a living and raising a family that we forget our real purpose, to serve God. Consequently, trivial problems, such as buying a new car or attaining a higher position, begin to crowd our conscious mind and God's plan becomes an abstract goal rather than our focus. "And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:18,19).

Social Goals

Christians get trapped into a malcontented life by adopting worldly goals. These goals always boil down to More...Bigger...Best. Scripture defines them as indulgence, greed, and pride. Often a successful man comes to the Lord out of desperation when he realizes that his whole life is characterized by fear and anxiety. He has found that the accumulation of assets has not alleviated his fear. For a while after accepting Christ as Savior new Christians experience peace and a real desire to commit everything to God. Unfortunately, many soon see other Christians living "natural" lives; they fall back into their old thought patterns concerning money, rationalizing that they are still "serving the Lord." They then suffer lack of peace, lack of spiritual growth, and growing doubt about God. Satan's ploy is to use the riches of the world to keep people away from God's salvation. If that fails, he simply uses it to steer them away from God's path.

Regression

In our society it is not normal to "step down." Once a certain level of income (or spending) has been attained, it is considered a failure to "step down." Even in the face of certain disaster, the image must be maintained. Families that suffer a job loss will continue to maintain their style of living through debt rather than risk the stigma of failure. Others who have felt God's leading to reduce their living style, fail to respond because of "social" status pressure.

Is the concept of conservatism and moderation really a "loser's" attitude? Not according to biblical standards. Contentment cannot be achieved without personal discipline. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him" (Luke 16:13,14). "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The Danger of Abundance

The majority of warnings in Christ's messages were to the wealthy, not to the poor. In poverty the issue is usually black or white, honesty or dishonesty. In affluence it is much more subtle. In America I believe nearly everyone would be graded as wealthy by any biblical standard. Our anxieties and worries are not related to lack of things but rather to loss of things. Many, if not most, Christians inwardly fear they might lose what they have acquired (materially). Therefore, they compromise God's best in their lives to hang onto the very way of life that brought so much worry and turmoil before they met the Lord. This does not necessarily mean surrendering the assets. It means being willing to.
God’s Plan for Contentment

Although many Scriptures teach about the dangers of material riches, God’s Word does not teach that poverty is the alternative. God wants us to understand that money is a tool to use in accomplishing His plan through us. For Christians ever to find true contentment, some basic guidelines must be established.

1. A reasonable standard of living. Just having a surplus does not mean that it’s all right to use as we want. “So is he that layeth up treasure for himself, and is not rich toward God” (Luke 12:21). It is important to develop a lifestyle based on conviction, not circumstance. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Peter 3:11). Since there is no universal plan suitable for everyone, this must be a standard established between husband, wife, and God. Obviously, God will assign Christians at every economic tier. If God’s plan is at the upper tier there will be a purpose for the abundance and a ministry through it. Just having an abundance is not a sign of God’s blessings. Satan can easily duplicate any worldly riches. God’s riches are without “sorrow” and to bring others to salvation. A disciplined lifestyle with an abundance is more of a witness than the abundance could ever be.

2. A habit of giving. Above the tithe God wants Christians to be involved with the needs of others. “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40). There is no better way to appreciate what we have than to observe those who truly have needs. Every Christian family should be directly involved with the needs of another family. There are many Christian organizations that act as a funnel for such funds. If you can’t be personally involved this is the best alternative. With millions of people literally starving in the world today, the rewards are saved lives as well as souls. “That now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack” (2 Cor. 8:14,15).

3. Priorities. Many Christians are discontented, not because they aren’t doing well but because others are doing better. “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb. 13:5). Too often we let the urgent things take priority over the important things. Virtually every get-rich-quick scheme is directed at those who have not established firm priorities. They imply that more money is the way to glorify God and it is a failure to not have every desire met. This is the same attitude that Paul admonished in 1 Corinthians 4:7-21. Paul’s priorities were established according to God’s plan for his life and they did not include the accumulation of money. If spiritual and family priorities were considered before financial desires, few Christians would get involved with “free time” money schemes. Most of the “free time” is actually robbed from the Lord and the family.

4. A thankful attitude. It is remarkable that in America we could continued on page 59
When Bible-believing Christians think of the church, they likely think first of their own local congregation, as structured by the Lord Jesus in Matthew 18:15-20. Or they think of the church universal, invisible to all but God and consisting of all who truly believe in Christ around the world and through the centuries. Probably the last thing that occurs to them is an ecumenical organization, such as the National Council of Churches (NCC) in the United States, or the World Council of Churches (WCC) worldwide. To many non-Christians, however, the WCC represents Christianity, and the church of Christ receives the credit, or the blame, for whatever it does. In Third World countries, too, the WCC is often seen as speaking for the church universal, to the confusion and distress of Third World Christians, who cannot understand how those they think of as elder brothers in the faith can speak and act as the WCC often does. The WCC is difficult to evaluate, because its history and formal standards are often at variance with its contemporary reality. Many belonging to the WCC still hope that it stands, or can be made to stand, for the church of Christ. Others, and these are the dominating elements, have replaced Christ with worldly concerns, derived from secular thought or atheistic Marxism.

Although the church was not tightly organized during its early centuries, it was, nevertheless, perceived as a spiritual unity until the Roman Pope and the Orthodox Patriarch excommunicated each other in 1054. The resulting disunity contributed to the failure of the Crusades to free the Holy Land from the Moslems and to the fall of Constantinople to the Turks.

During the Middle Ages, the papacy claimed the headship of the whole church of Christ and persecuted dissenters—including actual heretics as well as simple Christian folk—with so-called “crusades.” When the German Reformation broke out in 1517, however, the image of a united Christendom with a single visible head was shattered, even in the West. The outward unity of Christendom vanished, yet for a time this disunity actually stimulated missionary efforts. Finding they could not convert each other, Protestants and Catholics began to engage in intensive foreign missionary work, especially in the nineteenth century.

By the early twentieth century, however, a number of serious problems had developed. Many of the sending churches, infected with theological liberalism, continued to send out missionaries, but many of them no longer brought the gospel—only medical care and education. As the number of missionaries grew, they began to compete for the same unreached people, causing confusion among new Christians and the unevangelized. This evident disunity was a serious obstacle to the spread of the gospel. In 1910, on the eve of World War I, the International Missionary Conference was held at Edinburgh, Scotland, in the hope of creating a common approach for world evangelization. Out of this conference grew the International Missionary Council (IMC), an inter-denominational movement that eventually became part of the World Council of Churches. One major motive for the modern ecumenical movement was the widespread desire for a more effective missionary outreach.

The more direct ancestor of the World Council, however, was not the IMC but two so-called “movements.” One, the

# The World Council of Churches:

## Community or Conspiracy?

*by Harold O.J. Brown*
Faith and Order movement, was also established in 1910. Convened by Episcopalians and Anglicans, it appealed to representatives of Eastern Orthodoxy as well. Faith and Order was essentially a theologically-oriented, conservative movement seeking to bring various denominations to agreement concerning the incarnation and deity of Jesus Christ. It had evident "high church" or "catholic" tendencies, although Roman Catholicism itself was not represented. The other movement, called Life and Work, was more activist in practice and oriented; its influence ultimately came into predominance. Its first major conference was held in Stockholm, Sweden, in 1925—1,600 years after the first ecumenical council was convened by Roman Emperor Constantine in Nicea. Pope Pius XI refused the invitation to Roman Catholics and demanded instead that the participants achieve unity by submitting to Rome.

The fusion of the two movements was decided in 1938, but international tensions and the war that broke out in 1939 delayed the first general assembly of the World Council of Churches until 1948, when it met in Amsterdam. It adopted a basic confession of faith, requiring members only to acknowledge Jesus Christ as "God and Savior." This simple formula was acceptable to all historic Christian bodies but automatically excluded such groups as the Unitarians. Despite its simplicity, it was promptly attacked by liberal German theologian Rudolf Bultmann as "too dogmatic" and inconsistent with the New Testament (which, in Bultmann's view, tells us only that Jesus came but not who or what He is). Bultmann need not have gone to the trouble. While the WCC kept its standard—even making it a bit stricter—it generally ignored its spiritual and theological meaning. (At the urging of the Lutheran Church of Norway, the most conservative of the state churches, the WCC added a reference to the Bible to its statement, and Eastern Orthodox members persuaded it to make specific reference to the Trinity.)

The years between the first Assembly in 1948 and the third, held in New Delhi, India, in 1961, appeared to be a time of strengthening the theological basis of the World Council. Holding the third assembly in a non-Christian country, with the theme "Christ the Light of the World," was felt by many participants to be a renewed commitment to world evangelization. At this meeting the old IMC was absorbed into the WCC, and the government-dominated Russian Orthodox Church of the Soviet Union was admitted to membership.

The World Council has always had a number of members who sincerely hoped that their participation in the WCC would strengthen the church of Christ and facilitate world missions. Billy Graham, at the time a young and very obscure evangelist, attended the 1948 meeting as an observer. But the 1961 assembly, rather than signaling for advance, seemed to commemorate rather than implement the missionary thrust of the old IMC. Between 1961 and 1968 it became evident that the agenda for the WCC was being set not by those interested in missions, evangelism, or even doctrine, but by an emerging bloc of social and political activists in the WCC's Commission on Church and Society. These were the years of the "secular city," the "secular meaning of the gospel," and even of the "death of God," but especially of "liberation theology" and the "theology of revolution."

Among the influential evangelicals present was the famous Anglican evangelist John R.W. Stott. He made a ringing appeal for continuing to define "mission" in terms of preaching the New Testament gospel, but most participants wanted "dialogue," in which, by their definition, there is no question of conversion—only of learning from one another. Prospects for "dialogue with Marxism" were a measure of piety—at least liberal piety—and reverence at earlier WCC assemblies, but most of this disappeared by 1968. The clear-sighted conservatives, such as former WCC President George Florovsky, began to say that the WCC was totally lost. Delegates talked of dialogue with Marxism in the main assembly hall, while the WCC's Division of Communications presented a pornographic film by beat poet Allen Ginsburg in the anterooms—prompting Mrs. Florovsky to observe, "I think that we are in hell."

After 1968, the WCC did not change its theology, rather, it abandoned theology altogether. Since 1968 the WCC has shifted its interest almost entirely in the direction of "liberation," by which it really means Marxist revolution. Former General Secretary, American-born Presbyterian Eugene Carson Blake, was at least aware of the vicious and repressive nature of world Communism and the persecution endured by Christians in Communist countries—though he was careful not to irritate the Communists by making reference to it. His successor, Philip Potter, a Methodist from the West Indies, seems totally unaware of such things—unless we are to suppose that
he actually approves of them. Under Potter, the WCC has made a policy of supporting and contributing to liberation movements—Marxist guerilla movements—in Africa and elsewhere, and even relatively liberal bodies such as the Evangelical Church in Germany have protested.

The theological beginnings of the World Council, were concerned with the person and natures of Christ, with His incarnation. During the 1950s and 1960s liberal theology looked down on such concerns as too “Greek,” not sufficiently “Hebraic” and dynamic. Attention was centered on the “work of Christ,” and some WCC supporters believed their leaders were thinking about missions (in the old sense of making conversions) and evangelism. But the work, “salvation,”

The WCC has become a political movement that recruits church members and collects their money to finance “rapid social change.”

was defined not as obtaining eternal life or a spiritual relationship with God in Christ, but as obtaining “liberation” by overthrowing “unjust structures” and creating a revolutionary new order. Numbers of earlier WCC members, such as Florovsky and German-born Lutheran theologian Hermann Sasse, were forced to say that the WCC had turned its back on theology altogether, at least in the traditional sense that theology deals with God and not merely with political and economic conditions in this world.

Thanks to a number of exposés in the mass media, more and more Americans are aware that the World Council is hardly an innocuous group—like a local ministerial association or inter-church fellowship. It has become, to a large degree, a political movement that recruits church members and collects their money to finance “rapid social change,” chiefly Marxist revolution, wherever it can. In the light of this, one may ask why the Council continues to exercise such influence among nominal and real Christians. There are three major reasons: the institutional conservatism of the churches, the favorable attitude of the media, and the misplaced trust of Third World Christians. The WCC was brought into being largely by the so-called mainline churches of the United States and the state-related churches of Europe. These churches may be theologically and politically liberal, but institutionally conservative, committed to preserving themselves and their structures, and membership in the WCC is part of the structure. Consequently, they are reluctant to change it, even when they strongly object to things that the WCC does in their name. Although there has been increasing media attention to the radical and terrorist groups supported by the WCC, the media as a whole continues to see the WCC as representing Christendom and thus to pay it lip service, as they do for the United Nations. Finally, in many Third World countries, minority Christians, eager to be identified with worldwide Christianity, seek ties with the WCC.

Yet, it is impossible to deny the survival of a few positive elements in the WCC. It does contain some who still hope, however far-fetched it may be, to make a positive impact for theological unity and missionary outreach. The WCC has had a positive influence in a few areas. Its position opposing abortion, for example, is in contrast to the pro-abortion stance of some liberal American denominations that belong to the WCC. Some relatively conservative churches are still associated with the WCC, and a number of true Christians hope naively that something good can come of it. It has never formally repudiated its original commitment to faith in Christ as God and Savior, lending a bit of plausibility to their hope, but only a bit.

Because the WCC is largely despised by conservative Christians and has little direct influence in the United States or Europe, many ignore it and consider its significance negligible. This may be true in Western nations, but in developing nations it often has much greater influence. The WCC’s continuing moral influence in Third World countries makes it significant for us. It continues to promote “liberation” as a substitute for personal salvation, and allies itself with Third World regimes to interfere with evangelization by genuine Christians. There is no doubt that world Communism thinks the WCC is important enough to cultivate. Christians must realize the seriousness of this influence and not cultivate it, but prune it, and, if pruning is not enough, simply brand it as fraudulent and put it out of business. Wherever possible we should seek to show what the World Council has become and urge it to change direction, if indeed it is not already too late.

