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This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statesmen to stand for the old time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history and heritage, as well as point the way to our place in the future.
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In their zeal to persuade others of their belief in hell, some preachers communicate the impression that they and the Lord delight in the thought of some human beings consigned to eternal punishment. That impression may reflect their own hardness of heart, but they seriously misrepresent God’s love for the sinner.

A young preacher once bragged to Robert Murray McCheyne, the godly nineteenth-century minister, that he had preached the previous Sunday on the text, “The wicked shall be turned into hell, and all the nations that forget God” (Ps. 9.17). McCheyne’s response was, “Did you preach it tenderly?”

Believing and proclaiming the reality of eternal punishment is one thing, but the impact of that declaration is nullified if the fearful prospect of hell is merely presented as a convenient scare tactic. The severity of God’s judgment must be balanced with the magnitude of His grace.

RW Dale, the nineteenth-century Congregational minister, did not believe in eternal punishment. People were surprised that he cooperated with Moody and Sankey when the two Americans went to Britain for evangelistic meetings, since Moody believed and preached on hell. Dale responded that Moody was the only preacher he had ever heard who had a right to preach on hell. “I never heard Moody refer to hell without tears in his voice,” said Dale.

Truth is truth—however we proclaim it. Hell exists, whether one believes it or not. At the same time, the truth can be misrepresented by the spirit with which we proclaim it.

Liberals and others have discarded the clear biblical teaching regarding a literal and everlasting hell. In our reaction to their betrayal, let us not, by excessive statements or bitter spirit, distort or discredit the biblical teaching about hell. The preacher must both warn the sinner of wrath to come and point the way to God’s hiding place at the same time.

Shimei

Grateful …

I wish to express my appreciation for your fine magazine. Your desire to present biblical truths regarding current issues is being fulfilled. I am grateful that you seek to observe both sides of non-moral or non-biblical issues. For example, allowing space for Gary Friesen to defend his view of Decision Making was excellent. I am afraid too many men and women do not like their “pet” ideas threatened by someone else. When will we ever realize that the truth will always survive even the most difficult challenges.

Keith A. Kettenring
Assistant Pastor
Cedar Heights Baptist Church
Cedar Falls Iowa

Disturbed …

I am disturbed greatly at the article by Harold Lindsell in the February issue of the Fundamentalist Journal entitled “What or Who Is an Evangelical?” in the article Lindsell makes some highly illogical and plainly contradictory statements—not to mention the fact that they are biblically unfounded! For instance, “So I must declare that whoever denies inerrancy also denies the witness of Jesus Christ to the whole Bible.”

The doctrine of Scripture is no less a doctrine than is that of the Virgin Birth, the vicarious Atonement, and the bodily Resurrection.” These are true statements. But then Lindsell goes on to say, “I am not saying that one who limits inerrancy to matters of faith and practice cannot be a Christian.” He follows this dangerous statement with a horridious denial that those who won’t believe in the inerrancy of the Scriptures are to be numbered with the lost or tares.

If the inerrancy of the Scripture is no less a doctrine than the Virgin Birth, vicarious Atonement, or the bodily Resurrection, then (pray tell) can one deny these and be saved also? Is it possible to be saved and deny as he says, “the witness of Jesus Christ to the whole Bible?” I think 2 John 9 clearly answers that question.

Keith Habegger, Pastor
The Emmanuel Baptist Church
Valparaiso, Indiana

Yesterday, Today, Tomorrow …

It’s a shame that “The Christian and Citizenship” needed to be responed after 13 years. From my observation it will still be needed in 1997.

We are supposed to be the salt of the earth, yet most of us know little and do less. We go to church to get pumped up and feel good and coast along until the next service. We cluck our tongues and shake our heads at the condition our country is in and then dump all the responsibility upon God to rectify the problems. It never occurs to us that the Lord will not do for us what we can and should be doing ourselves. We are cop-outs as citizens! We are like salt without its savour, but we are responsible for America, and we will answer to the Lord some day for the citizenship duties we shun. I praise the Lord for men like Noel Smith.

Don Rosander
Piscataway, New Jersey
"In Ephesians Paul said we are to speak the truth in love!"

Let me express my deep gratitude for the publication of the article by Noel Smith on the Christian and Citizenship (January). Nothing could have struck the center of the issue more than this article.

It appears that many fundamental pastors are avoiding the responsibility of preaching and leading in the whole counsel of God by simply referring to a portion of their responsibility as politics. Hence, a cowardly retreat from necessary leadership.

Clay Nuttall, Pastor
Fruitport Bethel Baptist Church
Fruitport, Michigan

How long will it take?

How many generations are necessary to undo the harm from improperly applying Scripture?

Terry Schott (You Said It, January) quotes Romans 16:17 “Now I beseech you, brethren, mark them which cause divisions.” This is pointedly God’s warning against carnal church splitters, of which we already have too many.

I agree with the admonition of Titus 3:10 and after two warnings I’ll have nothing to do with carnal church separatists. Should any church or group of churches ever become involved in the Corinthian temple worship involving 10,000 prostitutes in idolatrous sexual extravagances, I will urge the kind of separation referred to in the greatly abused 17th verse of 2 Corinthians 6.

In the meantime, God is not a paraplegic requiring our help and He has His own identified and protected from error in a host of organizations.

Francis Anderson
Seattle, Washington

Keep it up!

I want to express my gratitude for your outstanding Christian magazine. I have read letters published in the Journal month after month condemning the articles written in your section “Fundamentalism Today.” I want to commend the writers for their Christian attitude in which they confront these issues. The article in your January issue was excellent on “Evangelical Tolerance.”

Please keep up the good job you are doing in publishing such an excellent magazine.

Shane Mers
Springfield, Missouri

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.
The greatest need of the church in our nation today is a fresh baptism of Holy Spirit love. Such love encompasses the world. While it is directed toward God, it reaches out toward all mankind. This love would rekindle revival fires all over the land. If we could have a heaven-sent baptism of Holy Spirit love in our churches and homes, we could doubtless make a profound impact upon society. The Bible clearly shows how we can achieve this.

Hebrews 13 begins, “Let brotherly love continue.” The premise of this verse is that love is the normal outgrowth of the believer’s heart and, if allowed to go on unhindered, it will spontaneously erupt toward people in compassion and concern for their needs. The Bible tells us that God created all of us and therefore we are His creatures. In that sense we are all loved of God equally. However, we must be careful. This verse does not teach the modernist doctrine of the universal fatherhood of God and brotherhood of man. Jesus referred to the unredeemed in John 8:44 when He said, “Ye are of your father the devil.” The unredeemed do not share in this special love reserved for the family.

If we are to be members of the family of God, with God as our heavenly Father, we must come to Christ and experience the spiritual New Birth. Here in this family of God this love is evidenced in its fullest sense. Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). When unbelievers walk inside an assembly of saints or observe the interaction and relationship of Christians throughout the world, they should be able to see God’s love manifested throughout and know that this is the family of God.

Hebrews 13:16 says, “But to do good and to communicate [share] forget not: for with such sacrifices God is well pleased.” When we love our brethren our life, our heart, and our ministry is toward them. We are good to them, always desiring to do something for them. We should not be looking for someone who can minister to us, but seeking those to whom we can minister. For “the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:28).

Recently, a good man of God wrote in his tabloid an unfounded and very critical article entitled “Calvinism at Liberty Baptist College.” Many of America’s greatest pastors, and my dear friends, have asked me to respond in kind. My friends mean well. They believe that repentance is necessary for salvation—as I do. I feel my critic is sincere and truly believes what he has written. I prefer to love him, pray for him, remain silent—and continue winning souls and training great pastors and soulwinners like the 700 Liberty graduates who are now pastoring great evangelistic churches.

The Scripture says we are to “do good unto all men, especially unto them who are of the household of faith” (Gal. 6:10). Our first obligation is to the family, the household of faith. When we find a brother, a sister, or a Christian family in need, we should not just pray for them or say, “God bless you.” James condemns that type of action (James 2:15). A pat on the back and a kind word will not warm a poorly clothed body or fill an empty stomach. If it is within our power to personally meet a need and we do not, we have sinned against God. Scripture does not condone laziness and clearly teaches “that if any would not work, neither should he eat” (2 Thess. 3:10). However, where
there is genuine need, we must be willing to help. When the apostle Peter was writing to hurting Christians, he made a special point to say to them, "Above all things have fervent charity [ove] among yourselves; for charity shall cover the multitude of sins" (1 Peter 4:8). While some believe this is a reminder to Christians to love one another and not to constantly find fault with one another, I think Peter was addressing a much more difficult problem often experienced by suffering Christians. Many were being persecuted because of their faith in Christ. They were deprived economically and injured in numerous ways by unfeeling and unregenerate people. Peter writes that when God's people are hurt, there ought to be one place where they can find love. If they can find a "balm in Gilead," they can survive any amount of pain inflicted upon them. Christians ought to concentrate intently upon loving one another.

Verse 2 says, "Be not forgetful to entertain strangers: For thereby some have entertained angels unawares." Not only do we need a baptism of Holy Spirit love to enable us to love the family but also to give us a love for those we do not know. How many times has God led you to help somebody? You did not know who that somebody was or who that somebody would become, but you believed God wanted you to help him. Later, that bread you cast upon the water came back manyfold. I have had that happen to me numerous times, and I have learned that if we have an open heart to everybody God will bless us for it.

I think of the 1.5 million aborted babies who die in this country every year. I do not know who they were—or who they might have become. They are strangers to all of us, but the Scripture reminds us that we have an obligation to minister to them. We are criticized for getting involved in political and social concerns. "Take care of the church," some say. "Don't waste your time on matters that don't involve the preaching of the Word." This attitude has lulled the Christian church into complacency and indifference, limiting its ministry to those inside the church. This passage teaches us that Christian love should overflow to the whole world. The time has come when the saints of God in America must begin to entertain strangers. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

Then he says, "Remember them that are in bonds, as bound with you." (v.3). The 400,000 people behind prison bars in America have hurting hearts that need an evidence of divine love, manifested from those who name the name of Christ. The verse continues, "And them which suffer adversity, as being yourselves in the body." We should thank God for good health. We need to be conscious of and responsive to those who are suffering—whether their suffering is loneliness, physical pain, mental pain, or whatever, we must communicate our love to them in a tangible way.

Another application of this baptism of love is given in the words, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (v.4). The family is a God-ordained institution. Love at home is the highest priority. The love between husbands and wives sets the standard for love in the home. The family unit must be rebuilt and prioritized to the sacred place that God intended. In matters of the family, God's plan is built on honesty, fidelity, purity, and love. Dad, recommit yourself for a new baptism of love in your home so that the best friend your family members have is you. Mom, set a sweet atmosphere in your home. Children, love and honor your parents. A love-centered home puts the family second only to the worship of God.

The writer of Hebrews goes on to say, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow" (v.7). We need a baptism of love that causes us to love those who have the authority over us—civil and religious. Since I became a Christian I have had three pastors. There never was any question that these men had authority over me. When they called me in for a talk, I did the listening. I have never rebuked an elder in my life. I still listen to men like B.R. Lakin, W.E. Dowell, and John Rawlings, who are my spiritual elders. We all have those whom God has placed above us, those to whom we look and to whom we pay reverence. This is also true in civil government. We need to love our leaders—our President, our congressmen, and all other decision-makers. We need to pray for those who are in authority over us.

Finally, we are told how Jesus died outside the city gate for the whole world, and we are to love Jesus above all others. We need a baptism of Holy Spirit love that makes us love the Lord as we never have before. A love for God will automatically result in a love for people, because the two greatest commandments are these: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself" (Matt. 22:37,39)—in that order.

I am looking forward to a third great spiritual awakening in this land. Before it will come we must have a baptism of love. A baptism of love that will help us order our priorities and love the world as God so loved us.

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APRIL 1984
The church has always had its "lunatic fringe." There have always been those extremists and schismatics who have isolated themselves from the mainstream of Christian belief. Usually led by arrogant, self-appointed prophets of destiny, these extremists refused any relationship at all to the main body of the church. From the early desert hermits to the modern-day ecclesiastical isolationists, they have believed that they alone understood the revelation of God to man.

While no one claims to be a part of the lunatic fringe of Christianity, there are always those whose beliefs are more extreme than others. Not every extremist is extreme on the same issues. Some Fundamentalists hold radical positions on racial segregation or the actual inspiration of the English Bible. Some proclaimed Evangelicals espouse feminism, Marxism, and the ordination of women—and even homosexuals.

The Fundamentalist Fringe

How radical does one have to be to be in the fringe? There is no clear line between the mainstream and the fringe. However, certain characteristics are shared by all extremists. For the Fundamentalist fringe of extremist pronouncements on various issues, some characteristics quickly emerge.

Name calling. The lunatic fringe of Fundamentalism is always quick to call others by derogatory names such as "neo," "pseudo," "weak-kneed," "liberal," and so forth. But their most sweeping and devastating label is to call someone an "apostate." Ed Berry calls all non-Calvinists "apostate"; Peter Ruckman has called Bob Jones, Jr., and Curtis Hutson "apostates"; David Sproul has called W.A. Criswell the "biggest Judas-goat of the century."

By biblical definition, an apostate is a Christ-denier who has forsaken his profession of Christianity (1 John 4:1-3). Any reasonable person can readily see the lunacy of calling all these people "apostate." One is compelled to question the legitimate character and biblical integrity of those making such sweeping accusations.

Bias. In all research there is a certain degree of bias. Legitimate research admits that bias and seeks to control it. However, in some Fundamentalist literature there is an unfair and widespread bias. Schools like Dallas Theological Seminary are castigated and maligned because of so-called New Evangelical tendencies, while their faithful and conservative defense of the faith is never commended. No mention is made of their theological orthodoxy, their defense of inerrancy, or their outstanding volumes on eschatology. Interestingly, some of these critical Fundamentalists rely on Dallas faculty textbooks to teach in their own schools.