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APRIL 1983
Rev. Jack Wyrtzen is founder of the worldwide ministries of Word of Life International. He travels extensively conducting youth rallies, preaching, and broadcasting throughout the United States, South America, Europe, and Russia. Together with codirector Harry Bollback, Jack Wyrtzen directs the many-faceted Word of Life activities which include the largest youth camping program in the world, with camps on six continents.

Q: Tell us about your family background. What kind of name is Wyrtzen?
A: It's Danish. My grandfather was a Danish sea captain. He brought the first sailing vessel through Hell's Gate down the Long Island Sound through the East River. He was eventually made Count Caspar von Wyrtzen. During World War I, my dad dropped the "von." I was born in Brooklyn in 1913. My father was Danish and my mother was English. My grandmother worked for Queen Victoria and used to tell us stories about her Christian life.

Q: When were you converted?
A: We were Protestant by religion, but none of our immediate family was saved. My mother's father was an infidel and believed in evolution, which he said proved the Bible was a lie. I belonged to a Unitarian Church and Marge to a Reformed Church, but neither of us knew the Lord. While we were dating, I was leading a dance band at the Hotel Ambassador in New York City. Then George Schilling, the worst sinner in the band, was converted under the preaching of the late Dr. Harry Rimmer and began preaching to the rest of us. We all thought he had flipped. He kept witnessing to me, but I just laughed in his face. In the meantime, Marge's mother began listening to Percy Crawford on the radio and she got after us too. Finally George got me to a meeting at the Bedford YMCA in Brooklyn. There were less than 50 people there. The speaker preached on hell and I got so mad I skipped out during the invitation. But that night I couldn't sleep. About 3:00 A.M. I got down on my knees and trusted Christ as my Savior. That was 1932, and we thought we were the only born-again Christians in all of New York City!

Q: What were those early days like?
A: We couldn't get enough of the Bible. We went to Bible classes taught by Dr. Rimmer and studied the Bible on our own constantly. We felt like we had to evangelize all of New
York City by ourselves. Marge had been saved under Percy Crawford's preaching on the first night of a visit to Pinebrook Bible Conference in the Poconos. By spring, we had a group of 20 kids holding street meetings all over New York City. We had 10 saved the first night. Helen Caldwell was one who got saved that first night. Today she works for Eastern Airlines and is a great Christian. We went to preach in the rescue missions on the Bowery, and Bill Wiley got saved. Today he is a missionary in South Africa. Those were exciting days! I worked as an insurance salesman to support us and spent all my free time witnessing and preaching.

Q: How did Word of Life become a reality?

A: About 1935, Mortimer Bowen, vice-president of Standard Oil, invited me to speak to a group of businessmen. He told me I had the gift of an evangelist and ought to go on radio. I thought he was crazy—I didn’t know anything about broadcasting. He told me he had already paid for one whole year of time and I would start the next Tuesday over WBBC in Brooklyn. We had a girls' quartet that included Ruth Elliot; she later married Clyde Narramore, who was an usher at our rallies! The broadcasts became the launching pad to the rallies. After a great personal struggle I resigned from the insurance company and went into full-time evangelism in 1941. Within a week, and to everyone’s surprise, the insurance company (Merchant's Fire) went bankrupt!

Q: How did you come up with the name “Word of Life”?

A: We took it from Philippians 2:16, “holding forth the word of life.” We used every means possible to get the gospel to the people. We took 5,000 kids on a boat cruise up the New York Harbor, and hundreds got saved. We became burdened for a regular Saturday night youth rally and rented the Alliance Tabernacle (which seated 1,200) right in the heart of Times Square. The first rally drew only 200 people and the second rally dropped to 100 because of rain. We were really discouraged but refused to give up. Then we got a chance to go on WHM, the big 50,000-watt sports station, with a live broadcast of the rally. That did it! Within a month we were running over 1,000 every Saturday night. World War II broke out and we set aside 250 seats just for servicemen. Clyde Narramore, then a Navy lieutenant, served as our head usher. About that time the Tabernacle caught fire and burned down. We were really at a loss to know what to do. Our soloist, Carlton Booth, insisted we rent Carnegie Hall. We took a chance (it cost $1,000 a night then) and we had 6,000 people show up—with only 3,000 seats! A big Irish policeman told me we should have gone to Madison Square Garden. I told that story as a joke and a fellow named George Tabor gave me a check for $1,000 and said, “Go rent it.” Well, it cost $5,000 for one night and we rented it for April 1, 1944. My daughter (Betsy) was born the night before, and my son (Don) was sick with a fever. I began to think we had made a real mistake. We had a 3,000-voice girls' choir (most of the boys were overseas). That night we packed over 20,000 people into Madison Square Garden. It had never been filled before, except for sports events. Eventually we held similar rallies in Boston and Philadelphia.

Q: Your ministry is known for its great camps. How did you get into camping?

A: In 1946, when I returned from a tour in England, Fred Sharmon, our office manager, met us at the airport and urged us to go up to Schroon Lake in the Adirondack Mountains to look at an island a lady was selling. I wasn't interested, but our staff guys talked me into going just to see it. It was owned by the Clark Spool Company. Old Mrs. Clark was then 87 and hadn’t even been on the island in eight years. It was a mess. Vandals had torn it all up. She wanted $200,000 for the island, buildings and all. We offered the realtor $25,000 and he just laughed at us. Two weeks later I was speaking at the Rotary Club in Saratoga Springs and met the man who was Mrs. Clark's pastor. We talked about the island and he told me she lived only two blocks away and took me to meet her. She was a sweet old lady and we hit it off right away. I told her we didn't even have the $25,000 but we would raise it. She said: “Sonny, if you will take good care of my island you can have it for $25,000.” We worked on it all winter and spring and opened our first camp in the summer of 1947. We brought in Harry Rimmer, Harry Ironside, William Pettingill, etc. George Sweating was a singer and chalk artist for us in those days. Dr. Ironside rode all the way out from Chicago in a day coach on the train. He sat up all the way because he thought it was sinful to waste money on a sleeper! Dawson Trotman, founder of the Navigators, came often in those days too. His work grew out of his ministry to Navy men during the war. I was with him the day he drowned in Schroon Lake saving a girl's life. He was a great soulwinner, very bold, with a good personality. The night before he died, Dawson and his wife drove around the lake and he stopped the car and said: "I think the Lord is going to take me home soon." He proceeded to have her write down a list of directions for the Navigators to follow.

Q: Didn't you also know Billy Graham in his early days?

A: Bev Shea had sung for our rallies often, and I recommended him to Billy. In those days Bev was better known than Graham was. Billy was pastoring a church in Western Springs, Illinois, and helping Youth for Christ get off the ground. A group of businessmen in Los Angeles asked Percy Crawford to hold a tent campaign in 1949. He turned it down, and they asked me and I turned it down too. Billy accepted their invitation. God was in it and that crusade launched Graham's evangelistic career. Billy and I became close friends. I could see that God's hand was on him.

Q: Weren't you later involved in a controversy with Billy Graham over the 1957 New York City Crusade?

A: In 1957 we invited him to hold a
crusade in New York City. In the meantime he also received an invitation from the Protestant Council. Now these were the very preachers who had fought against us all those years. We had refused to let them have any part in our rallies because they were Liberals and denied the very gospel we preached. Billy came to see me, along with Dan Potter of the Protestant Council, and urged us to work together for the crusade. I agreed but insisted we have a doctrinal statement for all cooperating pastors. Initially, they agreed, but later refused to sign it. James Bennett, a prominent New York lawyer and lay preacher, pulled out. He had previously been excommunicated by the New York Presbytery for preaching the gospel and wasn’t about to cooperate with any Liberals. I had to apologize to him later. After the fiasco, Billy and I went our separate ways. He was determined to court the National Council of Churches, and I just could not accept that, so we never supported him again.

Q: Do you think his decision at the New York Crusade hurt the cause of evangelism?

A: Definitely! Before 1957, you could get any group of Fundamentalists together for an evangelistic crusade. After that, it became almost impossible. Whether he meant to or not, Billy divided Fundamentalism from that point on. Things have never been the same since. It split the Lord’s forces right down the middle. People began using new labels (“New Evangelical” or “Fighting Fundamentalist”) and the waters really became muddied. To me it was tragic, and things will probably never be the same again. I know Billy thinks he did the right thing, but look at all the confusion it has caused and the division it has left behind.

Q: What advice would you give to young people?

A: When I was first saved I studied the Word morning, noon, and night. This was the most important thing I could have done. A quiet time with the Lord every morning is crucial to a young person’s spiritual success. I believe that Proverbs 3:5 and 6 is the key to a God-planned life: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” We must acknowledge the Lord in all our ways and let Him direct our paths. We trust the Lord with all our hearts, leaning not on our own understanding and then He directs our paths.

I think we get into trouble when we try to figure things out here instead of just being in love with Jesus Christ. Young people need to realize that size has nothing to do with success as far as God is concerned. I think of some of our guys working overseas—some called to North Africa to work among the Arabs, others working in Israel—they may never have what we consider a big work. But they are in God’s will, leading people to Christ.

Q: Where is Word of Life today?

A: Right where we’ve always been—preaching the gospel! We have thousands of Bible clubs across the nation, camps around the world, Bible Institutes, a School of Youth Ministries, rallies, and a nationwide radio broadcast. We have a budget of $25,000 a day! Over 20,000 kids come to our camps every year. We have work going on in Brazil, Australia, Argentina, Germany, England, and the Philippines. We are planning camps and institutes in Portugal, Africa, and Japan. Last year at Schroon Lake we had campers from 39 states and 22 foreign countries, including mainland China. We have now opened our multi-million-dollar Olympic Center (indoor pool, etc.) with the finest adult accommodations anywhere. We still conduct large rallies; recently we had 15,000 teenagers at Hershey Park (Pennsylvania) and 20,000 at Adventureland (New Jersey). We had 2,699 kids saved last year at our basketball marathons alone! Our goal is to preach the gospel to teenagers all over the world. Kids haven’t really changed. In fact, they are easier to reach today than ever before. We just need the vision to claim them for Christ.
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From Disgrace to Grace

by David B. Greene

From the disgrace of sin to God's saving grace, was the way Oliver Greene summed up his life. Before his salvation he was a disgrace, not only in God's eyes but also to his parents and just about everyone else. After his conversion, the grace of God shone through him continuously, and still shines through his work even to this day almost seven years after his death. That is the story I want to tell you now—how one so worthless could become so worthwhile for our Lord, a story I know well you see, for I am his son.

Oliver Boyce Greene was the best Valentine gift his parents had ever had, born February 14, 1915, the sixth of nine children. His parents, Mr. and Mrs. J.D. Greene, were farmers and owned a small farm in the countryside near Greenville, South Carolina. Oliver was a healthy baby and thrived in the farm environment. However, at age 5 he became extremely ill. The doctor quite frankly expected him to die. His mother, having already known the agony of losing her firstborn shortly after birth, interceded in prayer for him and dedicated his life to the Lord if God would allow him to live. The Lord heard that prayer, for Oliver recovered completely.

I said that Oliver was his parents’ best Valentine. That seemed true for a while, but then things changed. Just before
he started school, the Greene family moved to a larger farm nearer town, and J.D. Greene also bought a small gas station and general store. This proved to be an unsettling and negative experience for Oliver. In school he met some boys who taught him some bad habits; he learned to smoke, which led to one of his deepest regrets in life. He started stealing cigarettes and then money from his own father’s store. As he testified many times in later years, he knew he could never undo those deeds, but he could and did warn other young people that the devil will make a person do almost anything to speed him on his way to hell.

He was in constant trouble in school, and by age 9 he had even started drinking. At this point it looked like the Greens’ Valentine had turned into a nightmare. However, Oliver’s mother continued to pray for his salvation daily, and his sister Sadie, one of the greatest influences in his ultimate conversion, also prayed for him and talked to him continuously about his wicked life.

However, Oliver continued to steal, drink, and run bootleg liquor. When he was 14, his father decided to give up on him and commit him to the state reformatory. The papers were prepared, but Sadie, the sister who loved him so much, begged her father to give Oliver just one more chance; he finally agreed. After Oliver found out about his near commitment to the reformatory, he tried to live a more decent life, but that did not last long. Soon he was back to his old ways.

When he was 19 the family was forced to sell the farm and store and move to a smaller farm near Mauldin, South Carolina. While the earlier move negatively effected Oliver, this move had a positive effect. He soon met a girl who was unlike other girls with whom he had socialized—she was clean-cut and wholesome. Around her, he did not smoke, drink, or curse. He liked the qualities she saw in her, but did not understand what made her different. God was beginning to work in his life although he did not know it yet.

One particular night he planned to date this girl, as was usual, but his sister wanted to go to a revival in the community. Since Oliver was the only one who could drive the family car, his dad ordered him to take Sadie to church before he went on his date. This he did, with much grumbling.

He picked up his girlfriend and the three of them went to the church. Oliver did not intend to go in but, before he could leave, Sadie took him by the hand, and the three of them went in and sat down.

**God’s grace changed the disgrace of his former life to the foundation of a new life in Christ.**

The only thing my dad remembered about that service was a trio of girls who sang “Isn’t It Grand to Be a Christian!” Their sincerity and obvious joy in being Christians had touched young Oliver that night. The Lord had him under conviction.

For the next week he could not get that song out of his mind. The following week there was a revival at Laurel Creek Baptist Church. Although Oliver secretly wanted to go, he would never admit it, so he was pleased when Sadie asked him to take her. When they got to the church the ushers were seating only ladies because it was so crowded. That meant Oliver had to stand in the back. Instead of leaving to have a drink, as he formerly would have done, he stayed to hear the message. He was very impressed by the fact that the minister was young, vibrant, and happy—he even told a humorous story before the message. Oliver had always thought Christians and preachers were dull and drab, so this was a new experience for him.