When Evangelicals like Harold Lindsell or Kenneth Kantzer take a stand on the biblical inerrancy issue, they are never applauded by Fundamentalists, but only condemned for being Evangelicals in the first place. Extremist Fundamentalists actually attacked the International Council on Biblical Inerrancy (1977-78) as compromise! Such blind bias is inexcusable. The fringe refuses to set aside its bias and acknowledge the genuine Christianity of those with whom they disagree.

Paranoia. Because of their own extremism, the Fundamentalist fringe perceives everyone to be against them. They nervously view every new book, magazine article, or other written statement as a threat to their very existence. Their vocabulary is filled with the language of warfare: fighting, contending, battling, defending, and so forth. Even when it is obvious that they have overreacted, they refuse to apologize. They come dangerously close to cultic paranoia!

Isolation. In their sincere quest for doctrinal and ecclesiastical purity, the hyper-Fundamentalists eventually paint themselves into a corner that becomes too tight even for them. The constant arguing and splitting within the fringe of Fundamentalism has actually driven some people who are tired of all the fighting over into Evangelicalism.

Like the English Puritans of the seventeenth century, the extremist Fundamentalists are losing their influence because of their constant bickering. Obsessed with their infallibility, they have
The Evangelical Fringe

While the left-wing fringe of Evangelicalism is diametrically opposite to the right-wing fringe of Fundamentalism, it is just as much an aberration in that it does not represent the mainstream of the movement. Here, more than anywhere else, it is obvious that the radical professors do not speak for the pastors and lay people of the Evangelical churches.

Worldly Lifestyle. Ever since the appearance of Richard Quebedeaux's The Worldly Evangelicals (1978), the left-wing fringe has been clearly identified. Quebedeaux has defined and described the New Evangelical left in regard to its secular drift in the areas of feminism, homosexuality, worldly entertainment, sexual morality. He observes that among the "worldly" Evangelicals divorce and remarriage is not only allowed, it is right. Pornography does not warrant undue concern, "responsible petting," oral sex, and even unmarried Christian couples living together are acceptable.

The Evangelical fringe has an agenda that is set by secular society and not by the Bible. This fringe is trendy, changing with the times. Its loose commitment to biblical and moral absolutes leaves it the victim of secular thinking. For example, Lewis Smedes, Sex for Christians (1976) bluntly states: "There is no question that Paul's view of pre-marital sex runs against the grain of common sense and experience." In his latest book, Mere Morality (1983), Smedes encourages sexual fidelity within marriage and then suggests three tests for "legitimate adultery." The loose ideas of Bruce Larson, Keith Miller, Charlie Shedd, and others tend to open the door to total abandonment. In disgust, Joe Bayly has recently asked: "Is the gate widening, or are we just not taking God's Word seriously anymore?" (Eternity, 1982).

Naive Idealism. Out of touch with the realities of everyday life, the naive of the professional fringe of Evangelical extremism has left them incapable of understanding or reaching the common man. Their advocacy of nuclear disarmament, simple lifestyle, socialism, antinationalism, and even Marxism is not in step with the people in the pews of Evangelical churches. Their simplistic ideologies are in sharp contrast to the harsh realities of a fallen world and the real needs of mankind.

Those idealistic professors have ideas and concerns, but no real plan of action to change society. This is evident in Robert Webber's The Moral Majority: Right or Wrong? (1981). After condemning both the right-wing Fundamentalists and the left-wing World Council of Churches he advocates the position of "Evangelical Centrists," even calling them the "prophetic center." The volume concludes with an appendix of "Recent Centrist Documents": The Chicago Declaration; the Lausanne Covenant; the Chicago Call; and an Evangelical Commitment to Simple Lifestyle.

Inclusivism. Another characteristic of the Evangelical fringe is an inclusivism that extends the boundaries of truth. They not only advocate dialogue with Liberals, Catholics, Charismatics, cultists, and secularists, but they refuse to draw the line of truth. They are uncomfortable with the stand on inerrancy that has been taken by the main Evangelical movement. Even at the time of his inaugural address as the president of Fuller Theological Seminary, David Hubbard said: "The seminary should systematically inculcate in its students a theology of mutual tolerance and forgiveness towards those who, by reason of their particular doctrinal convictions, stand heretically over against the confessional lines set down by the first Christian community."

During the recent "battle" over the issue of biblical inerrancy, the Fuller president and his faculty have issued several statements in defense of their position. In spite of these, G.T. Sheppard of Union Theological Seminary correctly observes: "Despite all of Hubbard's argument to the contrary, there is in practice little distinction between his brand of Evangelicalism and Neo-orthodoxy" (Union Quarterly Review 1977).

How far will the left-wing fringe go and who will they take with them? Quebedeaux is now working with the Moonies and inviting Evangelicals to theological dialogue with their leaders. Dale Moody of the Southern Baptist Seminary denies inerrancy and a host of other things, in his new book The Word of Truth (1981). Robert Gundry flirts with redaction criticism in his recent commentary on Matthew. Paul K. Jewett, Virginia Ramey Mollenkott, Helen Beard, and a host of others want to de-culturalize the apostle Paul's aggressive (and misguided) anti-feminism. Jim Smoke is advocating "Growing through Divorce." Ramsey Michaels now believes in the fallible humanness of Christ...and on the list goes!

Neutrality. For the last 20 years, a growing tendency among the Evangelical extremists has been the choosing of issues which are conveniently acceptable and socially fashionable. Afraid of the criticism of public disdain and the loss of socio-academic "credibility," they have become impotent to stand against the volatile issues of abortion, pornography, homosexuality, and sexual immorality. While often privately acknowledging their concerns over these issues, they are quick to retreat into the misty fog of neutral anonymity when those issues demand a public response.

Conclusion

Lunatic extremists tend to scare the rest of society. Fanatics like Adolf Hitler and the Ayatollah of Iran were able to dominate and manipulate their people by intimidation, threat, and fear. The same is true within the ecclesiastical world. Whether it is the intellectual intimidation of the extreme Evangelical Left or the emotional denunciations of the extreme Fundamentalist Right, the tactic is the same. Small and noisy minorities attempt to impose their will and ideas on the major body of believers.

The time has come for historic Fundamentalists and Evangelicals to reject the edicts of their lunatic fringes as representing their movements. They do not represent the soul and spirit of conservative Christianity.

Like a rubber band stretched to its extremities, the lunatic fringes have pulled the Conservative movement to the breaking point. Allowed to continue any further, it will only be a matter of time until the historic Conservative consensus is a broken and shattered memory of the past. We must return to the historic fundamentals of the faith that were so clearly enunciated at the beginning of this century. These historic truths are the foundation of Bible-believing Christianity. Neither the extreme legalism of the far right nor the worldly liberalism of the far left represents true biblical Christianity.
Church-Planting

SOW, CULTIVATE & HARVEST

by Kenneth Kirby

Planting a new church sounds like such an exciting adventure. One can envision streams of people coming to repentance before God and receiving the Lord Jesus for salvation. Through the eyes of faith, we can see a beautiful new sanctuary erected for the Lord. Our hearts are stirred, and we praise God as hundreds, maybe thousands, sing together in glorious worship. Just to think about such wonderful things can cause my pulse to rise.

However, the dream is vastly different from the reality. Not all new churches survive. All too often a man starts his pastorate with great fervor and expectancy but finally decides to call it quits and even considers leaving the ministry.

I can tell you from firsthand experience that church-planting is not all glory. My wife and I are now in our fourth new church. We have two children who have been torn from their roots three times to move to a new community. Moving into an unfamiliar town to establish a new church is not an easy step of faith. First of all, the church-planter is making a statement that this community needs a good church that preaches the gospel. His very presence is threatening to some and he must deal with the feeling of “not being wanted here.” The pressures on the church-planter and congregation are great. Although an established church may continue its existence with little or no growth, a new church must grow or die. Relentless spiritual attacks will come to a new congregation that seeks to make a beachhead for the gospel.

While church-planting is rewarding and exciting, it demands a high level of commitment and dedication from pastor and people alike.

Why Should We Begin Another Church When So Many Already Exist?

Christ is the Head of His church. He decides to establish a new local body of believers and His will must be honored. How can we be sure that it is His will for a man to move into a new community and begin a work? Planting a new church is not simply a matter of human choice, but something that must be determined by prayer and wise counsel. It entails a very careful analysis of the circumstances and human factors involved, but also a sensitivity to and dependence upon the Holy Spirit.

How Are the Nucleus Families Prepared?

One of the most important factors to consider when starting a new church involves the people who want to establish this church. What has motivated them? One great problem that comes with church-planting is the fact that a new church often attracts unhappy people. There are various reasons for people to be upset by their present church experience.
Perhaps they are angry because their church has become liberal in its doctrine and practice and no longer preaches the gospel. Starting a new church appears to be the only way to correct the problem and allow them to have a place of worship that defends the truth. A new church started with such a nucleus will self-destruct. The love of Christ and power of God's Holy Spirit are not present.

The healthiest new churches usually start with nucleus families from a commissioning "mother church." We were excited to watch our first new church give two families to establish a new congregation. Three years later it gave another three families to establish a second church. God always replaces the people and the finances when a congregation has the faith to begin a new work for the Lord.

We must never assume that the nucleus Christians are mature in Christ, even if they have been saved for many years. Everyone begins at ground zero in the training program. When the church is small, a pastor can do intensive personal training for building spiritually strong Christians. In my church-planting experiences I have always enjoyed going to homes and taking families through a basic course in the Christian life. We cover assurance of salvation, the ministry of confession, the person and work of the Holy Spirit in the believer's life, and the meaning of baptism. This time alone with the church's nucleus families gives great opportunity to get to know the people intimately and develop a bond of love.

This home study is followed up with a Sunday school course in personal Bible study, prayer, the church, the lordship of Jesus Christ, and personal witnessing. Then we have discipleship groups during the evening service, where Bible doctrine and personal goals of application are covered. These groups provide opportunities for the mature members to share the life-transforming truths of God's Word with the younger believers. Leaders from these groups are trained to become teachers of the discipleship programs as the church grows.

Long and sometimes exhausting hours must be spent with the nucleus families. This may seem to conflict with the time needed for evangelism and outreach in a new ministry. However, this is not the case. Evangelism remains a priority from the beginning, but the training of nucleus families must also be given special attention. The quality of their walk with God will be the pattern for the new believers. The level to which the nucleus is committed to God and His Word is the level to which new believers will rise.

The level to which the nucleus is committed to God and His Word is the level to which new believers will rise.

One great misconception is that decisions for Christ are all that count. The goal given to us by our Lord is: "Go and make disciples." A disciple in our terms might better be defined as "an apprentice". An apprentice is one who learns a skill or trade by studying with a master. Our Master is, of course, the Lord Jesus Christ, but He has chosen to pass on the skill of living through His church and its members. A new believer is an apprentice of those who led him to Christ. In a short time he will begin to copy the model he sees in his older brothers in Christ. The disciple-making process involves a demonstration to the new believer of the person of Jesus Christ in a mature disciple's life. The quality and direction of the new believers will be set during the first few years of the new church. One of the major goals is to develop a body of Christians who are mature and able to share Christ as a way of life.

What about evangelism? Essentially, a new church must develop some type of organized program for evangelism. Pulpit evangelism is important, with clear presentations of the gospel and opportunities for response. Special services and social events can be planned for outreach to new people. A training program must be initiated for a regular weekly outreach in evangelism. Those individuals who are especially burdened and gifted by the Lord in evangelism should be trained in a reproducible program that can be directed and maintained by someone other than the pastor. Door-to-door evangelism, although difficult, does produce fruit. One man who came to Christ through door-to-door witnessing in our first church is now a pastor.

When people respond to the gospel, the training must begin immediately. A term we often hear when our church-planters get together is the "flow concept" of spiritual growth. It refers to the natural and necessary steps of growth for a new believer. After repentance and faith, a new believer confirms that decision by public baptism. He should then be encouraged to join the local church. He must be taught how to recognize and deal with sin in his life. He needs to be instructed in the Christian life. He must learn how to depend on the power of the Holy Spirit and be encouraged in personal Bible study, prayer, and Christian fellowship. All these steps of growth must be planned and incorporated into the ongoing ministries of the new church.

Who Is the Church-Planter?

Is the church-planter truly called of God to this ministry? Has his experience in the local church proven his gifts and calling? Is he interested in church-planting only because he has no place else to go? God does give a unique calling to a church-planter. It is my conviction that the office of "evangelist" (Eph. 4:11) was for him to be an initiator of new congregations. He would be what we call a "missionary" today. A church-planter must have a pioneer spirit and be challenged to make something happen by faith and the power of God. A man easily discouraged and unable to deal patiently with problems and people will find great difficulty in church-planting. The...
weekly fluctuation in attendance, concern for growth, and financial considerations must be overcome by faith. A man must know that God has called him to this place. He must know that God has people in this community who are prepared by the Holy Spirit to receive the Lord Jesus; all he has to do is find them. Such a spirit of expectancy is the driving force of a church-planter. Working with his congregation, he finds those people and works to bring them to Christ.

What about Finances?

Obviously a man must support his family while establishing a new church. Some, like Paul, choose to hold a job outside the church and support themselves. Usually this route lengthens the time necessary to get a new church functioning, but it can be done successfully. Some are supported by a mother church, a group of churches, or a mission agency. If support is given it should be term support, with a decreasing support schedule. The mission society that supports my church provides the church-planter with a salary for a six-month period. This is cut by 20 percent each successive six-month period. The new church makes up the differences, and it should be self-supporting in three years. This approach demands that the church-planter be diligent in his work, and it also gives the church time to grow. Some communities may need special considerations, but a new church should always be given a reasonable goal for self-support.

Where Will the Church Meet?

Often the pastor or a member will offer his home for a meeting place. Although this may be necessary for a short time, the church should secure a permanent meeting place as soon as possible. This is important for a number of reasons. A regular auditorium makes publicity easier and allows for larger crowds. Further, a problem may arise when the pastor or a member begins to feel it is “his” church because it meets in his home. Or the host family may become embarrassed to admit that the meetings have become too disruptive to their normal home life.

What Are Other Essentials?

During the early stages of development, hold off on the election of spiritually qualified officers. Function with a steering committee during the first year or two, to avoid electing deacons too soon. This gives time for men to develop spiritually and demonstrate their commitment to the church before being given responsibilities that are vital to the unity and growth of the church.

A church should be incorporated as soon as possible according to the laws of the state in which it is founded. A very important person in the new church is the treasurer. The person who is elected must be honest, dedicated to the work, efficient in business, and able to keep financial matters confidential. The pastor should not function as the church treasurer.

Publicity in a local newspaper is important. Every available means should be used to let people know that a new church is starting. The pastor should seek to get involved with community activities and leaders in order to share the gospel and build good relationships in the area. In the beginning of each of our new works, we have sensed that some people were threatened by our coming. We have sought to present the gospel in love and to consistently communicate that we were there to serve the community. God provided us with unique opportunities to demonstrate our love and service. Recently our congregation gave $600 to a family whose home was burned.

Nothing speaks louder to people than the love of believers for one another. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). People cannot be made to love; it is a work of God. During years of development, the Enemy seeks to use everything possible to divide the body of Christ. His greatest attack is upon the unity and love of the brethren. Nothing will destroy church growth more than problems within, and nothing will hold a new church together through great challenges and obstacles more than the members having love for one another.

From my observation of church-planting, I believe that most healthy new churches grow slowly. If quantity of people becomes the only goal, the quality may well suffer. Developing disciples of Jesus Christ takes time. Keeping the balance and investing time wisely are necessary because quality will eventually produce quantity. Through spectacular programs and “high tech” promotions, a new church can present an image that will attract people from other churches and appear to be a success. The real goal of a new church is not transfer growth, but conversion growth and a ministry of discipleship.

One of the most exciting and rewarding experiences for me is to be able to leave a community knowing there is a new witness for our Lord in the transformed lives of people. Our Lord promised, “I will build my church.” He uses different types of individuals as His agents, but He is still building His church. When we know that it is His will to start a new church, and we use His method to establish that new work, it will be successful. Nothing can stop the church of Jesus Christ when it moves forward in the power of the Holy Spirit.
In the fall of 1975, I was a 38-year-old bank vice-president with little interest in spiritual matters. Then God visited my town in an extraordinary way, and my whole life was changed.

Two years earlier, the largest fundamental church in town had split in a vicious floor fight. Several hundred people had started a new church across town. Although not a member of either church, I knew how the resulting hostility had polarized the whole city. Families were split apart; long-time friends refused to speak to each other.

"But when God came in revival, he melted the hearts of those two churches back together again.

"In a full-page newspaper ad, the churches publicly asked forgiveness from the entire community.

"A few days later, in the midst of the moving of God that was taking place, I turned on my car radio and heard the pastors of the two reconciled churches telling how God had replaced bitterness with love and forgiveness. I found myself pulling my vehicle off the road and crying like a baby under the convicting power of God.

"I found myself crying like a baby under the convicting power of God."

"The next day one of the men involved in the revival showed me for the first time in my life how to be saved. That afternoon, sitting in a local restaurant, I bowed my head and trusted Jesus as my Savior.

"Countless other lives in that town were transformed by the power of God that was unleashed when God's people humbled themselves, repented, and were revived."

Today this man is serving God, with his family, as the principle of a Christian School.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. 85:6).

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THOMAS NELSON PUBLISHERS
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A new church starts. The new church grows. The new church grows some more. And then the church must decide, “Should we add an associate pastor?” If the church answers that question in the affirmative, then it must decide how to add the first associate pastor.
In the past, churches were basically small groups of people served by one pastor. Today churches are adding associate pastors to assist the senior pastor. The large church with a multiple staff has become common. W.L. Howe in *The Church Staff and Its Work* presents eight reasons for this growth of church staff:

- Task of reaching the multitudes
- Demand for a higher quality of work
- Need for trained volunteer workers
- Growth of educational organizations
- Necessity of educational organizations
- Trend toward specialization
- Demands of a growing church for pastoral ministries
- Importance of educational organizations

Not everyone agrees that a church should continue to grow and to add staff. Many church leaders today have a strong conviction that a church should remain small and have only one pastor.

When a church exceeds 100 in attendance, it should begin to think about adding an associate; when it reaches 200, it should attempt to add an associate; if it exceeds 300 without an associate, it should expect problems. A church with 200 in attendance is large enough to need an associate pastor.

When can a church afford to employ an associate pastor? Some have the theory that a good staff member will pay for himself, and then some. Their idea is that if they employ an associate, the church will rapidly grow to be able to afford his salary. That theory can cause problems.

Deciding if the church can afford an associate pastor is an involved process. A church must be realistic about the cost, including salary, benefits, office space and equipment, clerical assistance, and funds for increased programs. There are no set amounts for the salary of an associate. A study in *The Multiple Staff Ministry* by Marvin Judy revealed that the salary of the first associate pastor was 66.3 percent of the senior pastor's salary. In addition to that the church would want to allocate enough money to provide housing, car expenses, insurance, and other usual benefits.

A part-time secretary may be necessary to do clerical work for an associate. Hiring a professional staff member and requiring him to perform functions that a clerical person could perform at one-half or less of the salary is poor stewardship.

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**Is the church large enough to need an associate pastor?**

Office space for the associate and secretary will be needed. For some fast-growing small churches this can present a problem. In many churches every available space may already be used for Sunday school and day school classes. Funds for office furniture and equipment also need to be available. The associate will need finances for the programs he will direct.

Some church consultants suggest a balanced church budget be allocated with 10 percent for missions, 30 percent for staff, 30 percent for programs, and 30 percent for building. If a church budget allocated 50 percent or more of the income for building costs, as many small churches with large building debts do, they probably cannot afford to add an associate pastor's salary to the budget. If the church could add enough for an associate pastor's salary and benefits and the staff expenses not exceed 30 percent of the budget by much, it would indicate that the additional staff member should be an associate pastor.

The criteria of membership, attendance, or finances are easier, more reliable gauges for hiring an associate than the criterion of the pastor's work load. All pastors are busy, whether they have 16 members or 16,000.

Churches can be classified somewhat into broad sociological groupings such as growing suburban churches, inner-city churches, downtown churches, small-town churches, and rural churches. Each type makes different demands on the pastoral staff. But even within these broad categories, as Grady Cothen wrote in *Need Another Staff Member?* "Every church should fashion its staff with that church and its needs and peculiarities in mind. In short, every staff should be tailor-made."

If the pastor is having difficulty meeting the demands of the church, he may need help. If the pastor is working too many hours, yet making good use of his time, he may need help. If the pastor is missing deadlines, appointments, or leaving needed tasks undone, he may need help. Deacons, or another official group within the church, need to be perceptive and sensitive in this area.

**What Should a Church Look for in a First Associate Pastor?**

If a church is ready for an associate pastor, what abilities should it look for in that staff member? Wally Beebe, in *The Second Man*, presents some interesting insights:

When a pastorate grows to the extent that a second full-time employee is needed, a variety of terms may be used to describe this person...minister of music, music director, youth director, minister of visitation, Christian education director, minister of Christian education, director of education, assistant to the pastor, assistant pastor, associate pastor, copastor, minister of youth and music, and youth pastor.

The variety of titles Beebe discovered reveal the myriad of roles churches expect the first associate to fulfill. Again, the individuality of a church will be evident. The church must consider the programs, the pastor, the lay volunteers, and the community to make the right decision about a first associate pastor.

In preparing the job description for the associate, Saban Landry, from the Southern Baptist Theological Seminary in his book *Why Have an Associate Pastor?* recommends, "The Ministry of the associate pastor tends to be more effective and meaningful when he is given primary responsibility for a certain aspect

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of the pastoral ministry of the church than when he is called upon to share in all phases of that ministry." The primary responsibility of the associate should reflect the greatest weakness in the church's present program and probably a weak area or area of little interest to the pastor.

The church should establish job qualifications for the associate's position. These guide in the selection process and facilitate the screening process.

When the church has completed all this, it will know what to look for in the first associate pastor. With a job description and qualifications in hand, the church is ready to search for him.

Where Should a Church Seek a First Associate Pastor?

One of the worst places to look for a first associate pastor is in the membership of the church. Employing a layman from the membership without formal ministerial training will add a staff person with a very limited comprehension of the task to be performed. This will also add a lot of responsibility to the pastor, as he must train the associate.

In most cases the church will need to look outside its membership at external sources to find an associate pastor. The placement office of a college or seminary that is training pastors and staff members for the same denomination as the church will probably be the best source for candidates. Recommendations may come from within the church. The pastor will usually look unofficially before the church

Can the church afford to pay an associate pastor?

Some churches have advertised through religious periodicals for staff members. This ranks even with picking an associate from the membership.

Prayer is the key to acquiring the most talented person to fit the church's needs. God wants to have the right associate pastor serving the right church. A church will usually do a lot of the screening by correspondence and telephone. The candidates' qualifications should be considered in relation to the predesigned job description. Bringing candidates to the church for screening is expensive and time-consuming. When the church feels strongly directed toward a candidate and the candidate is interested in the position, he should be brought to the church's community for two to seven days for interviews with the pastor and various church groups. The church, of course, would pay all his expenses. During the visit not only is the church looking over the candidate, but the candidate is also looking over the church.

One of the most important things to cover in an interview is the theological position of the candidate, which must be in close harmony with that of the church and the pastor. A discussion of four major areas (Bible, God, Salvation, and the Church) will usually be sufficient to determine agreement. There must also be enough discussion of the position to ensure that the church and the candidate have the same concept of the role, duties, responsibilities, authority, and limitations of the associate pastor's position. Too often, misunderstandings that occur later can be traced to a failure to communicate at this point.

A decision can be made at any point in the selection process. The church wants to be sure to select only the right person to be its first associate pastor. It does not want to reject him, nor does it want to accept any other candidate. Prayer is vital in this selection procedure.

The trend toward the multiple staff is here to stay. More and more churches will be seeking an associate pastor. This is an important step. If a church fails to add an associate pastor, its growth will be sharply limited. If it adds the wrong associate, it will face many problems. If churches go about increasing staff in a logical, clearly delineated manner, the growth will be more rapid and the problems fewer.

A referral service has been established by some denominational groups. Several of the state conventions within the Southern Baptist Convention have established such a service. If the church's denomination has a service, it should be contacted for recommendations.

Is the work load of the pastor sufficient for him to need an associate?

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I am a relatively young man, but I can still remember some "good ol' days." Our society read books. We looked at our wristwatches just to see the time, and our car dashboards didn't look like instrument panels.

Times have changed. We've replaced the simple things in life with the complex. A wide variety of gadgets perform what used to be insignificant chores. We are infatuated with items that promote leisure and give pleasure. Our priorities are not what they used to be.

Recently, a popular news commentator was promoting his sponsor's new device to save time and effort in the kitchen. The appliance strips potatoes, cucumbers, and apples of their peeling right before your eyes, so you can pop them into the microwave oven sooner. Marvels of this sort allow us, the consumer, more time to carry on basic living functions.

For example, you are in the family room. You program your home computer to balance your checkbook and set the video recorder to tape "Monday Night Football." Now you're free to exercise—pushups, situps, jogging, right? Wrong! You can't get in shape without barbells, dumbbells, rowing machine, exercise bike, Nautilus equipment, treadmill, gravity harness, and wall-to-wall full-length mirrors. While you're putting your body through all this stress, you tune in to your favorite melodies via your portable, shock-resistant headset.

You calculate exactly how many calories you're burning off by consulting your combination wristwatch, stopwatch, calendar, calculator, calorie counter, musical alarm, compass, and Pac-Man game—all in illuminated digital read-out. You faint from exhaustion, but you can employ solid-state microprocessor technology to measure your blood pressure and pulse.

You're calm now and realize you're not alone in the house. Your son's voice pleads with you over the central intercom system. It's time to go upstairs and accept his challenge of Atari battle. After several games, you suddenly realize you haven't had dinner. You race to the kitchen and push the 10-second warm-up button on the microwave. Ice and juice spew through the refrigerator's automatic door. You gulp down enough sustenance for temporary satisfaction and run upstairs to brush your pearly whites with an electric toothbrush.

You enjoy your evening shower, with its three-speed, jet-stream shower massage and self-dispensing soap applicator. During the latter stage, you decide to take the family shopping at the local mall. Hurriedly you steam rinse, blow dry, and

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body pamper. After shining your shoes with your AC-DC compact buffer, you're off!

Once inside the car, you instinctively hit the automatic door locks, electrically adjust the outside mirrors, tune in the quadraphonic stereo and cassette player, and set the climate control. Cruising down the street, you glance occasionally at your digital speedometer, odometer, and various fuel, brake, and water gauges to be sure they are registering properly.

At the mall you use your vast array of credit cards to buy an instamatic 3-D talking disc camera for your wife; a hand-held electronic player piano with full orchestration accompaniment for your daughter; a battery-operated pocket-size television for your son; and a combination AM-FM radio, alarm clock, telephone, and answering system for yourself.

Later that night you watch your recorded football game, fast-forwarding through all the commercials and the halftime show. Before going to bed, you set Mr. Coffee so you'll be greeted in the morning with a fresh, hot cup. As your king-size body vibrator relaxes you and your electric blanket warms you, you drift off in peaceful slumber hoping you're ready to face tomorrow.

My example is exaggerated, of course. But gadgets have become a major influence in our society. Have we forgotten the pleasures of a leisurely walk with the family, a good book, a game of badminton in the back yard, or a quiet game of Scrabble?

I have nothing against progress, technology, and advancement, but could we be carrying these things too far in our personal lives?

Henry David Thoreau once wrote, "Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind." He advocated that we should "love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust." Christ Himself said, "A man's life consistseth not in the abundance of the things which he possesseth."

Some gadgets do save time, effort, and money, enabling us to devote these resources to worthy causes, but we cannot allow the nonessential things of this world to clutter our lives and our homes. Many things that we strive to own actually own us because they tie us to a relentless schedule of monthly payments.