The message that night was on Romans 6:23: “The Wages of Sin is Death.” That night God finished the job he had started with Oliver Greene and honored his mother’s promise made when the boy was 5, for that night Oliver B. Greene was saved.

To that point, age 20, his entire existence had been a disgrace. He was extremely ashamed of the past, but only in later years told his story and put it in print so that other young people might see themselves in his early life and repent before it became too late for them.

From the moment of my dad’s conversion, God’s grace changed the disgrace of his former life to the foundation of a new life in Christ Jesus—a life lived on for Christ from then until his untimely death on July 26, 1976.

Shortly after conversion, Oliver Greene’s heart became burdened. He did not at first recognize that the Lord was calling him to preach. Then he fought the call for five months, because he always had been a farmer; he loved the farm and did not want to leave it. Finally, however, he surrendered to God’s will and accepted the call to the ministry. That acceptance changed the years changed the lives of thousands of people who came to know Christ through his personal and radio ministry.

Oliver Greene knew that to be the best preacher he could be, he needed to prepare the best he could. That meant going back to school. Accepted at a small denominational school in northern South Carolina, he finished high school and then started taking college work. About three months before he was to graduate, he was asked to leave school, primarily because of his belief in the premillennial return of Christ. Although this hurt deeply at the time, Oliver Greene never regretted the school’s action, for he saw it as God’s hand leading him in new directions.

While he was still in school he bought his first tent, which cost $375. By the time he retired from the tent ministry in 1966, he had tent, equipment, and trucks that cost in excess of $100,000, evidence of the Lord’s blessing. Every penny used to buy that equipment was donated in small amounts by individuals who enjoyed coming to those tent campaigns to hear my dad preach. The tent ministry grew from that first 40’ x 60’ tent to one 125’ x 300’, all for the glory of God. In tent campaigns through the years, he recorded well over 200,000 professions of faith.

In addition, Oliver Greene was led early in his career to begin a radio
ministry, starting with a 30-minute program on a Georgia station. That format never changed, but "The Gospel Hour" network had grown to 150 stations before Dr. Greene's homegoing. The program is still heard daily coast to coast on more than 100 stations.

The tent campaigns were carried on all summer, then during the winter Dr. Greene preached in church revivals across the land. The revivals, in turn, helped build the radio audience, for people never seemed to get enough of Dad's preaching. They always wanted to hear more!

Beside him always through this heavy schedule was his wife, my mother, Aileen Collins Greene. He met her in one of his earliest revivals. Their courtship lasted about three months, before they married at 11:00 o'clock on Sunday morning, September 10, 1939. That night he preached in the revival he was conducting at the time. They never had a honeymoon, as such, but their whole life together was a honeymoon because both were dedicated wholeheartedly to one thing: the Lord's work.

The first son of this union lived only two days. Thereafter, a second son, Thomas Wesley, was born; then I was born four years after that. Tom is married and has two children. I am married, but my wife and I have no children at this time.

As "The Gospel Hour" ministry grew, Oliver Greene saw a need for a new form of literature to help reach the lost, something larger than a tract but smaller than a book, to grab and hold an unsaved person's attention. He developed this form, which he called the soulwinning booklet. He wrote 44 of these, all uniform, shirt-pocket size, 32 pages, with two-color covers and interest-catching titles. We have mailed out literally millions of these booklets to people all over the world to use in witnessing. Countless letters have been received at The Gospel Hour office, telling how their writers were saved after reading one of the booklets.

Oliver Greene also wrote 26 verse-by-verse commentaries on various books of the Bible, each characterized by simple, clear writing. As he expressed it from his farming vocabulary, he believed in "putting the fodder down where the calves could reach it!" He also wrote 33 hardback sermon and study books, and countless of his sermons appeared in paperback form. All these books have been circulated by the hundreds of thousands across this country and around the world, and are still available from The Gospel Hour.

Foreign missions was another burden on my father's heart. A part of what he received in his ministry always went to missions. In the 1950s, the Lord opened the way for him and Mother to make several trips to visit different mission fields, including South America, the Holy Land, Africa, Ecuador, Cuba, and Haiti.

During these travels he made 16mm color movies of every mission field he visited, detailing its work. During the summer tent campaigns, he used Saturday night services to show one of these films—each about two hours long—and collect money for the particular mission field featured. In those days before the popularity of television, announcement of a film was a powerful drawing card. Oliver Greene raised tens of thousands of dollars by showing these films, and every penny of the money went to the mission fields. There were also many people saved at these film services, for Dad never held a service where he did not detail God's plan of salvation and give an altar call.

As a result of Oliver Greene's powerful ministry, Emmanuel Schools in Atlanta, Georgia, conferred on him an honorary doctorate in 1960. No matter how many honors he received, he remained humble, every man's friend, accessible to anyone who needed him.

Dr. Greene's fourfold outreach—meetings in churches and tents, a radio ministry, literature, and help to missions—was done with energy until his death, a time of great sorrow for us, his family, and for thousands of his "radio family" as well. However, the great work he started did not die with him, for that was not God's will. After my dad's passing, I assumed responsibility for the day-to-day operation of The Gospel Hour, Inc. Tom, an attorney for 19 years, continues in that field, but for six years did the announcing on the broadcast. My mother, still very active, personally answers all the spiritual questions and problems about which people write.

We are happy that we can carry on his ministry through his recorded messages and books, and we will continue to do so as long as God directs us.

Many people have said that my father was a great man; in the eyes of the world he was, and in my eyes he was a great father. He was certainly a true Fundamentalist who never swerved from his faith. In his own eyes, he knew that he was not great, but only God is great, and all that Oliver Greene accomplished was done only because God so willed and prospered it.

My dad never desired riches, fame, or the possessions most people seek. His only thought was to serve God. Therein to me lay his true greatness, and a lesson to be learned by us all. His life demonstrated that if we seek fame or fortune for its own sake, we will fail, but if one's life is directed to serving God and our fellowman, God will give us the material things we need.

Yes, the disgraceful black sheep of the Greene family proved this great truth—through God's grace.
How shall we escape, if we neglect so great salvation? (Heb. 2:3)

This "great salvation" about which we are to study in this message is great in three ways:

Our Salvation Is Great in Its COST

I am wondering if someone is not saying, "Mr. Greene, have I not heard you and many other preachers make the statement that all one needs to do to be saved is to receive the finished work of Jesus? Have you not many times said on the radio, "Bow your head, confess your sins, call on the name of Jesus—and He will save you"?

I plead guilty to that charge; and if Jesus lets me live and He tarries, you will hear me say that ten thousand times more—on the radio, in the tent meetings, in churches, and in my printed sermons. All any poor sinner can do to be saved is to receive the finished work of the Lord Jesus. Salvation is a gift, and "whosoever shall call upon the name of the Lord shall be saved!" (Rom. 10:13).

Perhaps someone is saying, "What is great about that?" Dear friend, it cost God the brightest Jewel in heaven to make possible our salvation: "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).

God loved us while we were yet unlovely. God gave His Son to die for His enemies: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7,8).

It cost God His only begotten Son to make possible our salvation. It cost heaven the most precious Jewel there. Surely the angels must have bowed their heads. Surely the cherubim must have folded their wings; surely heaven went into mourning when it was announced that the Son, the "Pearl of great price," would leave heaven's glory and in one gigantic step would come to earth's sorrow to lay His life down for sinners!

That leads me to say that it not only cost God His only Son, and cost heaven the most precious Jewel there, but it cost the Son every drop of His precious blood to make possible our salvation. Every pain He suffered—soul, spirit, and body; every tear He shed; every heartache He endured; every miracle He performed; every good deed He did; every step He walked on this earth; every lash they put on His back; the crown of thorns He wore on His head; the scourging, the mocking, the plucking off of the hair from His cheeks, the spittle in His face, the terrible cry of agony, "My God, my God, why hast thou forsaken me?"—all these things were necessary that we might be able to call upon the name of the Lord and be saved.

If Jesus had not prayed, "Father, if it be possible let this cup pass from me—nevertheless, not as I will, but as thou wilt," He could never have said, "It is finished." And if He had never said, "It is finished," we never could have called upon His name and found salvation. So let me hasten to say that the most expensive thing in heaven or earth or under the earth, the most expensive thing known to God or the angels (or to all creation), the most valuable thing ever known is our salvation.

We are purchased at the tremendous price of the shed blood of Jesus Christ. We are redeemed through the power of His shed blood. We are kept because He suffered, died, and was buried, and rose again. Because He lives, we live. Because He conquered, we conquer. Because He paid the debt, we go free. In Jesus Christ there is redemption: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, he that glorieth, let him glory in the Lord." (1 Cor. 1:30,31).

The only possible way poor, miserable, wretched, despicable sinners could have been transformed into heirs of
God, joint-heirs with Christ (we are sons of God), is through God’s great love. We were, in times past, children of wrath. We walked according to this world, according to the prince of the power of the air, who is the devil. We had our conversation, in times past, in the lust of our flesh. We fulfilled the desires of the mind and of the flesh, and we were by nature the children of wrath. “But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph. 2:4,5). We have salvation because God loved us with a “Great Love.”

When the angel announced the birth of Jesus, he said, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people” (Luke 2:10). The Savior is the secret of the joy of this great salvation. He is not only the secret—He is the substance of it. He is the supply. He is the source. He is this “great salvation.” His joy makes our joy full and lasting. I especially love the way Peter expresses the joy of our salvation: “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Peter 1:8).

Those of us who possess this great salvation are strengthened with great power: “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 4:33). From any angle you may look at this great salvation, from whatever aspect we study this great salvation, we find that it is great!

Our great salvation brings to our heart great peace: “Great peace have they which love thy law: and nothing shall offend them” (Ps. 119:165). To love God’s holy Word is to find the joy of His great grace and salvation, the tenderness of His love, the holiness of Himself, and the peace that “passeth all understanding.” To the disciples Jesus said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). This great salvation brings great peace to our hearts.

One of these glorious days when Jesus comes to the world, His saints will come with Him. He will come first in the rapture for them—and then when He returns to the earth, we (the Bride) will return with Him. He will come in great glory: “And then shall they see the Son of man coming in a cloud with power and great glory” (Luke 21:27). He will not have that glory apart from His saints—His Bride. It would be no glory to Him if we were not with Him, because He purchased us...He purchased the Church with His own precious blood.

God’s mercy is so great that He forgives great sins committed by great sinners over a great period of time; and then He gives great favor and blessing and great privileges to these great sinners who are recipients of His great mercy. He gives to us great pleasures in this life and eternal enjoyment in the great heaven of the great God. The only kind of mercy, grace, and love God knows is GREAT: therefore, “how shall we escape, if we neglect so great salvation?”

“Believe on the Lord Jesus Christ, and thou shalt be saved.” Yes, salvation has been brought down. Salvation is finished. Salvation is presented to you, dear reader, and the only way you or I or any other person will ever be saved is to simply receive the finished work of the Lord Jesus by faith; trust Him, believe on Him—and HE does the saving! How shall we escape if we neglect salvation that cost so much and has been made so plain?

Our Salvation Is Great in Its SCOPE.

John 3:16 has been called “the gospel in a nutshell”—and truly it is. There are two things I would like to point out here:

1. God loved the world—the whole world, all the world, every human being who has ever set foot on this earth. God loved ALL.

2. “Whosoever believeth” on Jesus shall be saved—shall have everlasting life. John 3:16 does not teach that a select, elect, predestined group can be saved, and all others must be damned. John 3:16 teaches clearly that God loved the world, Jesus died for the world, and whosever will can be saved.

There are those who teach that only a selected group known as “the elect” will be saved. I believe in the sovereignty of God. God knows who will be saved and who will not be saved. God is omnipotent, omniscient, and omnipresent—but the fact that God is sovereign does not determine whether I spend eternity in heaven or in hell.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:18). In this verse we are clearly taught that believers are free from condemnation. Unbelievers are condemned. The reason? Because they believe not on the name of the Son of God.

If the doctrine of hyper-Calvinism is true, then why did not the Holy Spirit clearly say, “He that believeth not is condemned already because he was not elected”? It is left up to the individual to decide whether to believe or to refuse to believe on the Lord Jesus Christ unto salvation. The SCOPE of our great salvation takes in everyone, excludes no one. Regardless of your nationality, the color of your skin, your social standing, your political standing...“whosoever will” can be saved.

“The Lord is not slack concerning His promise, as some men count
If you are hungry and thirsty for God, you are invited to come—regardless of who you are, regardless of what you have done.

The Lord is not willing that any should perish, but that all (everyone) should come to repentance. God has no joy in the death of the wicked. Let me say without apology and without reservation, if you die in your sin and wake up in hellfire, it will not be because you were not “elected” or “predestined” or “chosen”; it will not be the will of God. It will be because of your own stubborn will and your refusal to believe on the Lord Jesus Christ as your personal Savior.

When Jesus came to this earth, the earth was filled with “religion”—the scribes and the Pharisees, the elders and the chief priests; and at that particular time God was dealing with a specific nation—Israel. The Gentiles were “dogs” in the eyes of the Israelites...they were outcasts, aliens, without hope, and strangers to the covenant of promise (Eph. 2:12). How refreshing it must have been to the ears of the poor lepers, the downcast, the outcast, when Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

If the doctrine of hyper-Calvinism is true—if there are chosen ones who can be saved and all others must be damned—then why did not Jesus say, “Come unto me, all the elect, and I will give you rest”? Why did He not invite, “Come unto me, all the chosen, and I will give you rest”? Why did He not say, “Come unto me, all ye predestined, and I will give you rest”? Do you know why He did not say that? Jesus came into the world to save “whosoever” from whatsoever sin was damning them. Jesus came to save the Jew, the Gentile, the rich, the poor, the bond, the free, the down-and-out, the up-and-out—“whosoever” was His invitation. All are invited to come, and whosoever comes can be saved. The Apostle Paul declares:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved (Rom. 10:9-13).