Maybe we should just stop, rest, and then resolve to regain the lost state of simplicity. If we do, I think our minds will be sharper, our relationships stronger, and our spirits more sensitive as we spend more time simply being simple.

Have we forgotten the pleasures of a leisurely walk with the family or a good book?

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Once Jesus had told the disciples, "I lay down my life, that I might take it again" (John 10:17). Yet on Easter Sunday morning they were apparently surprised at His Resurrection. They apparently forgot that at the mount of transfiguration, "he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead" (Mark 9:9). They obeyed: "And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:10).

Previously Jesus taught them, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). This was not a casual reference, for it occurs at least 17 times.

Also, the disciples should have been "resurrection-oriented" from the Old Testament and their own past experience. The Resurrection was believed by the patriarchs (Gen. 22:5; Heb. 11:19; Job 19:25-27), taught by the prophets (Isa. 26:19; Dan. 12:2,13), demonstrated in the Old Testament (2 Kings 4:25-35; 13:21), and the dead were raised by Jesus (Matt. 9:25; Luke 7:12-15; John 11:43-44).

What Happened at Christ's Resurrection?
A complete examination of the Scriptures will reveal what really happened; the physical body that died was given life. The body and spirit that separated at death once again were reunited. Jesus had subjected the powers of death to Himself and made eternal life possible to all who would believe. In addition to a physical renewal, there was a quickening of His spirit. Finally, Christ received His glorified body at the Resurrection; the glory that He had in past eternity (John 17:5) was now added to His physical body.

The Resurrection renewed life. There can be no denying that Jesus died physically on the cross. The Romans understood when a man was dead. When they came to break the legs of those on the crosses, they realized that Jesus was already dead: "When they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33). Earlier when they pierced the side of Jesus, the blood and water had begun to separate, indicating death (John 19:33). Earlier when they pierced the side of Jesus, the blood and water had begun to separate, indicating death (John 19:34). There is no doubt concerning the physical death of Christ.

Those in the Old Testament, and under the ministry of Jesus, who had been raised from the dead were not reunited. They were returned to their former life. In His Resurrection the life of Jesus was restored to His original personality as before His death. He had the same body—not an identical body. His resurrected body was now glorified and had new capacities. When Jesus exited the grave He had renewed the life that was terminated in death, but there was much more to His Resurrection than taking up where He had left off three days earlier.

The Resurrection reunited body and spirit. Once, a person's heartbeat was a sign of life or death. But today medical technology has advanced to the point that in some cases a heart can be revived after it stops beating. Lack of brain activity or bodily impulses are modern indications of death. Medically, the definition of death may fluctuate, however the biblical definition of death is always considered the separation of a person's body and spirit: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). When Jesus died, "he bowed his head, and gave up the ghost" (John 19:30). There was a separation of spirit and body. When Jesus died He did not cease to exist; His soul lived but was separated from His body.

The Resurrection subjected the power of death. Death, never part of the original plan of God for man, became a human experience at the Fall. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sin.

In Christ's Resurrection to new life He gained a victory over death for believers.
The secret to the victorious Christian life is allowing Christ to live His resurrected life through us.

The Resurrection produced a transfigured body. Jesus rose from the dead with a transfigured body. This was the same body that He had on earth, but it was not the exact body, for it was now transformed. The wounds of the nailprints in His hands and feet (Ps. 22:16) and the wounds in His side were still visible (John 20:25-29). His transformed body engaged in some of the same physical activity as He did in His previous state. He still breathed (John 20:22), talked (John 21:15), stood (John 21:4), ate (Luke 24:41-43), and walked (Luke 24:15).

He could pass through barred doors and appear or disappear. He traveled great distances (from Jerusalem to Galilee) apparently without being seen. There is no evidence that the resurrected body of Christ needed rest or sustenance. While He could eat, the Bible does not indicate that He had to do so. While this resurrected body of Jesus was the same as His pre-Resurrection body, it was also uniquely transformed.

The resurrected body of Christ was transformed immediately in that it was new, eternal, and had triumphed over death and decay. But the “halo effect” of Christ’s glorification was not evident until after the Ascension. “Halo effect” means the shining and lustrous appearance. When John saw Christ on the Isle of Patmos (Rev. 1:13), He was both glorified and transfigured (Matt. 17:2), as He probably appeared on the mount of transfiguration. When John saw Christ, His head and hair were white, His eyes were as a flame of fire, His feet reflected as brass, and His countenance shined as the sun (Rev. 1:14-16).

What Happens Because of the Resurrection?

In His Resurrection Jesus accomplished a number of things that affect the Christian. Essentially, the Resurrection of Christ enabled Him to apply the victories or accomplishments of the Cross to the believer. But beyond that, there are also unique benefits of the Resurrection that apply directly to the believer.

Giving eternal life. Every Christian has eternal life, the purpose of Jesus Christ’s mission on earth (John 3:16). The basis for eternal life is the life that is supplied by the Resurrection. Jesus said, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25). Paul stated, “The gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). Eternal life is communicated to the believer through faith: “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).
The Great Evangelical Disaster
by Francis A. Schaeffer

Have Christians compromised their stand on Truth and morality until there is almost nothing they will speak out against? Has the evangelical church itself sold out to the world?

In this explosive new book, Dr. Francis Schaeffer exposes the rise of compromise and accommodation, and the tragic consequences of this, within our society and within the evangelical church.

A provocative and challenging book—but one that is tempered by Dr. Schaeffer's deep commitment to Christ and love of the church.

$7.95. Illustrated.

Imparting power. Christians have power to overcome the Devil, the world, and the lust of the flesh. This ability comes through the Resurrection. When Christians understand and apply the power of the Resurrection of Christ to their lives, it radically changes much of the work they do for God. They must realize that they have been raised together with Christ (Rom. 6:4-5). Then they must reckon themselves alive (Rom. 6:11) by yielding (Rom. 6:13) and obeying (Rom. 6:17).

Manifesting justification. The Christian is justified by the substitution of Jesus Christ for sinners on Calvary. Some Christians have mistakenly thought they were justified by the Resurrection, basing their view on the verse that reads in the King James, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The verse should be translated "raised because, or as a result of, our justification." We are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). The substitution of Christ on Calvary was all that was needed for our justification, but that act is not accomplished in one's life until he puts his faith in Christ as Saviour. The accomplishment of Calvary wins God's approval for us; the Resurrection of Christ announces it to the world.

Providing our future resurrection. The fact that Jesus rose from the dead guarantees the future resurrection from the dead of every person who has died in Christ. His Resurrection is a pattern and prediction of the believer's resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Paul used this truth to comfort troubled Christians (1 Thess. 4:13-18). "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). This union is illustrated by the vine and the branches. When looking at a vine as it climbs toward the sun, it is hard to tell where the vine ends and the branches begin. So is the spiritual life of the child of God. In our union with Christ we are planted together (Rom. 6:5), made alive together (Eph. 2:5), raised together (Eph. 2:6), sit together (Eph. 2:6), and glorified together (Rom. 8:17).

This new position is called the believer's standing in the heavens, as op-
posed to his state on earth. In heaven the Christian is perfect, but in his state on earth he struggles with his sinful nature. In the heavens he enjoys the position of being the son of God; in the earthly state he experiences the limitations of finite life. His standing before God is non-experiential, but his union with Christ is his guarantee that one day he will enjoy all the blessings of the heavens that Christ now has. His state on earth remains experiential with its frustrations, temptations, and despair. Yet because the believer knows he is united with Christ, and experientially he enjoys fellowship with the indwelling Christ, he has assurance of the heavenly blessings to come.

Of course, there may exist some tension between one's standing and state. A believer possesses the life of Christ but he does not always allow Christ to live through him. The moment he is saved, he receives the perfection (Christ's righteousness) in heaven, but in life he is to strive toward perfection. Like the apostle Paul, he must realize he has not arrived spiritually but he is constantly pressing in the right direction (Phil. 3:11-14).

Our Foundation
The witness of the Resurrection of Jesus Christ from the dead begins in historical verification—that He was “crucified under Pontius Pilate, dead and buried!” This same Jesus Christ was reunited with His physical body and came back from the dead a spiritual body, subjecting the powers of death and hell to God, ending His state of humiliation and making available all the spiritual resources to those who through faith were co-raised with Him. And as such, the Resurrection is the indispensable foundation of Christianity.

Treasures from the Text
by Richard D. Patterson

Peace—Part I

Most people are aware of the Hebrew word for peace—Shalom—used by our Jewish friends in many ways. In addition to being a word for peace in general, Shalom is used in various expressions. Domestic tranquility is termed shalom bayit—“peace of house.” A close friend is called ish shelomo—“a man of his peace.” And one says of the departed, alayu hashshalom—“may he rest in peace.” Shalom is used routinely as a word of greeting or farewell. Although not the exclusive way of saying “Hello” on meeting another, one may ask, mah shalomka—“How are you?” He might reply, shalom li—I am well!” (I am not quite certain that a Jewish host in the American South would express his greeting quite the way Dan Mitchell has it on a plaque in his office, “Shalom ya’all!”)

While this word of greeting or farewell is used often in just that way in the Old Testament, its usual English translation is “peace.” But this peace is more than the absence of war or strife, so our English translations must often use several other words to render the Hebrew, such as: “prosperity,” “safety,” “health,” or “completeness.” This last translation gets closest to the meaning of the Hebrew root—shlam—“whole/perfect.”

The underlying idea of the Hebrew root and all its associated words is that of wholeness or completeness. Thus, to know true peace is both to attain personal fulfillment and to enjoy full and healthy relationships with others. Ultimately, true peace is found in God (Num. 6:26; Judg. 6:24; Ps. 29:11; Jer. 33:6).

Because Israel stood in covenant relationship to God, she could know true peace (cf. Deut. 29:9-29). Spiritual leadership was to be comprised of men who knew God’s peace (cf. Num. 25:10-13; Mal. 2:1-9). Israel’s citizens could enjoy fellowship with God through that sacrifice known as the Peace Offering (Lev. 3:1-17; 7:11-38; cf. 22:17-30) which expressed the joy and full communion of the believer with God. Moreover, by this and by living out God’s revealed word in absolute trust, they could experience true peace in their daily lives (Ps. 119:165; Prov. 3:14; Isa. 26:3-4).

 Sadly, a willful Israel failed time and again to enter into the intended (cf. 1 Chron. 22:9-10) full peace with God because of her sinfulness (Isa. 48:16-19), and so was exiled from His presence (cf. Deut. 29:19-20). Yet, a patient, faithful, and loving heavenly Father would send to them the Prince of Peace (Isa. 9:6-7) who would finally redeem them. As after the exile (Ps. 85), so in a greater way the coming Messiah will fully restore them to their land (Jer. 33:6-9) and make with them a great covenant of peace (Isa. 54:10; Ezek. 34:24-31; 37:26-28).

The New Testament is clear that the promised Prince of Peace has indeed come (Luke 1:68-79) and through His atoning work has effected peace for all believers (Rom. 5:1; Eph. 2:14-17; Col. 1:20). Although Christ’s return to fulfill the promised peace for national Israel is yet to be realized (cf. Isa. 66:10-15), the message of God’s peace through saving faith in Christ is meanwhile to be carried to all the world (Acts 10:34-36; Rom. 10:9-15; Eph. 6:15). Thus, all believers may know the God of peace and so experience fully the peace of God (John 14:27; 16:33; Phil. 4:4-9).

Ahi soul, are you here without comfort or rest, Marching down the rough pathway of time? Make Jesus your Friend ere the shadows grow dark. Oh, accept this sweet peace so sublime! 

—W.D. Cornell
Is politics dirty business? Should Christians stay out of it and concentrate on spreading the gospel? Certainly the primary task of Christians, as Christ stated in Matthew 28:19-20, is “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Some Christians believe they should keep out of politics, while others have simply been unconcerned about our political process.

But should they? The basic philosophies in American politics, the conservative and liberal, are not just political labels but are directly conflicting ideologies and their effects on citizens are vastly different.

The Conservative holds that governmental power should lie at the state or local level, with the federal government possessing limited power. The Liberal holds that the federal government should be big, should hold broad powers over the daily lives of its citizens, and should tax heavily.

Of equal significance are two contrasting views regarding final reality, Humanism and Christianity. While the terms Liberal and Humanist are not interchangeable, the results that the two have on government are usually very similar. Those holding the humanistic worldview realized long ago that the two worldviews, humanist and Christian, will bring very different results. So the Humanists have very carefully applied their philosophy to all of life, including politics.

Most Christians have attempted to separate the “Christian” from the “secular” and thereby have left the running of our government to the humanistic Liberals. To a Christian, there
should be no categorizing; everything in his life should be sacred. Francis A. Schaeffer in A Christian Manifesto asserts that "true spirituality covers all of life." Therefore, to a Christian, "spirituality" would cover our government and we should not abdicate our responsibility.

What was the intent of our Founding Fathers in establishing our government? The Pilgrims and Puritans came to America to find religious freedom, a place where they could worship and operate their church free from interference by the government. America was founded upon biblical principles.

We should teach our children to love our country and God, and to participate in our government, a government founded on biblical principles.

Did the Founding Fathers intend a total separation of religion and state? The answer is clearly no. Undeniably, our heritage is a religious heritage. Our coins bear the motto "In God We Trust," and the Declaration of Independence states: "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness." In the Mayflower Compact the Pilgrims and Puritans called the government a "representative government," and to participate in it, their representatives would be "chosen not to exercise their rights and responsibilities as citizens."

Later Daniel Webster wrote that the first foundations of government in this country were "under the divine light of the Christian religion" and that "our ancestors established their system of government on morality and religious sentiment." The church was the center of life in early colonial days with the pastor often being the most influential person in the community. The pulpits were very influential in shaping the politics of colonial times.

Our Founding Fathers clearly expressed their views on socialism and communism. Samuel Adams said, "The Utopian schemes of leveling [redistribution of the wealth] and a community of goods [central ownership of the means of production and distribution] are visionary and impractical."

He added that these ideas "are arbitrary, despotic, and in our government unconstitutional" (W.V. Wells, Life of Samuel Adams, Vol. 1, p.154).