Thank God, the invitation is to all...all are included, not one is excluded.

There is a verse in the Old Testament that will stop every mouth that preaches that some are selected, elected, and chosen, while others must be damned: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isa. 53:6). Notice carefully: All mankind went astray. “All have sinned and come short of the glory of God. There is none righteous, no, not one!” We have all gone out of the way—but Jehovah God laid on Jesus the iniquity of us all. Jesus paid the penalty for every sin that has been committed by every man—from Adam through the last man who will live on this earth in a natural body. Jesus shed enough blood to cover every sin that ever has been committed, that is being committed, or that ever will be committed. Jesus died for the sins of the whole wide world—and “whosoever will” may drink freely of the water of life and be saved by the marvelous grace of God, and have their names written in the Lamb’s book of life.

John gives us these precious words: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world” (1 John 2:1,2).

Let me assure you again that I believe in the sovereignty of God—but I also believe in the free will of man. God made man a free moral agent. He has given man the opportunity to choose—and your eternal destiny depends upon whether you receive or reject the Lord Jesus Christ. Receive Him—and live!

Hear the last invitation to sinners given in the Bible: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely” (Rev. 22:17). If you are hungry and thirsty for God, you are invited to come—regardless of who you are, regardless of what you have done. If you are thirsty for God and for salvation, come to the Lord Jesus and He will satisfy your thirst. “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Rom. 5:18).

Our Salvation Is Great in Its CLIMAX

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them

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wo millennia ago, early on a Sunday morning as the first piercing rays of a redening sky heralded the onset of a new day, those who had so tenderly concerned themselves with Jesus' burial were making their disconsolate way along the lonely path that led to the rock-hewn garden tomb of the Lord. Suddenly, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow:...And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here....he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you (Matt. 28:2-3, 5-7).

The Gospel accounts do not leave us to our imagination as to the feelings and reactions of those who came to the empty tomb. They tell us of trembling and fear, of astonishment and perplexity, of intense excitement mixed with great joy. The women departed quickly, in accordance with the angel's bidding, and their excitement ranged to exhilaration as they were met by the risen Christ Himself, who commissioned them to tell the others!

Yet, what frustration must have been theirs, as with throbbing hearts they rehearsed to the disciples all that had happened, only to find that initially they were not believed. What a tragedy! Despite the multitude of Old Testament prophecies and promises, despite Jesus' own clear declarations, His followers did not really expect His Resurrection. It took subsequent appearances of Christ to transform their incredulity into full assurance of faith.

Perhaps the disbelief of the disciples ought not to surprise us greatly. After nearly two thousand years, Christ's vicarious, substitutionary death on the cross and triumphant Resurrection from the grave are still doubted by a great host of people. Again this year men need to be told of the facts and significance of the Resurrection, and to be faced with its challenge.

Fact One: It Was a Real Resurrection

All attempts to discredit the Resurrection fail. No theoretical "swooning" on the cross and reviving in the tomb, no insinuation that Jesus' body was stolen (whether by friends or by enemies), no suggestion of optical illusion or hallucination can account for the facts. None of the "alternate theories" can explain at least seven historically verifiable circumstances:

1. The empty tomb, in which lay Christ's undisturbed grave clothes (Mark 16:6; John 20:6-7).
2. The displacement of the massive tombstone (Matt. 28:2; Mark 16:3; Luke 24:2; John 20:1) watched over by trained Roman guards (Matt. 27:62-66).
3. The transformation of the disciples' attitude from one of utter despair and disbelief to absolute certitude—a conviction for which they would and did die (e.g., cf. Luke 24:11 with Acts 2:32).
6. The origin of the Christian church, its organization and its worship on Sunday, "The Lord's Day" (e.g. Acts 20:7ff; I Cor. 16:2; Rev. 1:10).
7. The origin of the New Testament itself, inexplicable save on the basis of Christ's personal Resurrection (see, e.g. Rev. 1:18-19). Make no mistake; it was a real Resurrection!

Fact Two: It Was a Bodily Resurrection

The Gospel writers unanimously attest the fact that Christ's post-Resurrection appearances were no mere phantom. Matthew reports (28:9-10) that the women who met the risen Jesus held Him by the feet. Mark records the missing body (16:6) and Jesus' personal appearances to Mary Magdalene (16:9-11), to the two travelers (16:12-13), and to the Eleven as they dined (16:14ff). Luke rehearses the fact that Jesus' grave clothes lay still intact (24:12); that the risen Christ walked and talked with two who were traveling to Emmaus (24:15-28) and at their constraint ate with them (24:29-30); and how He afterward showed Himself to ten of the disciples,
inviting them to handle Him so they might be assured He was no mere spirit. John (20:26ff) reveals that the Eleven
assuring His hands and the wound in His
side.

Yes, the whole Bible—from the predictions of the Old Testament to the Gospel narratives and subsequent writings in the New Testament—assures its readers of the reality and necessity of a literal, bodily Resurrection of God’s appointed Savior. It was no accident that on the day of Pentecost Peter could cite portions of Psalms 16 and 110 and explain their relationship to Messiah’s Resurrection and Ascension (Acts 2:25-36).

Fact Three: It Was a Unique Resurrection

The scriptural record of Christ’s Resurrection and eternity differs distinctively from anything in the non-revealed philosophical or theological systems, from earliest days until now. A few examples will suffice.

Gautama Buddha wrestled with the problems of life and of human suffering and founded a religion which continues to hold sway throughout the Orient after 2,500 years, professed by hundreds of millions of human beings. But he died!

Confucius, a contemporary of Buddha, gives his name to a philosophy which has had a powerful effect on Chinese and Far Eastern teachings. But he died!

Mohammed founded a monotheistic religion that politically, militarily, economically, and spiritually enslaved millions throughout the world. But he died!

Joseph Smith, Judge Rutherford, Mary Baker Eddy, all died, as did Adam, their progenitor. Paul emphasizes in I Corinthians 15:13-17 that, without the Resurrection there is no salvation, past, present, or future! Paul asserted that the Resurrection is a fact (1 Cor. 15:12,20), and having warned of the consequences of denying the Resurrection (1 Cor. 15:12-19), could delineate the consequences of accepting the Resurrection of Christ (1 Cor. 15:20-28). Yes, Christ’s Resurrection is a real, bodily, and unique Resurrection.

The Significance of Christ’s Resurrection

Not only do men need to know the unassailable proof of the reality of Christ’s Resurrection, but they must recognize the basic significance of that historical occurrence. The Scripture plainly asserts that Christ’s Resurrection gives full attestation to His deity (Rom. 1:4), to the final acceptance of His priestly work and ministry on man’s behalf (Rom. 5:8-11; Heb. 7:24-25), and to His ascension and coming again (Acts 2:31-35). Accordingly, because of Christ’s Resurrection, there is a completed redemption and full provision for personal salvation for all who, through repentance and faith in Christ’s finished work on Calvary, accept Him as Savior and Lord (Acts 3:26; 8:31f; I Peter 1:3). Again, because of Christ’s Resurrection, there stands available to the believer a full source of Resurrection power to live out the new life he has gained (Rom. 6:6; 8:11; I Peter 2:24).

In Paul’s great Resurrection chapter (1 Cor. 15), we learn that Christ’s Resurrection is a guarantee of the believer’s final resurrection (vv. 22-23). In that same chapter, having discussed the nature of Christ’s Resurrection, illustrating it from agriculture, animal husbandry, and astronomy (vv. 35-41), and having pointed to the believer’s subsequent union with Christ on the basis of Christ’s Resurrection from the dead” (vv. 42-49), he assures the believer of his own resurrection in Christ at the last trump (vv. 50-53).

Yes, Christ’s Resurrection is supremely significant.

The Challenge of Christ’s Resurrection

At this Easter season, the Resurrection of Christ confronts men with a challenge. It invites all men to examine its authenticity. With honest investigation, it will be found that the real, bodily, and unique Resurrection of Christ stands as historical fact.

He who responds in saving faith to the challenge of the Resurrection message can face life with full assurance. At last life makes sense. He alone can appreciate the full significance of the Resurrection as the capstone of the gospel, a message which guarantees him his own bodily resurrection in that day when Christ shall come to take the believer to be with Himself. Because of Christ’s Resurrection, the believer may with Paul gladly shout, “O death, where is thy sting? O grave, where is thy victory?” (Rom. 8:11). Thanks be to God which giveth us the victory through our Lord Jesus Christ” (I Cor. 15:55,57).

But the message of resurrection also gives a further challenge, for as the recipients of that good news, Christians must heed Paul’s further word of instruction:

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them, and rose again… And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (2 Cor. 5:14-15, 18-19).

As on that first Resurrection morning, there are still those who disbelieve, or who have never even heard the gospel message. The Resurrection rightly challenges us to witness actively and to face the prior claim of the Great Commission upon our lives.

Finally, the Resurrection message challenges the believer to live in the conscious appropriation of Christ’s Resurrection power which stands available to him. For the resurrected Christ has taken up His abode in the Christian in vital, spiritual, organic union with Him (Gal. 2:20). Imagine it! The Shekinah Glory of the ages alive in us (John 1:14; Col. 1:18-19,27). What reality, what genuine godliness and holy living that should bring to our lives (Col. 3:1-4)! Ah, this Easter, may we not miss the full challenge of the Resurrection. May we let that One “who loved us and gave himself for us” live out His life through us for His glory and our good.
In Genesis 12:1-3 (and related passages) God made Abraham a covenant both glorious and global. That covenant is something more than a great promise, it is a great commission.

Israel was to be a city set on a hill...a light to the Gentile nations, so "all the people of the earth shall see that thou art called by the name of the Lord" (Deut. 28:10). God's Old Testament people were to have a worldwide witness for Him.

A thorough study of this concept led a most reputable missiologist to suggest that Jesus did not come so much to give the Great Commission as to take it away.

Just how tragically Israel failed to fulfill her commission is seen in the Spirit’s pronouncement, “For the name of God is blasphemed among the Gentiles through you” (Rom. 2:24). A look at the religious life of Israel’s leaders during our Lord’s day gives us a clue to that situation. The Pharisees strictly adhered to their understanding of the Mosaic Law, but in their vigorous defense of the fundamentals of their faith there was a missing fundamental.

This is suggested in our Lord’s answer to the lawyer’s question about the greatest commandment. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” said Jesus, “This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself” (Matt. 22:37-39).

The Pharisees and their fellow Jews completely missed this fundamental. Even the thought of loving their neighbors (Samaritans and Gentiles) was repugnant. They could love their doctrines and traditions, but not their neighbors.

In all this, there is a warning for those who rightfully rejoice in being Fundamentalists. There is a real danger of becoming an ingrown society of believers who cling tenaciously to truth, while failing to take the message of God’s grace to the uttermost parts of the earth.
That church or denomination in which the Great Commission is not a strong, driving force will self-destruct. Today many individual congregations and several large, liberal denominations give irrefutable testimony to this fact. The mission of the church is missions; and, when the church’s mission dies, the church dies. Woe to that church—fundamental though it be—that does not make world evangelization her supreme task.

World evangelization is giving to every man, woman, and child an intelligent opportunity to accept or reject Jesus Christ as personal Savior, in the fact. The mission of the church is mission. Today many individual congregations and several large, liberal denominations have traditionally held to this false concept of mission, that the church streams, the church dies. "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). Unfortunately, this does not seem to be the generally understood definition of missions.

We zealously but blindly work to bring the world to Christ, but as long as there are people in our little world who have not been brought to Christ, we can easily forget God's big world. The fact is, we have not been commissioned to bring the world to Christ. Our commission is to take Christ to the world. And there is a vast difference in the two statements.

In reality, bringing the world to Christ (even your little world and mine) is an impossibility. We have no New Testament illustration of anyone bringing his world to Christ. They as we, were always surrounded by unbelievers and Christ-rejectors. Even Jesus did not bring His world to Himself. There were many who "received Him not." And when He was urged by His disciples to remain in a certain receptive area where “All men seek for thee,” He refused, saying, “Let us go into the next towns, that I may preach there also; for therefore came I forth” (Mark 13:17, 38).

In the second place, if we are really to bring our world to Christ, there is no legitimate reason for us to be seriously interested in any other city, state, or country than our own; for our city, state, and country have not yet been (nor ever will be) brought to Christ in any complete sense of the word.

Believers in the early church obviously held to this false concept of bringing the world to Christ, quite prepared to stay in Jerusalem until the whole city was brought to Him. In the meantime, Judea, Samaria, and the uttermost parts of the earth (Acts 1:8) were totally neglected. Nothing less than severe persecution drove them out to the Samaritan and Gentile world (Acts 8:1). It is not until the 10th and 11th chapters of Acts that we find Peter and the church leaders in Jerusalem finally began to comprehend the Great Commission. Between Acts 1 and 8, Jerusalem had become a gospel-saturated city (Acts 5:28) in which thousands of believers lived, while millions beyond her borders were dying without opportunity to hear the Good News.

In America we have followed that pattern precisely. Surrounded by many millions beyond our borders who have not been brought to Christ, we have not brought to Christ, we forget our responsibility to take Christ to the world, regardless of the cost. It is estimated that 95 percent of our religious purse and personnel is invested in our local ministries, while only 5 percent is invested overseas where 95 percent of the world's people live. We are obviously not giving proper priority to the Great Commission, and this is our missing fundamental.

Paul obviously had no intention of bringing the world to Christ, but every intention of taking Christ to the world, regardless of the cost.