Upon arrival on the shores of America, our forefathers immediately recognized the need for and established a civil government. Why, then, should Christians be disinterested in our government? Why should Christians, even preachers, be intimidated by those who say we have no right to participate in our government and thereby leave the running of the government to those who would remove religion from American public life?

Separation of church and state. Where did the idea that the Constitution demands total separation of church and state originate? The Constitution prevents Congress from establishing a national religion—no more, no less.

In his book A Time For Anger, Franky Schaeffer makes the case that the liberal media would have America believe that only people holding liberal views can be neutral and are capable of making unbiased decisions. They claim that conservative Christians are so biased by their religious views that they are incapable of making rational decisions. Schaeffer calls this idea the "myth of neutrality" and shows clearly that decisions made by Liberals are just as biased by their philosophies as a Conservative's might be.

Unfortunately, many Christians have chosen not to exercise their rights and responsibilities as citizens. Why abdicate responsibilities? Why not be both good Christians and good citizens?

A recent Gallup Poll showed that 80 percent of the national media personalities seldom or never attend church. Do we really expect people who are totally unsympathetic or even antagonistic to any form of religion to present an unbiased view of news where a known Christian or Christian group is involved? Should we be surprised that they criticize the involvement of Christians in politics? Of course not. They want us to stay out so the Liberals can control the destiny of...
our nation and impose their philosophy upon us.

Not just the media, but even liberal clergymen have protested the involvement of their conservative counterparts in the political process. This is utter hypocrisy since ministers espousing liberal political views have played an active role in effecting political change for many years. Some of the names are well known—Martin Luther King, Jesse Jackson, James Farmer, Phillip Berrigan, and William Sloan Coffin. Churches were used for many meetings in the early civil rights movement and, in fact, still are today. Only when conservative Christians become involved is the cry of “separation of church and state” heard so strongly.

Religious leaders have often endorsed liberal candidates. For example, in the 1972 presidential election campaign, George McGovern was endorsed by Methodist Bishop James Armstrong, Roman Catholic Bishop Thomas Gumbleton of Detroit, and several prominent theologians including William Sloan Coffin and Harvey Cox. An organization called Evangelicals for McGovern, founded by evangelist Thomas Skinner, also endorsed McGovern.

Why did the media not decry their involvement in politics? Several liberal ministers have run for and been elected to public office. Where is the cry of “separation of church and state”?

At this writing Jesse Jackson has recently announced his candidacy for the presidency and is doing so with no audible criticism from the media or liberal politicians. Can you imagine the protests of the media should a Fundamentalist minister run for a major public office?

Why should the Secular Humanists succeed in convincing us that there must be a total separation of religion and politics that conservative Christians are violating the Constitution when we enter the political process. Since evidence is all around us that America was founded upon religious principles, we have an obligation under God to preserve those principles, including religious freedom. Surely, the preaching of the gospel is a major force in restoring our nation, but many of our problems were created politically and therefore must be changed through the political process.

What then, is the proper role of the Christian who wishes to fulfill his duties as a citizen?

The first and most obvious duty is to register and vote in all elections. Elections are often won or lost by a small number of votes, yet a surprising number of people are not registered to vote. The liberal politicians have carried out extensive voter registration drives among citizens likely to vote for their candidates. We must do the same. Every Christian should be registered to vote so that he can “render therefore unto Caesar, the things which are Caesar’s.”

In my hometown of Lynchburg, Virginia, with over 50,000 persons over 18 years of age and eligible to register to vote, only 28,000 are registered. Therefore, 22,000 people in this city are allowing others to choose their elected officials.

“Whatever makes men good Christians, makes them good citizens.”

The percentages in your city or county are probably similar. Until a person’s name is on a voter registration list, he is a nonfunctioning citizen in the political process, and to the politician he simply does not exist.

If we do not register and vote, we have no right to complain about our elected officials or the decisions they make.

Second, the Christian should get involved in government by affecting the political process at the “grass root” level. One can devote as much or as little time to politics as he is willing to spend, all the way from contributing just one hour of time annually to being a full-time professional in the field of politics. Most volunteers work no more than a few hours per year, but many volunteers working a few hours can mean victory on election day and determine the direction of our nation.

People volunteer as election day workers; campaign workers distributing literature, telephoning voters, and stuffing envelopes; and delegates to local, state, or national conventions.

Very few Americans really know how our political process works. It is much more than voting in November. Voting is extremely important but is merely choosing between two candidates selected by someone else.

The candidate selection process is often more important than the election itself. Candidate selection is usually done at caucuses and conventions, which one can usually attend if he is a registered voter. Most of these meetings related to the important presidential and congressional elections this year will be held in the next few weeks. Find out when the meetings are in your area and what you must do to qualify to participate.

In political parties, as with most volunteer organizations, there is not only a need for workers but often opportunities for leadership positions for interested and qualified people. Conservative Christians with political experience have been placed as officers in many party organizations in recent years.

After you get involved in the political process, stay involved. The alternative is to allow others to make those decisions for you. If you do not like the methods various conservative groups have used in politics, then do it your way—but do it. No person has the right to criticize another’s political methods when he has by noninvolvement forfeited his rights and responsibilities as a citizen.

Daniel Webster wrote, “Whatever makes men good Christians, makes them good citizens.”

Charles Finney, the respected nineteenth-century evangelist, wrote, “It is the duty of all men to aid in the establishment and support of human government. Every human being who has moral influence, is bound to exert that influence in the promotion of virtue and happiness. Human governments... are bound to exert their influences to secure... legislation that is in accordance with the law of God.”

That will happen only if and when Christians exercise their duties as citizens and help to form our government.
DEATH PLOT

Old People & Babies First

by Martin Mauyer
David Hilfiker wrote a detailed first-person account of the following incident in his article, "Allowing the Debilitated to Die," published in the New England Journal of Medicine, March 4, 1983.

Having suffered a stroke, Elsa Towonen lies bedridden in a nursing home near Chicago. She is paralyzed on one side, unable to speak, and her frail body boasts more years, 83, than pounds, 69. Nevertheless, on this particular morning, Elsa’s most disabling problem is a high fever.

Pneumonia! Possibly.

Dr. David Hilfiker examines his patient and orders some preliminary tests. He could do more. Much more. But he wants? He does not know and his patient is. decided over before. Is this a life worth saving? Who is he to judge? What would Elsa want? He does not know and his patient cannot say. Elsa’s best friend prefers no medical "heroics" at all, yet Elsa’s niece wants “every” medical option possible to save her aunt’s life.

It is three o’clock in the morning, a full day’s work waits at daybreak, and Dr. Hilfiker will spend an hour getting back to sleep after he returns home. Perhaps, then, a proper medical examination and treatment for pneumonia can somehow be described as “heroics.”

At any rate, the physician orders liquid penicillin which, he admits, “makes no medical or ethical sense at all.” Now Elsa—who could have lived for years—does not move at all.

Mindless Medicine

Though the medical profession denies it, Dr. Hilfiker is quick to point out that his colleagues routinely make decisions not to treat patients who lead burdensome lives. And he is not talking about the terminally ill, but those patients who would otherwise benefit and continue to live were they to receive available medical care.

“In my own practice and in the physician practices I see around me,” he says, “the old, chronically ill, debilitated, or mentally impaired do not receive the same level of aggressive medical evaluation and treatment as do the young, acutely ill, and mentally normal. We do not discuss this reality or debate its ethics, but the fact remains that many patients are allowed to die by the withholding of ‘all available care’” (emphasis added).

In Humanity: Essays in Biomedical Ethics, medical ethicist Dr. Joseph Fletcher, the father of situation ethics, states the matter more frankly, preferring to call the debilitated “subhuman” and thus denying the humanity of these patients. “Every day,” he says, “in a hundred hospitals across the land decisions are made clinically that the line has been crossed from prolonging genuinely human life to prolonging subhuman dying; and when that judgment is made, respirators are turned off, life-perpetuating intravenous infusions stopped, proposed surgery canceled, and drugs countermanded.”

But what guidelines or criteria do doctors use in making such life and death judgments?

“Perhaps,” Dr. Hilfiker explains, “my own frequent response (and I do not admit this easily) is not to make a conscious decision at all. . . . I simply act, do something, make a decision without really considering the meaning of what I do, for the real meaning is too painful. . . . At other times I do my best to make a conscious, rational decision, but this is little better. Since I am operating in a vacuum and have no reliable criteria on which to base a decision, my choice is ultimately guided by feelings, prejudices, and mood more than by my reason.”

These are troublesome statements. No patient wants to be considered subhuman. But just as discomforting is to think a doctor’s treatment—or lack thereof—is made in a “vacuum,” without any “rational criteria,” guided more by “prejudice,” “feelings,” and “mood” than by conscious thought.

Dr. Hilfiker suggests the medical profession provide ethical guidelines and training for making decisions on withholding treatment. “But our collective denial that we make such decisions has left us without resources,” the Cook County physician complained.

Terminal Ethics

But resources are becoming available. Not by the medical profession. Not by theologians or doctors holding a sanctity-of-life ethic. But by medical ethicists, philosophers, and humanistic educators who want the medical profession to accept a quality-of-life ethic. Such a criterion holds that if a patient’s illness causes him to lose those qualities we consider human, then he is no longer a person and may be put to death.

Ethicist Eike-Henner Kluge, in The Practice of Death, defended, “The logic of this reasoning cannot be faulted. If the debilitated are no longer persons, then the act of killing them with deliberation and of set purpose cannot be an act of murder. In fact, no moral gravamen would be attached to such an act of killing.”

And in Matters of Life and Death philosopher Joel Feinberg states, in strange and startling jargon, “For a genetically human entity to have a right to life it must be a human being in the sense of a person.” What?

Feinberg is saying that unless a patient has certain qualities—self-consciousness, an ability to reason, experience emotions, plan ahead, acquire knowledge, and feel pleasure and pain—then that human being is no longer a person. And if a human ceases to be a person, then he ceases to have a right to life. For the United States Constitution, this logic holds, protects only the lives of persons, not human beings.
A Right to Be Killed

Actually, the real motive of these moral ethicists is a desire to put the debilitated and mentally impaired to death. But they must first strip them of their legal protection. Therefore, through verbal gymnastics, the ethicist defines the word person to exclude human beings who lack certain mental and physical qualities.

This reasoning is identical to the logic used by pro-abortionists who argue that the unborn child—though a member of the human species—is a fetus, not a person, thereby denying him constitutional protection, as explained in The Stealing of America, by John Whitehead.

Fletcher also says, "Humans without some minimum of intelligence or mental capacity are not persons, no matter how many of their organs are active, no matter how spontaneous their living processes are."

Of idiots, he says, "They are not, never were, and never will be in any degree responsible. Idiots, that is to say, are not human."

Professor Peter Singer, whose commentary, "Sanctity of Life or Quality of Life," supporting infanticide, was recently featured in the prestigious medical journal Pediatrics (the official publication of the American Academy of Pediatrics), sets down guidelines on what qualities a human must have to become a person.

In another article, "Unsacrificing Human Life," Singer states, "Something is a person if and only if it is a continuing subject of experiences and other mental states that can envisage a future for itself and that can have desires about its own future states."

Such a definition would deny personhood to everyone at birth. After all, infants cannot form mental images about the present, much less the future. Newborns, then, are only "potential" persons who may be killed, Singer states.

"I do not believe that human infants are persons, but only potential persons, and since I think that the destruction of potential persons is a morally neutral action, the correct conclusion seems to me to be that infanticide is in itself morally acceptable."

Feinberg with equal forcefulness, adds that if an infant is "extremely deformed or diseased" and unable to obtain those qualities necessary for personhood, that child may have a right to be killed.

"Indeed," he says of the malformed child, "failure to kill such infants before they reach moral personhood may itself be a violation of their rights, according to this view" (emphasis his).

Logically, if infants are not persons then we can treat them as we do animals—for food and experimentation.

Singer wrote again in "Animals and the Value of Life," "This involves holding that mental defectives do not have a right to life, and therefore might be killed for food—if we should develop a taste for human flesh—or (and this might appeal to some people) for the purpose of scientific experimentation."

Human Pollution

Though we cannot develop a full explanation of why moral ethicists, certain doctors, ecologists, and others want to end the lives of "defective" newborns, the overriding motivation is that the handicapped are perceived as polluting the overall quality-of-life of society.

W. Norman Richardson and Thomas H. Stubbis, who authored the college textbook, Evolution, Human Ecology and Society, argue, "Many of the materials and contrivances necessary for the maintenance of a single genetically disadvantaged individual are extremely consumptive of resources." Furthermore, there is risk of these maladaptives passing their traits to future generations.

The real motive of these moral ethicists is a desire to put the debilitated and mentally impaired to death.

The authors suggest that if "the survival and evolution of the human species" is to continue, then society must have "freedom from congenital disease and abnormality." The authors, therefore, demonstrate the extreme urgency of quickly cleaning up the genetic pool.

Euthanasia supporters (which include infanticide advocates) believe that since the world is running out of resources—energy, land, water, trees, and minerals—and people are continuing to pollute the planet, we must control population growth. Besides contraception and abortion, the most efficient way to control growth is to control who lives.

The earth is a closed ecological system, Eike-Henner Kluge explains. "The whole can only take so much strain before it collapses." And those who do not fulfill a useful function—that is, human beings who are not persons in the legal sense—ought to be killed.

"If applied in that way," he said, "it would mean that all those individuals who are in the care of society or even are mere members of it but without fulfilling an essential function—idiomatically, all those who are mere 'mouths to feed'—ought to be killed. This would affect quite a number of people: the incurably ill, the aged, and the like. Even those not demonstrably necessary for the survival of society could be deleted."

He adds, "From a productive point of view, the terminally ill and comatose, the mentally incapacitated, and the like serve no useful function whatsoever. They merely tie up productive energy that could be employed otherwise."

This philosophy holds that since we practice birth control for reasons that profit society, then we should practice death control for similar benefits.

Fletcher—who said, "Quality of life counts, not just quantity"—adds, "Birth control and death control go together." ("The 'Right' to Live and the 'Right' to Die," Beneficent Euthanasia, 1975).

Killing Baby Does

Currently, handicapped newborns—by far—are the largest group of patients feeling the brunt of "death control" decisions. U.S. Surgeon General C. Everett Koop estimates that as many as 1,000 infants yearly are allowed to die through medical neglect, as reported by Gary Curran, legislative aide, American Life Lobby.
Without question, anyone familiar with the goals of the quality-of-life movement will readily recognize that Baby Jane Doe has become the victim of this new ethic.

Baby Jane was born last October in Port Jefferson, New York, with spina bifida and some related deformities.

Dr. George Newman, Doe's physician, gave Baby Jane a dismal prognosis even if life-preserving surgery were performed—bedridden, 20 years maximum life, constant pain, epilepsy, severe mental retardation, inability to experience sorrow or joy or to interact with environment.

Such a bleak prognosis, obviously, was sufficient grounds for moral and medical ethicists to argue that Baby Jane lacked those qualities necessary for personhood. Her disabled life would be detrimental both to herself and to her parents.

On "ABC News Nightline," November 4, 1983, Dr. Milton Heifetz, a neurologist at Cedars-Sinai, said about Baby Jane: "There are two things you have to consider. One is the factor that the newborn still has only the potential for really having those qualities we call human. Second, we have to realize the impact of a tragically endowed newborn on the parents" (emphasis added).

So, according to Dr. Heifetz, Baby Jane has only the "potential" to become human. The quality-of-life ethic is certainly making its impact on the medical profession.

But was Dr. Newman's medical judgment influenced by this quality-of-life ethic? Yes. At the State Supreme Court in New York, Dr. Newman argued against the humanity of Baby Jane.

In The People of the State of New York v. Stony Brook Hospital Dr. Newman, a neurosurgeon at University Hospital in New York, told Judge Melvyn Tanenbaum, "On the basis of the combinations of the malformations that are present in this child she is not likely ever to achieve any meaningful interaction with her environment, nor ever to achieve any interpersonal relationships, the very qualities we consider human, and she is capable of experiencing pain."

So, according to Dr. Newman, Baby Jane Doe was not human because she lacked an ability to relate both to her environment and to others. Supposedly, having failed this quality-of-life criterion, it was proper to deny Baby Jane life-prolonging surgery.

Desperate Ethics

The medical profession is seeking answers—ethical guidelines that can justify their decisions to withhold medical care from nonterminal patients.

Dr. Hilfiker complained, "We have been forced into the role of God, yet we hardly seem to have recognized it. For my part, the underlying irrationality of my decisions has gnawed at me; the life-and-death importance of my actions has kept me awake at night; the guilt and depression of never really knowing whether I have acted properly have been overwhelming."

Dr. Hilfiker's statement is an indication that the medical profession is desperately seeking ethical answers. Yet, moving quickly to provide these life-and-death guidelines are the quality-of-life advocates who want to define the old, debilitated, mentally impaired, and the chronically ill as nonpersons, therefore setting the stage for killing these patients.

"Squirm as we may to avoid the inevitable," said Professor Robert Morrison in Beneficent Euthanasia, "it seems time to admit to ourselves that we must shoulder the responsibility of deciding to act in such a way as to hasten the trajectories of some lives. And we have to do this on the basis of some judgment on the quality of the lives in question."
Vision
Jerry Falwell, Chancellor of Liberty Baptist College, speaks out on an issue of critical concern.

"The true visionary sees more than the uncharted road to the future. His view also encompasses the well-trodden path to the past. I am convinced that only he whose heart is rooted in history will have the vision it takes to realize high hopes and undertake high enterprises. Winston Churchill said, 'The farther back you look, the farther ahead you are likely to see.'

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Kingdoms and nations, rulers and reigns, customs and practices have come and gone through the centuries, but the six words (both in Greek and English) "This do in remembrance of me" have been cherished, followed, and have endured. Churches the world over have these blessed words beautifully engraved on the Lord's Table gracing the sanctuary in front of the pulpit. In spite of this, the Christian who has not made a careful study of the Lord's Supper will be overwhelmed with the problems and confusion found in Bible dictionaries, encyclopedias, and commentaries discussing the subject. Three concepts need to be clearly delineated and understood: the Agape (Love) Feast, the Passover Supper, and the Lord's Supper.

In the early church, because of persecutions and loss of goods at the hands of enemies of the gospel (Heb. 10:32-34), believers were led to share their meager means with fellow believers (Acts 2:42-47). The common meals (a time of fellowship and sharing of their joy in the Lord) were known as Agape (Love) Feasts. The Agape Feasts were not related, as to time and method of observance, to any Old or New Testament ordinance. They were
REMEMBRANCE OF ME

by Charles Lee Feinberg

spontaneous and flowed from the desire to fellowship with believers for mutual joy and strength.

The Passover Supper was the celebration of God's deliverance of His people from Egyptian bondage in the fifteenth century B.C. It was and is to Israel (with heavy religious overtones, to be sure) what the Fourth of July is to the United States of America.

Then there is the Lord's Supper. So full of meaning and prominence is this celebration, that a number of names are used to speak of it, such as "Communion" (a sharing by believers of their one faith and unity in the work of Christ on their behalf), "Eucharist" (from the Greek verb "to give thanks," probably the most common), the "Lord's Supper" and "memorial" (based on Luke 22:19 and 1 Cor. 11:24-25).

Scriptural Passages

In studying the New Testament passages on the Lord's Supper, one is struck with the paucity of references to it, especially in view of the significance of the observance in the life of the church. There are but four passages that deal with the origin of the ordinance (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-23; 1 Cor. 11:23-26).

Paul's account is chronologically the first in the New Testament, dating from about the middle of the first century A.D. Luke's record, the longest in the gospels, appeared about a score of years later. Many and lengthy are the discussions of scholars as to the facts of the various accounts and method(s) whereby they may be reconciled.
One Cup or Two?
To confuse the Last (Passover) Supper with the Lord's Supper, then bemoan the inability to reconcile the gospel and Corinthian accounts, is futile. Nowhere is the name "Last Supper" found in Scripture. The art of Leonardo da Vinci is superb, however it cannot be made to control the interpretation of Scripture. Actually, his portrayal is of the Passover Supper and not the Lord's Supper. When interpreters confuse these two episodes, they thereby mistake the Paschal (Passover) cup (Luke 22:17) and the Eucharistic (Lord's Supper) cup (Luke 22:20). The historian Luke carefully distinguishes between the Passover Supper and the Lord's Supper.

The Order of Events
Of the three gospel writers, Luke's account in chapter 22 is both the most chronological and logical of the records of the Lord's Supper. In that lengthy chapter (71 verses) he treats the Last Passover and the Lord's Supper with both precision and attention to exact detail. In verses 1-18 he narrates the preparation for the Passover/Feast of Unleavened Bread (v.1). Through verse 18 he mentions the Passover six times. We are told (v.17) that He took the cup (at the same time speaking of the coming of the kingdom of God, vv.16-18). Now great care must be exercised to avoid an erroneous conclusion.

In the final analysis Luke speaks of two cups and that is the correct order. The cup of verse 17 is the cup of the Last Passover. In traditional Judaism (in which this writer was reared for a score of years) the celebration of the Passover includes the drinking of four cups of wine to commemorate the four promises in Exodus 6:6-7. Two cups are drunk before the festival meal and two after it. One cannot be dogmatic as to whether the cup of Luke 22:17 was the first or second, but they were evidently before the Passover meal. Luke is careful to state that our Lord Jesus took the cup (mark it carefully) "after supper" (v.20). Why this notation of time? Because it separated the cup of the Passover from the cup of the Lord's Supper. How do we know? Our Lord distinctly indicated that the cup of verse 20 represented the new covenant in His blood, just as the other Scripture writers identified the cup of the Lord's Supper. The Table of the Lord (1 Cor. 10:21) is the connecting link between Calvary and the Rapture ("till he come"). The Lord's Supper is the watershed between the Old and New Testament. Of what vast importance, then, is the subject being dealt with here!

The Table of the Lord is the connecting link between Calvary and the Rapture.

Times of Observance
Another area has troubled commentators. They find it difficult to explain Christ's observance of the Passover on one night and the celebration of the feast by the Jews on the following night. Actually, the Scriptures allowed for a change in celebration by an individual Israelite. If he were unable to keep it in the first month (see Num. 9:9-11), he could do so in the second month. The rabbis later made other allowances. When our Lord Jesus celebrated the annual feast of liberation from Egyptian bondage in a godly Jewish home all His life, do you think it was amiss that He celebrated the Feast of Passover one day early, because He knew He would be God's Passover Lamb (1 Cor. 5:7) on the cross, while Israel in rejection was cleaving to the symbolic observance without the actual celebration of a completed redemption? Which was, and is, more important—the symbol and prediction or the fulfillment and realization? To ask the question is to answer it.

Paul's Account
Paul inserts a facet of truth not found elsewhere (1 Cor. 11:23-26). He indicates that the Lord's Supper was instituted at the very time that Judas was doing his satanic work. "Betrayed" is in the graphic imperfect tense; while the betrayal was taking place. What a Person was He who inaugurated the Supper! When human treachery was at its basest, Christ's love is seen at its highest. Of course, there was more than the betrayal of Judas; there was the overriding transaction of the deliverance of the Son by the Father and the willing self-sacrifice of the Lord Jesus. The time of the institution was night, for Israel left Egypt on the Passover night. The bread He took was one of the cakes of unleavened bread prepared for the occasion. Luke's and Paul's accounts parallel each other.

Our Lord, in the fashion of all godly Israelites, gave thanks first for the bread. Our word Eucharist comes from verse 24 (eucharist-esa), "he had given thanks." He did break the bread for the purpose of distribution to those with Him at the table. Some manuscripts have "is broken," but this is not correct. Christ's body was not broken, according to the explicit statement of John 19:36. When our Lord stated that the bread was His body, He could not mean this physically, because the hand of His body was holding the bread. We shall see below how this is to be understood.

Now the meaningful words: "This do in remembrance of me." These words do not appear in Matthew and Mark. They are present in Luke. Of the three occurrences of the word remembrance in the institution of the Lord's Supper, two are in this passage from Paul and one in Luke.

The Lord's Supper is the watershed between the Old and New Testament.

Notice the present active imperative "do." It speaks of continuous action, that is, "go on doing." Because of the words in this passage: the Lord's Supper has the authorization of a permanent celebration. "Remembrance" (anamnesis) is related to six other words in the Greek New Testament. The use of the word indicates clearly that He would be absent bodily in the days...
When human treachery was at its basest, Christ's love is seen at its highest.

minuculous and earth-changing, but "me." It is His Person, His death on Calvary, and His Resurrection. The verse is speaking, not of what is permitted, but commanded.

Paul states "After the same manner" the Lord took the cup after supper (to distinguish it from the cup at the Passover Feast) and explained its significance. The use of "same manner" showed that both actions pointed to one covenant. Just as the covenant at Mount Sinai was made with the blood of a victim, offered by Moses for all Israel (Exod. 24:8) and remembered annually at the Passover Feast, so the new covenant was to be concluded in His blood. Notice that occasion in the communion should be, not on the elements as such, nor the one(s) administering them, nor any other distracting element, but on Christ (vv. 24-25, "of me"; v.26, "till he come"). The Lord's Supper ties together beautifully (1) the past (v.23); (2) the present (vv.24-26); and the future (v.26, "till he come"). Why so much emphasis on remembering? Because of our natural tendency to forgetfulness, we need constant reminding. Again and again in Deuteronomy they were told, "remember and forget not."

With the words "as often as" the ordinance is tied to no single day, season, or year, such as was true of the Passover.

The word "proclaim" recalls the word Hagгадah (literally, "recital") among the Jews, which meant at the Passover the recital and explanation (especially for the young) of the ceremonies of the Paschal Supper. In a definite sense, then, participation in the Lord's Supper is a clear proclamation (though it is a sermon without words, but in symbol) of Christ's death and Resurrection. In short, by symbol all celebrants preach the death of Christ to the unsaved. What an incomparable evangelistic thrust this is! "The Lord's death—so much His sinless life, His unmatched teaching, His unparalleled miracles, but His efficacious and sin-absolving death. Notice, then, in the Lord's Supper the centrality of the Cross as in all Scripture, which leads up to Calvary and then flows from it. Our Lord laid stress on the redemptive (Isa. 53:10-12) and eschatological (Isa. 25:6; Luke 14:15) significance of the ordinance.

To capsulate the significant teaching of this passage, we have:

1. The perpetuity of the command—"this do" (vv.24-25); "till he come" (v.26).
2. The practice of the command—"as often as" (vv.25-26).
3. The purpose of the command—"in remembrance of me" (vv.24-25).

Significance and Meaning of the Lord's Supper

A vast number in the Eastern and Western churches hold to the doctrine of transubstantiation. This view claims that at the time the administering clergy recite the words concerning the body and blood, the elements are thus changed into the actual body and blood of Christ, thus offering God a sacrifice. It is clear that Christ was not commanding that His sacrifice be repeated (cf. Hebrews—Heb. 9:28), but rather be remembered. When Christ spoke of His body, He did so symbolically, as He called Himself a door (John 10:9), a vine (John 15:1), and a star (Rev. 21:16).

A large group of Protestants teach the doctrine of consubstantiation, that is, that alongside of, with, and under the physical elements are the actual body and blood of Christ. In the sixteenth century A.D., Luther and Zwingli broke fellowship over this issue. It is built on a doctrine of communicatio idiomatum, a Latin phrase which means that in Christ all His human attributes, though separate from the divine, could be spoken of interchangeably because of their union in one Person (cf. F.L. Cross, ed., The Oxford Dictionary of the Christian Church, p.319). At times these views led to heterodoxy. (Were the apostles such astute, technical theologians that they could understand such a meaning to the Lord's Supper? How many theologians comprehend it today?)