Paul continually aspired to preach the gospel where Christ was not already named (Acts 15:20), and that is what the Great Commission is all about. One certainly cannot correctly comprehend Acts 1:8 or John 3:16 and come up with anything less than the concept of divine impartiality. It is inconceivable that God would have Americans luxuriate in the wealth of multiplied opportunities to accept or reject Christ, while millions in other lands have no opportunity. Yet this is the very thing we eagerly (though perhaps unwittingly) promote in many Bible-preaching churches.

It is estimated that 95 percent of our religious purse and personnel is invested in our local ministries, while only 5 percent is invested overseas where 95 percent of the world's people live. We are obviously not giving proper priority to the Great Commission, and this is our missing fundamental.
BOOK REPORT

Secular Humanism: Threat and Challenge
by Robert Webber
Zondervan Publishing House, 1982, 137 pp., $7.95

What Is Secular Humanism?
by James Hitchcock
Servant Press, 1982, 158 pp., $6.95

Is Man the Measure?
by Norman Geisler
Baker Book House, 1983, $6.95

Reviewed by Book Editor

The world view we have come to call secular humanism has been with us for some time. Its dominance over many sectors of society has reached dramatic proportions. But Fundamentalist Christians, who are by definition theistic, have had to wait until recently for a book-length study of the history and manifold forms of the secular-humanist position from their own perspective. This is especially curious, since secularists have been writing such books from their own perspective for many years.

Nevertheless, this deficiency has now been remedied—with a vengeance—with the appearance of three such treatments. Robert Webber, professor of theology at Wheaton College in Illinois, has made a valuable contribution with his Secular Humanism: Threat and Challenge. This well-written book, carefully avoiding technical jargon, is complete with helpful diagrams and succinct summaries and is well outlined. It has a brief Bibliography, but no index.

The thesis of any book on secular humanism will depend on the author's definition of "humanism." Christian readers need to be aware that there are widely differing uses of this term. For Webber, humanism is simply man thinking positively and reasonably about himself. He sees ancient Greek and Roman thought as one original source of this attitude. The Bible, especially the Wisdom books, is the other source of this humanism, though it is "supernaturalistic," while the former attitudes were "naturalistic" (p. 23). Strangely, these terms are not defined by Webber, and given their normal usages, he is clearly mistaken. His primary examples, Plato and Aristotle, were certainly not naturalistic; in fact, they provide the basis for later Christian philosophies.

According to Webber's version of history, Christian humanism came to dominate in the West during the medieval period, but by the sixteenth century two competing systems took shape. The Reformation revives true Christian humanism, the Renaissance reintroduces naturalistic and eventually non-theistic humanism. We still have this dichotomy.

While the first section of Webber's book is concerned with definition and history, the second discusses the present situation, identifying four particular problem areas: pornography, violence, and the present confusion in education and in politics. These clear chapters, the bulk of the book, help to identify the real issues. Contrasts between Christian and non-Christian views are plainly drawn, although little is said by way of arguing for the former. One could also wish that the connection between secular humanism and the non-Christian position in each case were more clearly drawn. As a result, Webber comes dangerously close to a position he himself condemns, namely, simply blaming every current social ill on secular humanism.

The third section of Secular Humanism is intended as a guide to action. How should the church face secular humanism? Webber's answer is that the church must move ahead in its proper role of proclaiming the Word of God, both in evangelism and in ethics, but it must never become entangled in political action. Unfortunately, in many ways this section tends to be Webber's response to Jerry Falwell and the Moral Majority, and not to secular humanism.

Webber's main contention, that churches must not align themselves with political factions and movements, is well taken (though argued only historically) and we would all do well to heed his caution. However, I find myself
wanting answers to two questions. First, regardless of what the church may or may not do on political issues, why may it only speak and not act on ethical issues? This seems an arbitrary fence. Second, are the limitations (the "job-description") for the church identical to those for the individual Christian? Why may he not work together with unbelievers in achieving good political ends? Webber so limits him (p. 124), but only by confusing ethics and politics.

If it is history you want, then James Hitchcock's *What Is Secular Humanism?* was written for you. It provides a readable, succinct summary of the history of man's perception of God in Western civilization, beginning with the medieval period. Hitchcock, professor of history at St. Louis University, begins with an excellent overview of the various current meanings of the word "humanism." By itself, this should help to dispel some of the confusion around this whole discussion. The following two chapters trace the development of a secular viewpoint in Western culture.

Chapters 4 and 5 are of particular value. They trace the "American experience" with religion up through the sixties. Important in themselves, they also set the stage for the real meat of the book, chapters 6 through 8. Here Hitchcock discusses in great detail the effects and inroads of secularism on three critical areas of American life: the media, law and the courts, and the church. Chapter 7's tracing of court decisions that resulted in establishing secular humanism as the legal religion deserves special mention. Hitchcock's retelling of the transition—in effect the capitulation—of liberal religion to secularism is also helpful.

*What Is Secular Humanism?* is crucial for those who want to understand how our society arrived at its present world view. Earlier chapters are marred by some historical inaccuracies. It is questionable that the Hebrews were unconcerned about the artistic value of the Old Testament (p. 19); or that it was Thomas who synthesized reason and revelation, a synthesis which subsequently fell apart (p. 24); or that the eighteenth century lacked Christian intellectuals (p. 43). One would also have liked much better documentation in a book of this sort, but these matters do not detract from the contribution Hitchcock has made to our understanding of our own times.

Norman Geisler, professor of theology, Dallas Theological Seminary, in *Is Man the Measure?* presents yet a third approach to secular humanism—primarily a critique. For this reason alone, it is important. But there is more here. As Geisler comments in his Introduction, we do not have the right to criticize until we have carefully understood and gleaned what can be positively learned from a position. Hence, the first section of this book is given over to an intricate examination of the many contemporary trends which have coalesced into what we call secular humanism.

While Geisler does not attempt a historical tracing, his very procedure points out what is perhaps most important about secular humanism—a matter largely ignored by Webber and Hitchcock—namely, that it is, in fact, a strange mixture of often contradictory positions. One has only to notice the curious lineup of signatories to the three manifestos, from atheistic materialists to religious leaders, from socialists to libertarians.

The first part of the book, then, discusses key, though unfortunately not always current, representatives of evolutionary, behavioral, existential, pragmatic, Marxist, egocentric, cultural, and Christian humanism. This list points up an important difference in Geisler's book: it examines contemporary humanism, not just secular humanism.

This broader concern explains the inclusion here of C.S. Lewis as representative of Christian humanism. For Geisler, humanism is any position that accents human values by seeing man as the center of life. Thus everyone from Justin to Augustine and Thomas, as well as Calvin and Luther, were Christian humanists. Geisler goes on to clearly distinguish between Christian and non-Christian forms. Christian humanism affirms the value of man, but only as grounded in the finality of God. Non-Christian humanists see man as an end in himself. It might be helpful if these definitions were stated at the beginning, rather than in Chapter 10, and they need more development than Geisler gives them. Nevertheless, this is clearly the crucial distinction and provides the basis for much of the critique of the second half of the book.

Part 2 of *Is Man the Measure?* is Geisler's unique contribution. Here are well-developed criticisms of secular humanism in five categories. Chapter 11 with its lengthy discussion of the current controversy in science, is worth the price of the book. Geisler argues that secular humanists in fact cannot provide an account of origins. Having rejected intelligent design, only chance is left and this will not work out. Following chapters discuss the internal inconsistencies, the religious inferiorities, the philosophical insufficiencies, and the social arrogance of secular humanism. The section of Chapter 14 ("Philosophical insufficiencies") dealing with ethics is crucial, since secular humanists pride themselves on promoting values. Geisler argues forcefully that this is an illusion: no real basis for values can be found.

*Is Man the Measure?* is clearly "must" reading for those who want to understand current issues. We are involved in a conflict of world views. If biblical views are to be victorious, we must be able to demonstrate the falsehood of secular humanism. Each of these books makes a valuable contribution in its own way, though Geisler's critique is of special significance.
Two books of special merit have recently been reprinted. Baker Book House has reissued Louis Gasper's *The Fundamentalist Movement 1930-1956* in its Twin Books Series. Originally published in 1963, this is an excellent retelling of the history of Fundamentalism between its initial explosion and its present resurgence. Beginning with the Scopes Trial, Gasper discusses the various associations of Fundamentalists, the issues that led to internal strife and external militancy, as well as the rise of evangelism. The final two chapters, one on the development of Fundamentalist scholarship and education, the last on the rise of Billy Graham and the concomitant controversy, deserve special mention. This important document reminds Fundamentalists of the real strengths of the movement.

Marian Schoolland's *Leading Little Ones to God*, published by Eerdmans, is a unique children's Bible storybook. It combines many valuable features that place it way ahead of its competition. On the other hand, it is really a theology text. The stories are categorized by doctrines, more or less in their traditional order—a decided advantage over others that use chronological or canonical order. With each story are questions, a memory verse, Bible reading, a song, and a suggestion for prayer. Thus the book serves well for family devotions or even Sunday school. Schoolland never merely tells a story; she always teaches, even exhorts, frequently with evangelistic intent. With all this, it is still a Bible storybook, each of the 86 stories examining a particular passage. Readers will find it useful in communicating God's truth to children.

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**Think About It** by Bob Larson

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<td>Courts and law enforcement officials are concerned about the fastest growing category of criminal offenders—juveniles. Cases abound of youngsters who have raped, tortured, and killed at an age when their peers of an earlier era were still playing childhood games. Victims and concerned citizens are voicing the sentiment that anyone old enough to commit a &quot;grown-up&quot; crime is old enough to be tried and sentenced as an adult. There is biblical support for such a position. Forty-two youngsters who mocked Elisha were eaten by bears (2 Kings 2:24). The Mosaic law demanded the death sentence for a rebellious child who physically retaliated against his own parents (Exod. 21:15). Even though we don't live in a theocratic state where such severe penalties are a matter of law, increased retribution for juvenile crime is a deterrent that needs serious consideration.</td>
<td>Plastic surgery, with its nose jobs and cosmetic restructuring, has become a commonplace practice of modern medicine. Most patients don't even stay in the hospital overnight. Such surgery is now so routine that some clinics average 300 patients a month. For those in genuine need of scar removal or cleft palate reconstruction, plastic surgery may be a necessity. But cosmetic surgeons report that their major customers are fifteen-to-seventeen-year-olds who are dissatisfied with their appearances. Few of them have genuinely ugly characteristics. Most are looking for a quick way to improve their self-image. Perhaps what most of them really need is heart surgery—the kind only God can perform. Self-acceptance should be based on the knowledge that each person is created by a loving God for a special purpose. This goal of self-esteem is one that no plastic surgeon can offer.</td>
<td>Have you ever tried out a new pen? If the first thing you wrote was your name, don't feel badly. Ninety-seven percent of all people offered a new pen do exactly the same. Self-love is not categorically condemned in the Bible. In fact, the apostle Paul told the Ephesians (Eph. 5:28) that concern for one's own body is an example of the extent to which men should care for their wives. Physical asceticism and ego-centricity have no place in the Christian life. Christ commanded us that love for ourselves should be superseded by love for God and for others (Luke 10:27). But self-love that arises from an appreciation of God's genius in creating man can be a positive element of improving one's self-acceptance. Do you love yourself as much as Jesus did when He died on the cross?</td>
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to be fought through sound litigation and good legislative efforts. Good results can only be achieved through preparation. The average public servant (including most judges) does not understand our case. Some of them have surprisingly little real understanding of constitutional liberty, and many very honestly believe that government is the proper and sole source of good standards for schools or child-care institutions. Many sincere public servants are honestly trying to do a good job. We would like them all to be appreciative of Christian ministries, deeply and especially sensitive to First Amendment liberties, and saints in their personal lives. But we won’t help them to be any of these things by mere denunciation, attacks on their characters, or use of unfair pressure tactics against them. What they need is conversion to good ideas about Christian ministries and constitutional liberties, and the kind of respect and admiration for Christian conduct that may indeed lead them to a spiritual conversion. Christ died for public servants, too.

But implanting those ideas comes about only through persuasion, another term for education—education in Christian style. That requires two things: (1) the homework which is necessary—the research and fact-gathering; so our case will be far better prepared than our opponent’s; (2) presenting our case temperately and rationally. That does not mean being wishy-washy. We can and should be hard-hitting, but in a way not possible where underpreparation is sought to be compensated for by emotional dramatics.

Here, I should stress the fact that, once we are in the public forum, we no longer have a captive audience. Some defenders of Fundamentalists put on a thrilling case before an audience of Fundamentalists. But it is something else again to come before judges or legislators who haven’t the vaguest idea of what we are talking about, but who are not necessarily evil people. It is a pitiful sight to see judges, especially, hit with all manner of emotional pleas, but never really given a chance to see a true case for religious liberty which could motivate them to come to the help of the Fundamentalist cause involved.

I have many times reflected on the special responsibility of the attorney in religious liberty cases. People place enormous faith in attorneys, and attorneys have an obligation to merit that faith—not by shooting blanks in ill-founded lawsuits, nor by grandstanding it at rallies of the faithful, but by hard labor, self-limitation, the taking of infinite pains, punctuality, and quiet persistence. Sometimes it is not the judge who denies the Fundamentalist preacher due process of law. It may be the preacher’s attorney. Nobody can guarantee success in the courts or the legislatures. The best-tried case may be lost. But the worst-tried certainly will be and is a menace to everybody’s liberties.

Secularism is on the march throughout the whole Western world. It intends to structure American taxation, education, health programs, labor relations, antidiscrimination laws, and all social aspects of American life to conform to its aims. The challenge is great, but our response must be superior.
Resurrection Power Available Today

by Allen McClellan

When Jesus Christ foretold His own Resurrection from the dead, many people heard, but few believed. When He told the Pharisees that if they destroyed His temple He would raise it in three days, no one quite understood what He meant. Even when He raised Lazarus from the dead, people were probably convinced only of the fact that God was with Him. Others had performed miracles; Elijah even raised the dead, yet He was not God come in the flesh.

But, although Scripture records that some were raised from the dead, no one raised himself from the dead. Concerning His own life, Jesus said, "I have power to lay it down, and I have power to take it again" (John 10:18). In fact, He went beyond that when He said, "I am the resurrection." He then left no doubt when He burst forth from the tomb on the third day, leaving the angel behind to declare, "He is not here, for he is risen!" Jesus Christ was the embodiment of Resurrection power.

The Resurrection of Christ is the one factor that distinguishes Christianity from all other religions. Although others have claimed to be sent from God, and even claimed to be God Himself, none are alive today. All are still in the grave. In fact, it is the Resurrection of Jesus Christ that stands alone as the one unmistakable proof of His deity. We are told in Romans 1:4 that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The power of His Resurrection!

What other power can explain the transformed lives of the apostles, as recorded in the New Testament? The apostle Peter, who had denied that he even knew the Lord before the crucifixion, suddenly became a powerful preacher to 3,000 converts on the Day of Pentecost. Tradition states that he was later crucified upside down. Although he had been a great enemy of the church at one time, Saul of Tarsus caught a glimpse of a resurrected Christ on his way to Damascus and became Paul the apostle, a great preacher, missionary, church planter, and writer of at least 13 books in the New Testament. He died a martyr's death. Most of the 12 disciples, who forsook the Lord at the cross, also died as martyrs for preaching a risen Christ.

It was the power of His Resurrection that also gave the early church its needed impetus in its beginning stages. It was the central theme of the church's message, and led to the accusation that the church had literally filled Jerusalem with its doctrine. When Gamaliel advised that if the church was of men it would come to naught, the leaders consented to just beating the apostles and then releasing them. The church proceeded to carry the message to the then-known world, turning it upside down. The Scripture tells us that "with great power gave the apostles witness of the resurrection." The first day of the week became the day of Christian worship, rather than the Jewish Sabbath. Each Sunday then became a celebration of the Resurrection of Jesus Christ.

The message of a risen Lord remains today as an integral part of the gospel message, for the gospel is simply the death, burial, and Resurrection of Jesus Christ for our sins. But though we often preach about Christ's death and the importance of the cross itself, we sometimes fail to emphasize adequately the importance and significance of the Resurrection. Just as it is true of Christ's death, it is true of His Resurrection—without it, we would have no redemption. "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). It is this aspect of Christ's redemptive work that particularly applies to our justification, for Christ was "delivered for our offenses, and was raised again for our justification" (Rom. 4:25). The Resurrection is so essential to our salvation that we could not deny it, realizing the implications, and still become a Christian. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Because of the Resurrection the gospel is the "power of God unto salvation."

The significance of Christ's Resurrection reaches from our own salvation even to our future resurrection. We know that if we have hope in Christ in this life only, "we are of all men...
most miserable." But the Resurrection power that raised Christ from the dead is the same power that will raise us also. We are told that our bodies were sown in weakness, but—thanks be to God—they will be raised in power! No Christian need fear death, or sadly stand without hope by the grave of a loved one who died, having trusted Christ as Savior. Since Jesus is alive, He is our firstfruits, a promise to us who are Christians that we shall be raised in like manner. "We shall not all sleep, but we shall all be changed!"

Perhaps the most exciting opportunity we have as a result of the Lord's Resurrection is that of access to that same Resurrection power every day of our lives. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." Since every born-again Christian has the indwelling Spirit of God within him, he has the power of a risen Christ already imparted to him! If that power has overcome death itself (and it has), what problem could we possibly face that cannot be overcome? If the grip of death has no more sting, no difficulty is too strong for us to handle, no mountain insurpassable, no river uncrossable; even Satan himself is rendered helpless in the face of this supernatural Resurrection power.

Perhaps a loved one is still not saved. Your family is on the brink of disaster. Or maybe doubt and fear have assailed, until you have all but given up, lost hope, and seem doomed for utter defeat in your Christian life. Why not allow this Easter season to be a new beginning for you? Why not yield your life completely to the lordship of a risen Christ and claim a fresh touch of that divine Resurrection power? The next time you are in your place of worship, thank God that you serve a risen Savior. Acknowledge the fact that you are there to commemorate the Resurrection of Jesus Christ, and pray with the apostle Paul that you may "know him, and the power of his resurrection." Then go forth in that power to win that soul, conquer that problem, and win your victory for the glory of God.

Trexures from the Text

Rolled Away!

The Hebrew word gadal comes from a root which means "be round," then "to roll." The Old Testament shares in common with various Semitic languages several emphases of the root. Thus, the verb is used of rolling a stone (Gen. 29:3) or the rolling of a torrential river (Amos 5:24). It is used once of rolling a huge stone in place to form an altar of sacrifice (1 Sam. 14:33).

Used figuratively the verb takes on special spiritual significance. The psalmist advises the believer "to roll himself upon the Lord in total commitment to God" (Ps. 37:5). That this is a mark of true faith may be seen in that the context prescribes other elements of faith: trust (v.3), rejoicing (v.4), and resting in the Lord (v.7). Indeed, the faithful believer is to commit his whole life situation to God (Ps. 22:8) who alone can grant him good success (Prov. 16:3; Ps. 119:22).

In the crucial moment of Israel's redemptive experience, Joshua pronounces God's declaration that "This day have I rolled away (galal) the reproach of Egypt from off you" (Josh. 5:9). Accordingly, that place was named Gilgal ("rolling away"). God's righteous judgment had rolled down on their behalf, rolling away their reproach and rolling upon them His justice and righteousness (cf. Amos 5:24).

Interestingly, the root was also used to form the word for skull—gulgoleth. The Aramaic form of the word was to be forever remembered in the Greek New Testament as the place of our Savior's crucifixion—Golgotha.

Certainly it is at least a striking coincidence and singularly appropriate that the place where man's sins were "rolled away" and "rolled onto" the person of Jesus Christ, so that God's judgment and righteousness might "roll down" to a lost mankind was named Golgotha!
Ecclesiastical Separation
continued from page 25

Application

John urges love and fellowship among believers but insists that fellowship has limitation. He commands separation from itinerant preachers who do not remain in the teachings of Christ and the apostles and commands that believers not officially receive these teachers, for to do so is to further their corrupt teachings and partake in their evil.

A Suggested Contemporary Application of the Doctrine of Ecclesiastical Separation

Separation from non-Christian religious societies is established in 2 Corinthians 6:14-7:1. Paul argues there is to be no yoking of different spiritual species of humans (saved and unsaved). The promised blessings of fellowship has limitation. He commands that believers not separate from people not practicing separation. Regardless of arguments that might substantiate the liabilities of association with orthodox men in ecclesiastical fellowships that tolerate doctrinal deviation, the point here is that ecclesiastical separation applies to false teachers and personal toleration of such teachers. The suggestion is, therefore, that what has been called “second degree ecclesiastical separation” is not biblical.

There must be some workable appreciation of “sufficient cause” for separation, some practical guideline to determine how much doctrinal deviation can be tolerated. For example, if one man believes the “sons of God” in Genesis 6:2 refers to the line of Seth, and another man believes they were angels, must these men separate ecclesiastically? In other words, how do we determine how much doctrinal deviation will allow association, and what is sufficient cause for separation?

Historically, the basic fundamental guidelines of giants of the faith were: 1) the Virgin Birth of Christ, 2) the substitutionary atonement of Christ, 3) the deity of Christ, 4) the bodily Resurrection of Christ and His return, 5) the inspiration of Scripture. The separatist movement needs to learn from theological history and to reestablish these basic tests of faith.

In personal illustration, my ministry allows me to associate with pastors still in the particular denomination from which I personally have separated. I preach for these pastors. I have trained some of them and have had them minister to my students. Do I compromise my separatist position by such associations? I think not. I am not ecclesiastically related to that fellowship which allows unbelief, and thus I honor 2 Corinthians 6:14-7:1. The men within the group with whom I do associate are good men in their personal beliefs, and thus I honor Romans 16:17-20 and 2 John 7-11.

Can a Baptist have a fundamental Presbyterian in his classroom or pulpit? Certainly he can. Could a Calvinist like Charles Haddon Spurgeon, if he were alive today, preach in my pulpit? Should I allow an Arminian like John Wesley or Charles Finney to speak in my church? My answer is yes! We cannot honor these men as great men of God and exclude them from fellowship. By the same token, we must be willing to extend fellowship to those Bible-believing brethren (with whom we may differ on some matters), while taking a clear stand of separation from those in unbelief.

* Ibid., p. 221.
* Murray, p. 236.
* Thayer, p. 279.
* Ibid.
* Thayer, p. 196.
* Plummer, p. 209.
* Radmacher, p. 87.
"Ibid., p. 81.
"Ibid."
Pastor's Profile

Terry Smith
Richardson, Texas

by Duane Ward

"I plan to pastor these people the rest of my life," says Pastor Terry Smith of Canyon Creek Baptist Church in Richardson, Texas. "Providentially, God may move me elsewhere, but I am developing my life and ministry toward a lifetime tenure here." With that frame of reference, plans and objectives for his ministry are long-range and deliberate.

"A strong foundation must be built, and our church will only be as strong as our men. I am committed to invest my life in the lives of our men and then assist them in reaching every member of their families for Christ. This is the example Christ left for us, and it must work in our churches today," says Pastor Smith.

Richardson, Texas, a suburb of Dallas, is one of the fastest growing cities in the southwest, and attracts a very affluent population. Per capita income is far above the national average and that presents many exciting opportunities for Canyon Creek, now averaging 750 in Sunday school attendance. Weekly offerings in 1982 averaged over $17,000 and over $20,000 weekly has been pledged for 1983. The present buildings are worth over $3 million, and groundbreaking is scheduled in June of this year for a family conference center.

Asked how his ministry reaches average income families and a large number of professional people, Terry Smith responds, "If you reach the affluent and allow them to keep their pride, you'll never reach the average family. If you reach the lower income family and allow them to keep their intimidated nature, you'll never reach the affluent. If you teach the affluent the spirit of humility, and the lower income families their position in Christ, you can attain heaven on earth. We truly are one in Christ." Hence, Canyon Creek is reaching them all!

A new endeavor stemming from Terry Smith's burden to reach men is the Saturday Men's Breakfast program where groups of five to seven men meet in 11 homes around Richardson. After coffee and doughnuts, "prayer captains" lead the men through a one-hour agenda of discussion and testimonies. "I meet with the prayer captains weekly and we are constantly developing new strategy and programs to involve our men at this level. I hope that in the near future we will have over 100 Saturday morning meetings in operation around Richardson."

Terry Smith, just 37 years old, formerly pastored a very dynamic church that grew from a weekly attendance of 80 to an average of 1,300 in 10 years. He moved to Richardson less than 5 years ago when Canyon Creek Baptist Church was averaging 300. They now average over 850 in morning worship services. An 8:30 morning worship service was added last year to accommodate the crowds.

Terry Smith pursues with indomitable energy the challenge of reaching Richardson with the gospel, yet he has a serene approach to his ministry. He knows that if the church is to be a strong body in 20 years, the right foundation must be laid today; for Terry Smith, that approach is to reach men. One would not question the obvious hand of blessing on this young pastor.
In the quiet town of Bristol, Tennessee, the country's most powerful education lobby is trying to silence a young teacher for speaking out against the elitist education establishment and its agenda for America's children. As David was confronted by Goliath, so is Suzanne Clark threatened by the National Education Association (NEA) and its vast legal and financial resources.

For the NEA has chosen to sue Clark for her statements and not the newspaper that published them. This tactic has placed a tremendous legal, financial, and emotional burden on Clark, a mother of two and part-time English teacher at Bristol's Graham Bible College. Since her article, headlined "So Much for Innocence: The Evils of the NEA," appeared last January (1982) in the Bristol Herald-Courier, Clark's life has been troubled and difficult. "I wrote my piece in response to an article by two NEA officials. They said, 'What, after all, could be more cherished, wholesome, and even innocent than public schools?' I felt I had to tell the truth about our schools and about the NEA. I had no idea that they would try this," Clark said.

The NEA legal campaign against Clark began with a March 27, 1982, letter to her, threatening litigation unless she agreed to sign a retraction of her article—drafted by NEA's lawyers. "Knuckle under or else" seemed to be the message. "If I had signed that retraction, I suppose it would have been the easy way," Clark said, "but I couldn't do it in good conscience. I would have been lying and would have known I was lying."

In May, the NEA filed a suit in a Bristol court demanding a declaratory judgment against Clark and $100,000 in damages. The NEA alleges that publication of Clark's article in the Herald-Courier (circ. 41,000) "has lost or will lose (NEA) a substantial number of dues-paying members" and potential members.

By suing Clark, the author, and not the newspaper, the
NEA feels it has a better chance of winning the case. "Since the case of Herbert v. Landau in 1979, those public figures who are libeled must prove actual malice or reckless disregard of the facts," said Mike Simpson, an NEA staff lawyer. "The Herald-Courier, to our knowledge, did not act with malice or reckless disregard. Suzanne Clark did."

What Suzanne Clark did was focus attention on the NEA's elitist humanistic philosophy. "If schools are to move toward humanism, then humanism must become important to all of us—students, teachers, administrators, and the general public," Clark quotes from the NEA publication, To Nurture Humaneness.

Clark proceeds in her article to describe the philosophy of humanism, including its following aspects:

* education as a powerful ally of humanism;
* denial of belief in God and the hereafter;
* abolition of religious education and prayer in public schools;
* denial of rights of the unborn;
* one-world government as preferable to other forms of government;
* the right to suicide;
* the absence of all sexual restrictions.

Clark uses quotes from NEA publications and officials' statements to tie the group to advocacy of the use of behavior-modification drugs on children.