A number of the followers of the theologian John Calvin attribute efficacy to the ordinance as a special means of grace. Of this, it is clear, Christ did not speak. He expected His hearers to take as their point of comparison and reference, the well-known observance of the feast of liberation, the annual Passover.

The considered position of this writer is that the Lord's Supper is a memorial, first of all, in symbolic form. These days memory is played down as child's play. Not so among the ancients and in Scripture. Memory is one of the vital links between this life and the future life (Mark 9:48; Luke 16:25ff.) So to remember Christ in His death activates the believing heart to thanksgiving.
Article X of the Chicago Statement on Biblical Inerrancy states: "WE AFFIRM that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original. WE DENY that an essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of biblical inerrancy invalid or irrelevant."

The problem. As mentioned in the above statements, we do not have the autographs (originals) of the human authors of the Bible, only copies of the original. Furthermore, there are times when we have a mixture of various readings on the same paragraph. To a great extent this mixture of texts is due to the fact that the scribe copied the Scriptures by hand. Most of these variances were due to the unintentional error of the scribe whereby he may have skipped a line, left out a word, misspelled a word, repeated a word, put in another word because he could not read the manuscript from which he was copying, or similar errors that come about when copying literature. There were a few scribes who intentionally changed the text as they copied. Their reasons were varied. Some made an effort to improve grammar, others emphasized a particular bent in theology, and still others attempted to harmonize the text with a parallel passage. Hence, for various reasons before the printing press in 1450 there was incomplete conformity in the copies of the Scripture.

The purpose. Textual criticism is of great importance to those who hold to the inerrancy of the Bible because we want to get back to what the original writer wrote—no more, no less. J. Harold Greenlee succinctly defines the science and art of textual criticism in New Testament Textual Criticism by saying: "Textual criticism is the study of copies of any written work of which the autograph (the original) is unknown, with the purpose of ascertaining the original text." Thus textual criticism is practiced not only in biblical literature but in any literature, when the original is unknown. Therefore, we who hold to inerrancy must not shun textual criticism, but take careful note of it in order to determine what was originally written.

Many fear textual criticism thinking that it is an attempt to eliminate portions of the Bible. It is thought that the textual critics are trying to get rid of certain portions thus beginning with 100 percent and ending with 90 percent of the Bible. On the contrary, a more accurate picture is that we have 110 percent of the Bible (all the manuscripts available) and we want to get back to the 100 percent (the absolute original text). A couple of illustrations will suffice. In Ephesians 5:2 some
manuscripts read: "Walk in love just as also Christ loved us." Other manuscripts read: "Walk in love just as also Christ loved you." In this particular case we have twice as many readings ("us" and "you") or 200 percent of what was there originally. In this case probably the better reading is the first one and if that is accepted you have 100 percent reading in this instance. Notice, if the other reading were preferred it would not affect any doctrine. To be sure this is a rather simple example, but it serves to illustrate the point. However, many textual problems are identical or very similar to this one.

Another example would be an insertion between Luke 6:4 and 5 which reads: "On the same day he saw a man working on the Sabbath. He said to him, 'Man, if on the one hand you know what you are doing, you are blessed; but if on the other hand you do not know, you are cursed and a transgressor of the law.'" Is this the Word of God? One can be certain that it is not because this reading is found only in a sixth-century manuscript and not found in other manuscripts. Hence, by not accepting this reading, we are back to the 100 percent. We have eliminated a fabrication of a scribe rather than eliminating any portion of the Word of God.

Therefore, because of the absence of the original text, textual criticism in biblical studies is the study of the various copies of the text in order to ascertain the original words of the Bible. It is a most important tool for the inerrant position.

The promise. Although some difficult decisions must be made in attempting to discover the original reading, we must realize that the Bible has been accurately preserved in several ways unparalleled in any other literature of the ancient world. First, the quality of the manuscripts, with few exceptions, is far greater than that of any other kind of literature. Although there are variations that come in copying manuscripts, the biblical manuscripts have been copied with the greatest of care. This was remarkably substantiated with the discovery of the Dead Sea Scrolls in 1947. Before this discovery the oldest manuscripts of the Hebrew Old Testament could not be dated before A.D. 900. The discovery of the Dead Sea Scrolls made available Old Testament texts that date back to 100 B.C. and they are remarkably close to the text of A.D. 900—only pointing to the persistent accuracy of scribal copying.

Second, the Bible has many more manuscripts copied over the span of time than any other ancient literature. In the New Testament alone there are well over 5,000 Greek manuscripts. Furthermore, we have many manuscripts that are very early. One fragment of John 18:31-33, 37-38 is dated as early as A.D. 125-150, only 30 to 70 years after John wrote the Gospel (depending on when one dates the Gospel). This is unparalleled in other ancient literature. In this secular literature it is not uncommon to have only a few manuscripts (many times under 10) which date well over 1,000 years between the original and extant copies. How do we know whether or not there were changes made during this time? Yet many times historians build much of our ancient history on so few manuscripts!

We conclude then, the Bible has so many and such qualitative manuscripts, we can be assured of getting back to the original words of the Bible.

The procedure. While we cannot go into the intricacies of the science and art of textual criticism in just a couple paragraphs, several principles may be stated. A textual critic first takes into account the age of the manuscript, the idea being that
The Dawn

As the still, grey child of night-time
Turns slowly from his bed,
The warm child of the morning
Rises slowly to his stead.

The shadow-monster of the shed
Shrinks calmer and serene;
The blue-green fence turns bluer
And also more like green.

The unseen now seen footprints
Of a dog nowhere in sight,
Betray the chase of something
During sometime in the night.

The sunlight sparkling slowly
Through the frost-infested trees;
The shadows from their cold half-limbs
Sink slowly to their knees.

As dawn is blooming from the east,
Creeping softly like a mouse,
A rose is blooming slow and sweet
Up close next to the house.

Time now shatters silence
As it starts another day;
The window, once kaleidoscope
Has turned to picture frame.

—Henry Carbeck

the older manuscript is probably copied from one that is nearer to the time of the original. The character of the manuscript is also observed, believing that a carefully copied manuscript is not apt to have as many errors as a carelessly copied one. Third, the number of manuscripts is noted, for it is safe to think, as in the case of the insertion of the phrase between Luke 6:4 and 5 above (where the words are in only one manuscript and not in over 5,000 others), that it was not part of the original. These are only a few of many factors that are considered in ascertaining the original reading.

The procedure of textual criticism is well illustrated in Thy Word Is Truth by Edward J. Young:

Suppose that a schoolteacher writes a letter to the President of the United States. To her great joy she receives a personal reply. It is a treasure she must share with her pupils and so she dictates the letter to them. They are in the early days of their schooling, and spelling is not yet one of their strong points. In his copy of the letter Johnny has misspelled a few words. Mary has forgotten to cross her t’s and to dot her i’s. Bill has written one or two words twice and Peter omitted a word now and then. Nevertheless, despite all these flaws about 30 copies of the President’s letter have been made. Unfortunately, the teacher misplaces the original and cannot find it. To her great sorrow it is gone. She does not have the copy which came directly from the President’s pen; she must be content with those that the children have made.

Will anyone deny that she has the words of the President? Does she not have his message, in just those words in which he wrote to her? True enough, there are some minor mistakes in the letters, but the teacher may engage in the science of textual criticism and correct them. She may correct the misspelled words, she may write in those words which have been omitted and cross out those which are superfluous. Without any serious difficulty she may indeed restore the original.

Conclusion. Do we believe Alexander the Great conquered the world? Do we believe that Octavius defeated Antony and Cleopatra at the Battle of Actium on September 2, 31 B.C.? If we do, we must remember that these events are based on the evidence from a very few manuscripts in comparison to the Bible. We have so many more copies of the text. Furthermore, in working on the problems of the texts, we discover very few places in the entire Word of God pose any serious question of what have been the words of the original writers, and in no case is there any essential element of the Christian faith that has been affected. So we who hold to inerrancy should welcome the study of textual criticism, because of our desire to restore 100 percent of what was written as the Word of God.
An Interview with Beverly LaHaye

Beverly LaHaye is the founder and president of Concerned Women for America, a nationwide prayer and action network. She and her husband, Tim, host a weekly television program called “LaHayes on Family Life” and conduct their Family Life Seminars. Both of these endeavors concentrate on promoting the biblical family and virtue.

The LaHayes have four children and six grandchildren. In a recent interview Beverly looks at the changing role of women and describes how Concerned Women for America can make a difference.

Q: Why and how was Concerned Women for America formed?

A: Five years ago as I was traveling around and speaking with my husband in our family seminars, I became aware that the feminist movement was dominating the attention of the press. I was particularly upset when these feminists stated that they spoke for all American women. The average Christian woman didn't know what was happening. We were concentrating on raising our families and working in our churches. We didn't know what ERA stood for, we didn't know what NOW was doing. I saw a great need to educate Christian women.

Our initial step was to hold a rally in our community. We rented a big auditorium, announced the meeting, and 1,200 people came. The response was tremendous. God just blessed it! When it was all over many of the women asked what we were going to do next. We didn't have any plans, but we were urged to get the message out to more and more groups. Our committee began organizing, studying, and preparing ourselves. During the next three months we offered 66 conferences in our area.

We were invited to conservative-minded churches, clubs, and PTA's. Our program just flourished. We were surprised by the results and saw a wonderful opportunity before us.

Our attorney said, "Beverly, if you are going to get this organized, you had better incorporate." The initial committee became our board, and we launched Concerned Women for America, Inc., which is our lobbying arm. Concerned Women for America, Education and Legal Defense Foundation, sponsors our newsletter, our education program, and our general legal counsels. Our two full-time attorneys defend cases for women who have been taken to court because of their stand on religious freedom or moral convictions.

In September of 1983 we opened our Capitol Hill office with a lobbyist and a full-time attorney. Providing Bible-believing Christian women a lobbying office in Washington, D.C., is really exciting to me. We can let our voice be heard. When women's issues come up—moral issues, social issues, or family issues—we are right there to register our influence, along with the other lobbying groups who may not agree with us. Sometimes Christian women think lobbying is a dirty word, but it isn't. We are merely trying to show those with power that there is another view.

When we started five years ago, I had no idea what the Lord would do with our organization. We started with zero and now we are over 235,000 strong.

Q: What movements in America do you feel are the greatest threat to the family and moral principles?
A: Probably the most dominant one is the National Organization for Women. When they launched their Houston Women's Conference, they stated all the things they wanted the government to do for women, including lesbian rights, abortion-on-demand, government funded abortions, and other such things. They were saying that the women of America demand this. But the women of America did not demand it—a few, yes, but not the majority.

The ACLU backs up NOW in court cases that we feel are unjust. And of course Planned Parenthood has a comprehensive program that we feel tears apart the traditional family.

Q: Why do you think Christians have allowed these groups to wield such influence over the years?
A: We have been asleep and the Secular Humanist feminists have been gathering momentum. When you go back into history you can see the Secular Humanist philosophy unfolding, slowly creeping in until it makes a major difference. Compared to the whole census of the United States, they are small in number, but they have gotten into the key positions—in the government, in education, in those organizations that take philosophies and mold them into policies regarding our children and our government. We fell asleep and they took advantage. Now that we are awake again we have the chance to influence the legislators with our philosophy and to stay on guard to prevent it from slipping again.

Q: How do you propose we combat these groups, to reverse the trend and bring the country back to God?
A: Well, I think first of all, by alerting the people. I find that as soon as most Christians hear what's happening, their reaction is “Where have I been? Is this really happening in America?” They go through all the emotions of anger and resentment because someone is undermining the traditional values this nation was founded on and robbing us of our God-given freedoms. Then they want to know what to do.

To be very practical, we have got to get Christians registered to vote, educate them regarding the candidates, and make sure they vote wisely.

A more personal involvement should be taken by parents to see what's being taught in their children's schools. Although we are very supportive of Christian education, everyone doesn't have the blessing of a Christian school. If that's the case, parents need to be informed on what their children are being taught. Even if we don't have children in public schools, we need to be aware of what is going on, because our tax dollars are paying for public education. For instance, we have followed an Oregon high school that is showing a 13-part film series published by McGraw-Hill called “The Christians Series.” These films subtly ridicule Christians, attempt to undermine faith in the Bible and the words of Jesus, and glorify evolution and modern science. This is one example of why Christians have to watch the enemy as he tries to creep in and destroy our moral foundation in America.

Q: Many women think, “What can I do, I am just a housewife,” or “I work and don't have time to get involved.” What are some of the ways women can become involved on a local level in order to combat anti-family, anti-God legislation?
A: There are thousands of women who are pleased to be homemakers and pleased to be mothers, but they want to get involved and don't know how. We are coming out with a little booklet called How to Lobby from Your Kitchen Table. Because every woman can lobby from the kitchen table; she can have an influence, and we need the working women involved in it too. If the women who believe that the court case would truly be an example of what righteousness can do for this country. We believe it was. Our next big battle was for the Christian schools in Nebraska. Our two attorneys worked diligently to help free the fathers who were in jail in Nebraska.
Q: Organizations like Concerned Women for America are an indication that women's roles are changing. Just looking at Christian women specifically, how do you see women's roles changing in the church and in society?

A: I think women are feeling more secure, more confident in their Christian walk and that's beautiful. I think that is pleasing to the Lord. God doesn't want women to be downtrodden. Interestingly, women have the most freedom in the countries where Christianity is upheld. God gives women a true freedom that comes with knowing who we are and whose we are. I see more Christian women who are developing that attitude instead of the idea that "I am just a homemaker." They are thrilled to be a homemaker because that's where God wants them. And if God calls them to something other than motherhood, they are thrilled to be that too. Seeing Christian women possessing that quiet confidence that only God can give is a blessing.

More importantly, we need more men who are willing to take the leadership role God wants them to take. Probably the greatest cry I get from women centers around the husband not being the spiritual leader in the home. A wife whose husband is not the spiritual head of the family is ripe for the feminist philosophy.

Q: Projecting 10 years from now, what do you think women's roles will be, especially in Christian circles?