On sex education, Clark quotes the NEA as saying, "The school has emerged as the agency best equipped to help young people learn to live comfortably with the evolving sexual ethic of the adult world." In addition, she cites NEA-drafted resolutions supporting homosexual teachers and one-world government.

"When I was writing this, I couldn't help but think of my children. I really felt that I was writing this for their sakes by setting forth the truth that public education can be devastating," Clark said later.

"I hope our schools will return to what they were meant to be—where students are taught to think and use their minds, so that they can be free people."

For its part, the NEA denies that several quotes attributed by Clark as the group's positions are in fact the views of the NEA. It denies that To Nurture Humaneness is an NEA publication and also says that the NEA does not endorse the philosophy of humanism. It takes issue strongly with Clark's description of the NEA's positions on the use of experimental drugs and on sex education.

"We aren't picking on her. We want to clear our reputation. These statements were vicious and untrue," says NEA lawyer Simpson. "Sure we've gotten bad press from the conservative media on this case. But this is an important point for us."

Clark was ready to mortgage her home to cover legal expenses when her case was brought to the attention of the Concerned Women of America Education and Legal Defense Fund. The group, led by conservative activist Beverly LaHaye, considered the merits of Clark's case and then decided to pay the considerable costs for her defense. LaHaye's group has retained attorneys Larry Parrish of Memphis, Tennessee, and Mike Ferris of Seattle, Washington, for the Clark case.

"The waiting has been very hard," Clark said, "and I feel very fortunate to have such fine attorneys on the case. When I was first served the suit, I had trouble eating and sleeping for three days. For an entire month, it was all so uncertain."

Parrish and Ferris have filed a countersuit against the NEA, charging that it tried to coerce Clark into signing a false document. They also seek damages for emotional trauma caused Clark by the NEA suit, which one Parrish associate termed "frivolous."

No trial date has been set. NEA lawyers are expected shortly to take depositions from Clark in Bristol.

Of the final outcome, she says: "I hope through this case that more people will be informed about the truth of NEA. Any person can go to the library, read the NEA's journals, and see what they're saying and doing. For my part, I just had to say, 'This is not the last word.'"

"As a Christian, I felt it was my duty to express my opinion in a free way. I hope more people will be moved to read and learn, and express themselves in the same way."

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Gary Maloney

Don't miss this opportunity to subscribe to the
Fundamentalist Journal, a magazine of vital import to every Christian.
Nation's Highest Court Lets Stand Ruling against After-School Prayer

WASHINGTON (RNS)—Rejecting an appeal from a Texas school district, the U.S. Supreme Court says it will not review a lower-court decision that struck down a policy permitting students to gather for religious purposes before and after school hours. The issue in the bitterly disputed case was a 1980 policy of the Lubbock Independent School District permitting students to meet on school grounds "for any educational, moral, religious, or ethical purposes so long as attendance at such meetings is voluntary." Lubbock attorneys argued that a 1981 high court decision that allows student religious groups access to public university campuses applies to elementary and secondary students as well. In denying the appeal, the nation's highest court let stand a Fifth U.S. Circuit Court of Appeals decision, but stopped short of affirming that ruling. This means that the Supreme Court left open the possibility that it may review a similar case.

Federal Judge Rules That States Have Power to Establish Religion

MOBILE, Ala. (RNS)—A federal district judge says the Constitution's ban on a government establishment of religion applies to the federal government but not to the states. Judge Brevard Hand made the statement in upholding Alabama's school prayer law, passed last July, but against which he issued an injunction last August. Judge Hand, upholding the law after the Supreme Court refused to accept the case, asserted that the founding fathers of this nation never intended the First Amendment to "erect an absolute wall of separation between the federal government and religion." He also blasted judges who have ruled against public-school prayers.

Ethiopian School Teaches Elimination of Church

FRANKFURT, West Germany (EWN): It has been learned that a secret document outlining the Ethiopian government's plan to bring the church under state control and for the eventual elimination of religion in that country is being used in the classroom to train future government workers. The West German newspaper Frankfurter Allgemeine Zeitung recently printed the full 29-point text of the document which was smuggled out of Ethiopia. Students at the 12 Yekatit political school in Addis Ababa have been using the manual during a three-month course.

New Right Leader Installed as Pastor of an Inner-City Los Angeles Church

LOS ANGELES (RNS)—The national vice-president of the politically conservative Religious Roundtable has been installed as pastor of Tabernacle of Faith Baptist Church in the Watts section of Los Angeles. The Rev.
Charles Mims, Jr., succeeds the Rev. F. Douglas Ferrell, who died in July of last year. Mr. Ferrell, a former Democratic State assemblyman, had been pastor of the inner-city church for 37 years. He favored the New Right Leader as his successor. The new pastor had planned minority events for the Religious Roundtable. He expects to continue Faith Baptist's urban revival program started by Ferrell.

Jesuit Joins Fundamentalist in a Drive against Cable Porn

WASHINGTON (RNS)—A religious New Right group and a media watchdog organization have joined in a nationwide campaign to halt the spread of pornography to cable television. The effort by the Religious Roundtable and Morality in Media will be aimed at influencing states to pass tough legislation against cable pornography and urging President Reagan to enforce existing federal obscenity laws. Ed McAteer, the Baptist layman who heads Religious Roundtable, says, "There are millions of people looking for leadership on this. And that's what we're doing—showing them what could be done." The Rev. Morton Hill, the Jesuit priest who heads Morality in Media, says the campaign came as a "last resort" after his group had spent a year trying to get the Justice Department to enforce federal obscenity laws.

Evangelism to Communist Lands Ministry Celebrates 10 Years of Reaching Oppressed

GLENDALE, CALIFORNIA—Founded in 1972 by Haralan Popov, Evangelism to Communist Lands (ECL) celebrates its tenth anniversary this month.

ECL's 11 offices in Australia, Europe, Africa, and North America coordinate a threefold ministry to Iron Curtain countries and other oppressed lands: Bible and literature distribution; the "Voice of the Suffering Church" in its search for religious freedom; and assistance to persecuted believers, including direct relief, immigration sponsorship, and relocation assistance.

Today Popov's ministry penetrates 30 countries, and ECL's regular Door of Hope newsletter is read by over 100,000 people in five languages. More than 135,000 complete Bibles, 625,000 bound New Testaments, 36,000 concordances and hymnals, 128,000 teaching aids and inspirational books, and 3,800,000 New Testament portions have been printed and delivered in the past 10 years.

Now led by Paul Popov, Haralan's son, ECL also plans to expand its relief work to oppressed people, as well as its cooperation with other missionary groups in translating and publishing teaching materials in slavic languages and Chinese.

Bulgarians Release Religious Prisoner

GLENDALE, CALIFORNIA—After serving almost four years of a six-year sentence for distributing Bibles and other Christian literature among believers in Bulgaria, Bantcho Kolev was released from prison in late 1982, slightly more than two years before his release had been scheduled.

Kolev was one of five arrested in March 1979 and put on trial in September of that year. Of the five, Kolev was the only prisoner still being held when he was released. One, Nathaniel Tsatchev, died in prison, while the others (Peter Yanev, Georgi Todorov and Dimiter Zhekov) had already been released.

Kolev's release was not premature; he had been in a work program which credited him with a half-day reduction in term for each full day he worked. Coupled with a one-year reduction granted to his six-year term after appeals were made, his release was timely.

Bev LaHaye's Concerned Women for America Informs of Issues Affecting the Family

Concerned Women for America (CWA) founded by Beverly LaHaye, is a rapidly growing organization promoting the traditional family through a prayer and information network.

CWA began when a group of women in San Diego, California, discovered the growing amount of legislation affecting the family. According to Mrs. LaHaye, "We felt our homes and our values were being exploited and debased without our knowledge or consent. As we began to share our concerns with one another, we found thousands of other women were also uninformed and unaware of the changes in laws and rights which affected their families." CWA's purpose is to inform and educate women of the erosion of traditional Judeo-Christian principles of morality.

With the goal of unifying women in prayer for the nation, Mrs. LaHaye said, "If we are going to have an effect for righteousness and morality it will have to be undergirded with prayer."

Through prayer chapters, members are contacted by phone or mail with specific prayer needs for immediate action. The group claims 2 Chronicles 7:14 as offering the only hope for the nation and its families.

CWA started in 1979 in San Diego, and today there are nearly 200,000 members. The organization hopes to have 50,000 prayer chapters operating by its fifth anniversary.

Mrs. LaHaye is well known as an author, television personality, and lecturer on child-raising, marriage, and family life. With her husband, Tim, she hosts a weekly television program "The LaHayes on Family Life." Mrs. LaHaye has dedicated her energies to maintaining and developing traditional family values.

CWA is asking women interested in joining prayer chains or starting a prayer chapter to contact the San Diego office at (619) 440-1267 or P.O. Box 82957, San Diego, CA 92138.
Now over 60 years old, Kolev will not be approved for work because of his prison term.

Authors of Holy Terror Throw in the Towel Before TV Debate Begins

Flo Conway and Jim Siegelman, co-authors of the book Holy Terror, chose to leave the set of a Canadian TV talk show rather than debate Ed Hindson and Ed Dobson, co-authors of the Fundamentalist Phenomenon.

The four authors were to appear on Morton Shulman’s talk show, “The Shulman File,” which was taped February 10 and aired March 19 and 27 on CITY-TV in Toronto. The highly rated talk show is known for its in-depth probing of single issues. During a 90-minute format, each facet of an issue is examined independently in the first hour segment and the program concludes with a half-hour open debate.

According to the program’s associate producer, David Sobelman, the issue to be covered at this taping was the phenomenon described in Holy Terror regarding the rise and effects of Fundamentalism.

Conway and Siegelman were interviewed first by Shulman, who is known to ask controversial and difficult questions to all sides. The authors of Holy Terror became upset with the questioning and left the set as the program entered the commercial break at the conclusion of the segment.

It was the first time in the show’s six-year history that a guest had walked off during the taping. The incident made headlines in the Toronto newspapers.

Sobelman said the questions were tough but not that tough. He felt that Conway’s and Siegelman’s experience on talk shows should have prepared them to handle the investigative review of their work.

After departure of Conway and Siegelman, Hindson and Dobson continued on the program with four other guests—a representative of Norman Lear’s People for the American Way; an Episcopal priest who prints materials against the New Right; a representative of The Way International; and Charles Templeton, a Canadian radio personality who is a former Fundamentalist evangelist turned Liberal turned Agnostic.

Dobson challenged the credibility of the authors’ research methods, noting that they never define the terms “Fundamentalist” or “religious cult.” He and Hindson accused the authors of “cultic paranoia” of the worse sort and on air challenged them to a future debate.

Holy Terror is highly critical of Fundamentalists, accusing them of waging a “holy war” on America’s freedoms. Conway and Siegelman alleged that the Navigators’ Bible Memory Program was a form of mind manipulation. They also accused the entire evangelical missionary movement, led by the Wycliffe Bible Translators, of being linked to a CIA plot to overthrow the governments of the world and bring about a worldwide Fundamentalist takeover.

While the remaining guests were led by Shulman in an examination of the growing Fundamentalist movement, Sobelman noted that the presentation became one-sided with little rebuttal. He noted that while it was a difficult program to produce in terms of “getting under the skin” of those being interviewed, the actions of Conway and Siegelman were quite unprofessional.

Sobelman said that the program was pulled together as a result of an appearance made by Jerry Falwell on the “Phil Donahue Show” concerning morality in media. After being asked by the host if the “Donahue Show” had ever unfairly represented Jerry Falwell, Falwell responded that it had, noting an interview session with the authors of Holy Terror in which he did not feel both sides had been fairly represented. Sobelman said the plan was to bring both sides together in a debate format.

He noted that those who were involved in the show’s production were surprised by the departure of Conway and Siegelman.

Lutherans, Episcopal Bishops Move Slightly Closer to Unity

WASHINGTON (RNS)—It seemed so natural amid the gray stone of
ever think that God has failed us
materially. "But if ye have bitter en-
vying and strife in your hearts, glory not,
and lie not against the truth. This
wisdom descendeth not from above,
uses lavishness and wasre ro creare
this attitude is praise to God. Satan
and lie not against the truth. This
Why else would a man drive himself to
acquire more than he needs or can
logically use and in the process destroy
his health, family, and usefulness to
God? Thankfulness is a state of mind,
not an accumulation of assets. Until a
Christian can truly thank God for
what he has and be willing to accept
God’s provision for his life, content-
ment will never be possible.
5. Rejection of a fearful spirit.
Another tool of Satan is the question,
“What if?” Dedicated Christians get
trapped into hoarding because they
fear the “What if?” of retirement,
disability, unemployment, economic
collapse, etc. Obviously, God wants us
to consider these things and even plan
for them, within reason, not to the
point where giving to God’s work is
hindered or foolish risks are assumed.
When worry becomes the norm rather
than the exception, contentment is im-
possible. A Christian must consciously
reject this attitude of fear, face the fear,
and claim God’s victory.
Seek God’s will for you. “Yea
doubtless, and I count all things but
loss for the excellence of the knowledge
of Christ Jesus my Lord: for whom I
have suffered the loss of all things, and
do count them but dung, that I may
win Christ” (Phil. 3:8).
Stand up to the fear. “I can do all
things through Christ which
strengtheneth me” (Phil. 4:13).
Trust God’s promise. “And the peace
of God, which passeth all under-
standing, shall keep your hearts and minds
through Christ Jesus” (Phil. 4:7).

Salvation
continued from page 41
in the clouds, to meet the Lord
in the air: and so shall we ever be
with the Lord. Wherefore com-
fort one another with these
words (I Thess. 4:14, 16-18).
This salvation that we have in the
Lord Jesus Christ saves us from the
penalty of sin. The wages of sin is
death. The penalty of sin is death.
When sin is finished, it brings forth
death. Death and sin are synonymous.
But when we are saved, we are
delivered from the power of death. We
are raised from spiritual deadness:
“And you hath he quickened [made
alive], who were dead in trespasses and
sins” (Eph. 2:1). When we are born
again, we are alive in Christ with a life
that is everlasting.
This salvation saves us from the
penalty of sin—but that is not all. This
great salvation saves us from the power
of sin. “We are more than conquerors
through him that loved us” (Rom.
8:37). (Read all of Romans 8:31-39
carefully.) We overcome the world
because greater is the God who is in us
than the god of this world—who, of
course, is the devil (1 John 4:4). We
conquer because God lives in us. “For
whatsoever [whosoever] is born of God
overcometh the world: and this is the
victory that overcometh the world,
even our faith” (1 John 5:4). This great
salvation saves from the penalty of sin
daily saves us from the power of
sin—and then at the end of life’s
journey it will save us from the very
presence of sin.
Not only will this salvation take us
into the presence of the Lord Jesus
Christ—but hear these precious words:
Behold, what manner of love the
Father hath bestowed upon us,
that we should be called the sons
of God: therefore the world
knoweth us not, because it knew
him not. Beloved, now are we
the sons of God, and it doth not
yet appear what we shall be: but
we know that, when he shall ap-
pear, we shall be like him; for we
shall see him as he is (1 John
3:1,2).

This great salvation
provides redemption for
the spirit and a body just
like the Lord’s glorious
body for the world to
come.

This great salvation provides
redemption for the spirit and a body
just like the Lord’s glorious body for
the world to come. When I depart this life I will dwell in
the house of God forever, Jesus said He
would go to prepare a place for me and
that He would come again and receive
me unto Himself (John 14:1-6)—and I
am looking forward to that glorious
day.
What a joy to know that the climax
of my salvation will not be at the grave!
I will either go to be with Jesus in the
Rapture, or if He delays His coming He
will go with me through “the valley of
the shadow,” all the way to “the house
of the Lord.”
Do you know this great salvation? If
you do not, please bow your head, close
your eyes, and receive the Lord Jesus
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the moral boundaries of Scripture. If a young person surrenders himself to the Lord, this leaves him flexible and open to a broad spectrum of opportunities the Lord may place before him. After a person has dedicated himself to a particular calling, he feels that to divert himself from that calling is backsliding and he is under pseudo-spiritual peer pressure to stay within his calling regardless of the circumstances. Obviously, when an individual is trying to find his place in life, he must consider his ability and aptitude. It is important that as leaders we guide our young people within these perimeters.

It is unfair to put people under “spiritual” pressure to surrender for full-time Christian service unless we explain that there is no difference between the secular and the sacred—that every believer should be a full-time servant. There are thousands of young people who unnecessarily feel insecure and unspiritual because they do not have a particular calling to a preaching or teaching ministry. I am not against encouraging young people to go into full-time Christian work. This should be done, but it must be presented objectively, honestly, and biblically (Prov. 3:5-6).

We must realize that we are in our highest calling if we are in God’s will, whether it be in secular business or in Christian ministry.

Perhaps the matter I am addressing is actually a symptom of another error in our mentality. We tend to elevate full-time Christian service inside the church above that of so-called “secular” work, thinking that God looks more pleasingly upon us if we serve in the ministry. There is a danger in presenting full-time ministry, or more specifically, preaching, as “the highest calling.” For anyone to assume he has a higher calling can result in distorting his perspective of and relationship to everyone else in society. It can also lead to misuse of authority. Since “God is no respecter of persons” (Acts 10:34) and bestows upon each of us our own unique abilities (1 Cor. 4:7), how could any vocation be higher than another? A higher level of leadership and responsibility, maybe, but not a higher calling. I am not saying that God does not “call” people to preach or even to enter some other specific vocation, but I do not believe God ranks our vocations. The will of God for me is my highest calling.

It is natural for a young Christian to want to please God as well as his parents and pastor. If particular vocations or areas of ministry are set above others, the tendency is for a young person to want to go into that ministry to gain the approval, not only of God, but of those within his or her social community. We must realize that we are in our highest calling if we are in God’s will, whether it be in secular business or in Christian ministry. There needs to be more emphasis on the priority and necessity of discipling our young people to be effective Christians in whatever vocations they follow. It is of utmost importance that we effectively represent Christ in our every dealing in society.

The terms “go into the ministry” or “get out of the ministry” are misnomers. A vital Christian life is the greatest ministry we could ever have. Our testimony must remain effective regardless of our vocation or calling. This is an opportunity available to, and biblically required of, every Christian.

For too long we have had the wrong perception of the totality of the Christian life. This has led to some methods that have a weak scriptural basis. Too often we allow ourselves to be victimized by attitudes that need to be challenged. May we all look to Scripture to evaluate what we do and why we do it, rather than assuming it is correct because “it has always been done that way.”
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**ACLU Gets Christian Messages Taken off School Fund-Raiser**

For the past nine years, Columbus, Ohio, schools have been using a coupon book to sell in a fund-raising project. According to the Columbus Dispatch, November 19, 1982, the book, in addition to coupons for local restaurants and businesses, often included religious quotations. The paper says that the American Civil Liberties Union successfully campaigned against the religious quotes and had them replaced with general interest slogans.

The paper said the coupon book had such messages as “Children belong to God.” It noted that a representative for the American Civil Liberties Union said, “They (the coupon producers) are proselytizing for the Christian faith. The coupons amount to religion in the schools.” In addition, complaints from five parents to the references on the Christian belief were instrumental in the change.

**Voluntary Prayer Legislation Reintroduced**

In the State of the Union address, President Ronald Reagan made the statement, “God never should have been expelled from America’s classrooms.”

In response to the President’s statement, Representative Thomas N. Kindness of Ohio reintroduced legislation that would permit prayer in public schools.

According to the Representative’s office, the resolution says, “Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer.”

Even with Presidential support, Kindness’s bill will have to first pass through the House Judiciary Committee and then be approved by the House and Senate and ratified by three-fourths of the states to be part of the United States Constitution.

**Results Not Surprising in Teenage Sexuality Survey**

According to Parade Magazine, January 16, a survey of today’s teenagers found that “43 percent of the boys and 31 percent of the girls lose their virginity by age 16.” According to Dr. Aaron Hass, of UCLA’s Human Sexuality Clinic, while most boys boast of their loss of virginity, most girls feel “guilt, sadness, shame, or regret.”

**Glamour Promotes Omission of Care to Deformed Infants**

Glamour magazine, geared for the older teen and young career woman, does more than show fashion trends and make-up techniques. In the February issue in addition to “7 Ways to Discover if He’s the Last of the Red-hot Lovers” and “Too Tired for Sex? How to Keep Your Days from Ruining Your Nights,” Glamour gives a double dose of stories on the care of deformed infants.

The first article is the result of a survey the magazine conducted on whether medical care should be denied to deformed infants. In the nine “yes-no” questions, the majority favored the course of withholding medical care as “only being humane, saving a child from a life of pain and suffering.” Yet, in contradiction to the remainder of the survey, one question asked “Should severely deformed infants have the same legal protection as handicapped individuals?” The answer from the undeclared number of respondents was 73 percent in favor of the same legal protection with the remainder opposed. The published statement, “It’s especially important since infants can’t speak for themselves” was contrary to the remainder of the article which negated the infants’ legal right to life.

The second story is a diary of a woman who heard the ugly words, “Your baby is still salvageable.” The story relates how the woman’s prematurely born son, Andrew, struggled for life for six months. The child was placed in a respirator which led to him developing bronchopulmonary dysplasia and would eventually result in his death from pulmonary hypertension.

The mother writes, “It’s wrong to commit an act that would lead to Andrew’s death, like turning off a respirator, but okay in some circumstances to omit treatment, like resuscitation, whose omission would likewise lead to death.”

At the conclusion, she said the respirator had been turned on by a mistake in judgment and that now it could not be legally turned off. Hence, the “moral, legal, dignified” way to let the child die was to wait until he had “accidentally detached from the respirator and had breathed by himself for a couple of minutes, [then] they could declare him ‘off’ and omit to put him back on the respirator.”

The mother concludes her diary with a hope to help future “Andrews.” She gives no indication as to a desire for improved medical techniques for saving infants but only for a need of “new concepts that go beyond ‘omission’ and ‘commission’: the concepts of withdrawing a failing treatment and correcting errors of judgment or incomplete knowledge.”

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I Teach Adults,“  
Said the Man  
by Marie Chapman

Excusing himself from attending the teacher training seminar, the man explained, “I teach adults.”

The air was thick with implied misconceptions:

A. “Who needs to know how to make Bible lessons interesting for adults? They will sit and listen anyhow.” Anyone reading this article could answer that one: Adults may sit, and they may look as though they are listening, while they take mental trips around the world. They can plan tomorrow’s business deal, organize the menu for Sunday dinner, or evaluate the clothing or behavior of everyone around them. Oh yes, adults will sit quietly... but listen?

B. “Adults think visual aids belong in the children’s departments.” On the contrary, if any of them ever entertained the thought, it was probably only the teacher. 1) Pictures? Who sits to watch television after the children are in bed? 2) Music? Why are television commercials largely musical? 3) Role play? Who doesn’t “pretend” now and then to feel better or worse than is true? 4) Puppets? Do you like them?

C. “While a teacher may need to convince children of a lesson’s relevance, adults can readily connect the facts with life.” Why, then, is no change in lifestyle apparent?

D. “Adults will attend class whether it is interesting or not.” The “faithful few” will—but why be content to look into their bored faces when the room could be full of eager listeners?

E. “Adults don’t need to be involved in the teaching process. You just present facts and they will assimilate them promptly.” Dr. Howard Hendricks, of Dallas Theological Seminary, says such teaching is “guilty of answering questions no one is asking.”

F. “Our auditorium class is too big to allow for anything besides straight lecture.” While answers to that one would fill a book, here are a few:

1. Assign reports on the lesson theme in advance. (That assumes an aim whereby visible results may be measured.)

2. A card census. Pass cards to all adults and ask them to write an opinion on a controversial question in the lesson. Discuss differing opinions. Or, ask each person to write a question he wants answered in future lessons.

3. Neighbor nudge. Ask a question on the lesson theme. Ask that each person turn to the one next to him and discuss the question. Then select a few persons to respond with answers. Though all cannot respond aloud, all will have been involved in thinking.

4. Overhead projector. Transparencies are easily made (address Faith Venture Visuals, Lititz, PA 17543, or Bill Hovey Visuals, 2110 Perry Ave. No., Minneapolis, MN 55422). Simple drawings/large captions provide memory pegs on which to hang lesson facts.

5. Listening teams and cassette tapes. Play part of a pertinent tape. Alert the teams to seek answers to specific questions to report to the class. The whole class will listen, if only to see whether their opinions coincide with those of the team.

Such involvement causes adult students to make decisions that will affect their lives, for changes will be made... and this is learning. Until there has been learning, there has been no teaching.

Do you teach adults?
What is Full-Time Christian Service?

T welve years ago when my wife and I were both 23, we resigned our jobs and enrolled in a Christian college. I had been progressing in a career as a systems analyst with a growing computer firm in Washington, D.C. An active member of a strong local church, my involvement in the lay ministry had fostered a desire in me to pursue the possibility of working for a Christian ministry. This led to my seeking out a Christian college. The school I attended was a liberal arts college, but there were only a few fields of study from which to choose. So, I chose to acquire a degree in religion even though I had no particular calling to preach or pastor a church.

Early in life I had committed myself to doing whatever God wanted me to do with my life. I believed and sought to live the Christian life as Paul admonished us in Romans 12:1-2. I can honestly say that I was willing to do whatever the Lord led me to do. During my college years I realized that I had a proficiency for management details and enjoyed administrative responsibilities. Consequently, I have been involved in the field of administration ever since. In my particular case, it has been with a Christian ministry.

From my own experience, and from what I have observed in the lives of many Christians, I have found it imperative to deal with certain aspects relative to full-time Christian service. One in particular is the idea of surrendering to full-time Christian service. For many years, I have seen well-meaning preachers and evangelists give invitations urging young people to surrender to full-time ministry. Oftentimes these appeals were specific in encouraging young people to surrender to go to the mission field or to preach. While in college I observed fellow students who were highly talented in areas such as business, political science, and other technical fields, surrendering to preach. Their failure within a few years, and sometimes a few months, in this area of endeavor brought them feelings of guilt from within and censure from without. Others of my college peers were never able to acquire a position with a church or Christian ministry even though they had prepared themselves for such. This caused deep frustration because they were not "in the ministry." It bothered me that young people were not also being encouraged to enter vocations and professions in which they could contribute to society in meaningful ways.

Somewhere along the way young people are either being misled, or at least not properly guided, as they pursue God's will in a vocation or ministry. There are young people who are interested in "secular" professions such as politics, medicine, the arts, business, or many other areas, who feel guilty because they are never given an opportunity to "go forward" during an invitation and commit themselves to a field of service outside that of a preaching or teaching ministry. Subsequently, when no option other than this type of full-time ministry is given, there are young people who, thinking they must surrender to something, or thinking that it is the noblest thing to do, surrender to a preaching or teaching ministry even when they are not called to do so. We leave the impression that surrendering our life to God is necessary only if we enter a local church-related service, while any other vocation does not require surrender.

I believe that we should encourage young people to surrender to whatever God wants them to do, even if there is no leading in a specific area. It is not our responsibility to give vocational options unless we can present the broadest potential scope and realm of service, whether secular or sacred. Of course, it is understood that these vocations must fall within

continued on page 61
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DR. H. L. WILLMINGTON is a graduate of Moody Bible Institute and Culver-Stockton College in Canton, Missouri, and later attended the Dallas Theological Seminary and Ashland (Ohio) Theological Seminary. He holds the Doctor of Ministry degree from Trinity Evangelical Divinity School in Deerfield, Illinois.

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