A: I think we are going to see Christian women willing to be open about being godly women. They may have been godly women before, but they were doing it quietly and with little confidence. I think God is giving them the confidence to speak out. Groups like Concerned Women for America have given hundreds of women an avenue for involvement.

They are not trying to dominate men, not at all, but they are following the scriptural teaching. Ephesians 5:11 says, "And have no fellowship with the unfruitful works of darkness." We wouldn't think of participating in abortion or pornography, but the Scripture goes on to say we should "reprove them." I think we will be seeing Christian women speaking out more frequently and with more fervor against immorality.

Q: What goals do you have for Concerned Women for America?

A: One of the goals that I am earnestly pursuing is motivating women to become dedicated to building spiritual growth in the lives of their daughters. The daughters and sons of this generation have gone through a lot. They have had more temptations than we ever had. They have had more schemes of the Devil, as mentioned in Ephesians, and we must show them how to resist. We need to train our daughters and our sons on issues of morality. Husbands and wives must work together to do this. Having regular family devotions would affect the whole structure of our nation, and 20 years from now we wouldn't have the confusion we have now. This spiritual renewal is our major goal.

Q: How can women become involved in CWA?

A: Well, we are a membership group. Our membership fee is just $10 a year, and members receive a monthly newsletter filled with the latest information on issues affecting women and the traditional family. The newsletter also tells women what they can pray for during the month and what action projects should be initiated.

This September, Concerned Women for America is going to hold one of the most significant events in the history of this nation. I don't want to say any more about it, except to encourage every woman who is reading this article to please pray for CWA as we labor and plan for this momentous occasion. I'm convinced it is going to be a turning point in the lives of millions of women across this nation.
Two men stand out prominently as leaders in the movement that culminated in the organization of Grace Theological Seminary and the establishment of the National Fellowship of Grace Brethren Churches. One was Louis S. Bauman. As a minister, he was the outstanding leader among Brethren ministers: fearless, dedicated, unswerving in devotion to Christ. The other was Alva J. McClain, whose organizing ability and clear insight into the Word of God opened up a new era in the theological thinking and understanding of the Word of God for the Brethren Church. In the good providence of God these two men came to the kingdom for such a time as this.

Alva J. McClain, an outstanding theologian of the Brethren Church, joined forces with such men as J. Gresham Machen, Lewis Sperry Chafer, R.A. Torrey, G. Campbell Morgan, and Wilbur M. Smith in making a determined stand against the inroads of theological Liberalism sweeping through Protestantism during the early twentieth century.

McClain was born April 11, 1888, at Aurelia, Iowa. His father, Walter Scott McClain, was ordained to the ministry by Henry R. Holsinger, who founded the Brethren Church in 1882. His mother, Mary Ellen Gnagy, was a sister of A.D. Gnagy, a noted minister and editor who also participated in the dissent of 1882 and the organization of the Brethren Church.
The McClain family moved from Iowa to Arizona and from there to Sunnyside, Washington, where McClain spent his early days. At age 23, Alva made his profession of faith in the Lord Jesus Christ under the preaching of L.S. Bauman, whose strong preaching on the Book of Daniel convinced McClain that Christ was all that He claimed to be and that he needed Christ for his Saviour. By this time in his life, Alva had completed two years of study at the University of Washington, where he quarterbacked the football team. While at the university he met Josephine Gingrich of La Porte City, Iowa, and married her on June 7, 1911. She was also saved during the Bauman meetings.

McClain's conversion changed his life. He decided to enter the Christian ministry and immediately moved to Los Angeles to become a student at the newly organized Bible Institute of Los Angeles. He sat under the teaching of R.A. Torrey and was a fellow student of Donald Grey Barnhouse.

After finishing the course in the Bible Institute, he attended the theological seminary of the United Presbyterian Church in Xenia, Ohio, and pastored a Brethren church. During the next four years he completed the regular theological curriculum, all the residence work for the master of theology degree, and worked toward the bachelor of arts degree from Antioch College. In 1917 he was ordained to the Christian ministry at the General Conference of the Brethren Church meeting in Winona Lake, Indiana. Also in that year, he became a member of the Foreign Missionary Board of the Brethren Church, serving as its candidate secretary for 30 years before resigning in 1982.

The next year he was called as pastor of the First Brethren Church of Philadelphia, Pennsylvania, where he served for five years. He taught in the Philadelphia School of the Bible from 1919 to 1923 when, because of poor health which persisted throughout the remainder of his life, he was compelled to terminate his ministry in Philadelphia. In 1921 he prepared The Message of the Brethren Ministry later adopted by the ministerial association.

Returning to southern California, he resumed work for his bachelor's degree at Occidental College and graduated as the valedictorian of his class. His valedictory address was a defense of the Christian faith. After he fulfilled the academic requirements for seminary degrees, Xenia Theological Seminary conferred upon him the degrees of bachelor of divinity and master of theology.

His greatest contribution is the investment he made in young men and women who sat under his teaching.

From then on he made theological education his career, serving as professor of Bible and theology at Ashland College (Ohio) from 1925 to 1927 and then teaching at the Bible Institute of Los Angeles from 1927 to 1929. At this point, he directed theological education at the First Brethren Church, then under the pastoral leadership of L.S. Bauman.

McClain and Bauman decided the Brethren Church needed a graduate school of theology to systematize its theological thinking and enlarge its ministry at home and abroad. They started this school in the First Brethren Church of Long Beach, California. The Board of Trustees of Ashland College invited them to present their plans at its spring meeting in 1930. There the decision was made to locate the school in Ohio on the campus of Ashland College. Alva McClain was appointed to direct the reorganization of Ashland Seminary as a graduate school, and to prepare its curriculum and first catalog. He was named to the Board of Trustees of Ashland College and served from 1930 to 1935. He was also elected to the moderatorship of the General Conference of the Brethren Church in 1930.

The organizing genius of this man had far-reaching results. Although there was no intent on the part of McClain to produce division, a division among the Brethren did come. The opposition centered largely in the faculty of Ashland College and the Board of Trustees. The first seven years of this newly organized theological school had produced some able and dedicated men for the ministry. With this trend in the atmosphere and philosophy of education in Ashland College, the ministry and leadership in the Brethren Church were bound to change. Opposition began shortly after the initial reorganization of the seminary. By 1935 the conflict went throughout the faculty and board of trustees to the floor of the General Conference. At the spring meeting of the Board of Trustees issues came to a climax. Because Alva J. McClain and I, Herman A. Hoyt, were regarded as inharmonious spirits, the board of trustees ordered the president of the college to seek our termination from the faculty either by resignation or dismissal. We elected to be dismissed.

Our dismissal produced a shock within the student body and the denomination. The student body, without any influence from us, walked out of the school and determined to go elsewhere. Many leaders of the denomination were in Ashland at the time, so a prayer meeting was called for that evening and the next. During these evening meetings the decision was made to start the Brethren Biblical Seminary Association, with an eye to establishing a new seminary for the young men who had withdrawn from Ashland. McClain was appointed to direct the founding and preparation of the new seminary.

An unsuccessful attempt to prevent this was made at the General Conference of the Brethren Church in August of 1937. In October the new school, Grace Theological Seminary, opened its ministry in the First Brethren Church of Akron, Ohio, with a total of 39 students—almost twice the number who had withdrawn from Ashland Seminary.

The dismissal of two seminary professors for no other reason than that they were faithful to the Word of God, honored their contracts, and were diligent in teaching their classes, was bound to have a more far-reaching effect than the

Herman A. Hoyt is president emeritus of Grace Theological Seminary and Grace College. He holds a Th.D. from Grace Theological Seminary.
McClain was called as president and professor of Christian theology and apologetics and served in that capacity for 25 years. He was president emeritus of the school from 1962 until his death in 1968. From that small beginning the graduate school has grown to almost 500. Grace College was added in the fall of 1948 and now has a student body of more than 900. Both schools are accredited by the North Central Association of Colleges and Secondary Schools.

In the fall of 1939 the board of trustees decided to move the school from Akron, Ohio, to Winona Lake, Indiana. The upper floor of the Free Methodist Publishing House was rented for this purpose and those quarters were used for the next 12 years. During this time the school continued to grow until it was forced to move to a campus on the eastern outskirts of Winona Lake.

The list of honors conferred upon McClain includes membership in the National Honor Society of Phi Beta Kappa and a doctor of laws degree from Bob Jones University. He was a charter member of the Evangelical Theological Society.

His Bible Truths Catechism went through more than six editions and was translated into French and Spanish. His concise and illuminating Outline and Argument of the Book of Romans still survives as a lucid unfolding of Romans. Perhaps his most monumental work is The Greatness of the Kingdom. This came from the press in 1959 and in many respects is the outstanding discussion on the subject of the kingdom in this generation. Its 500 pages contain carefully reasoned biblical material on this subject.

This was to be the first of seven volumes on Christian theology, however, health made it impossible to carry his ambition to fulfillment. Today his unpublished lecture notes covering the standard three-year course in the field of Christian theology are still preserved and used in Grace Theological Seminary.

His greatest contribution is the investment he made in young men and women who sat under his teaching. They will never forget the impression he made upon them as he unfolded the Word of God and unveiled before their eyes Jesus, the Christ, as Son of God and Lord of Life. There was nothing pedantic about his teaching. In the simplest language he laid before them the most profound truths of the Word of God and sent them forth with determination to love and serve the Lord Jesus Christ. Christian life has been enriched, and the fundamental, premillennial, pretribulational teaching of the Scriptures has been unveiled through the life and teaching of this man.

In 1928 I heard Alva McClain deliver a sermon on the person of Christ at the General Conference of the Brethren Church convened at Ashland, Ohio. That one message made such an impact on me, I only hoped that someday I would be able to preach like that. But I never dreamed I might have the opportunity to sit under his ministry for more than 28 years. When I learned this seminary was to begin its ministry that fall, I determined to enter that school. Two years later I did, and I spent three of the most wonderful years of my life under his teaching. In that period of time I never missed one of his classes. In addition to the substance he taught, I followed carefully the method he used, all of which enabled me to be the teacher I became for more than 40 years.

—Herman Hoyt

His organizing ability and clear insight into the Word of God opened up a new era in theological thinking for the Brethren Church.
Decoys

Gertrude is a dummy. I don't wish to speak disrespectfully of her, but she really is a little bit of a blockhead. That's OK because Gertrude doesn't go anywhere. She just sits behind the wheel of a police car in Rocky Hill, Connecticut. Gertrude does have an inflated image of herself—she's an inflatable doll, a decoy to make drivers think that a real cop is checking their speed with radar. Most drivers decelerate when they see Gertrude, and the city reports a 30 to 40 percent drop in speeding citations since the plastic policewoman came on duty. Because Gertrude looks real, people are more inclined to honor the law. The conclusion one might draw is that people obey rules only when they are afraid of getting caught. If you're thinking about breaking one of God's commandments, remember, He doesn't employ any decoys. God is omniscient and He sees every moral transgression.

Fake Food

It looks luscious. But before you send your compliments to the chef, look again. The duplicated delicacy you behold may not be real. Exquisitely rendered fake food has become a multimillion-dollar business, especially in Japan. The palatable, plastic copies are designed to stimulate the taste buds and gastric juices so restaurant customers will order to their delight. A good banana costs $250, and you can pay up to $1,300 for a large lobster. "There is a way which seemeth right unto a man," Proverbs 14:12 warns, "but the end thereof are the ways of death." Japanese fake food manufacturers have nothing on the Devil. He's been offering mankind false perception of pleasure for milleniums. On the other hand we are invited to "taste and see that the Lord is good" (Psalm 34:8). The Bread of Life that God offers isn't fake food. One bite, and you'll hunger for more.

Hell

For $19.95 Robert Smith will sell you 10,000 cubic feet of either heaven or hell. Smith started the gimmick as a joke but now runs expensive ads in major magazines. The property line extends one million miles up, or 200 feet down, from a plot of land Smith owns on Washington State's Olympic peninsula. Printed deeds warn that hellish property doesn't have much of a view, while the heavenly lots look out on the Cascade Mountain Range. Who buys a piece of heaven or hell? Women, it turns out, reserve a place in perdition for spurned boyfriends and exhusbands. Men tend to court their sweethearts with a piece of heaven. Smith's ads declare, "Order heaven or hell and choose your destiny." Don't be misled by such claims. Hell is reserved for those who deliberately turn their backs on God. If you end up there, don't take Smith's deed with you, unless you plan to frame it in asbestos.

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APRIL 1984
"The Passing Show" vs. The Eternal Reality

by Alva J. McClain

The world passeth away, and the last thereof but he that doeth the will of God abideth for ever.
—1 John 2:17

Out of the city of New York there comes every year a show called "The Passing Show." It is named after the year that is past. Last year, it was "The Passing Show of 1918." This year it will be "1919." Next year, it will be "1920." The scenery of this show is gorgeous. Its costumes represent the utmost that a lavish expenditure of money can secure. The cast is made up of stars in the theatrical profession. The cost of the show will approximate a fortune. And its sole purpose is to amuse the public with a portrayal of that which is passing. Certainly the thing is well named—"The Passing Show." For the men who concoct its alluring scenes are passing. Those who write its sensuous music are passing. The men who conceive its ungodly jests are passing. The much-heralded beauty of those who have sold their God-given heritage to the public gaze—this too is passing. In a few short years it will all be gone. In its stead will be wrinkles and ugliness. The scenery, the songs, the costumes—all are passing. The men who own it are passing. The building in which it is staged is passing. Even the crowd that sit down to feed their animal passions upon its sights and sounds—these too are passing. The name is indeed fitting.

But this "Passing Show" is not peculiar in respect to its transient character. It is not something unique in the world—something strange. The "Passing Show of 1918" is a passing show because it belongs to and is a part of a world which is a passing world! For, says the text, "The world passeth away, and the lust thereof" Let us define exactly what this "world" is. The Greek word is kosmos. This word does not refer to the world as a planet. It means the "scheme of material things that exists upon the earth." You might call it "the world scheme," "the world arrangement" or "the world system." It includes the social order, the political system, business system, even the religious systems. All this goes to make up what the Bible calls the kosmos or "world." The Bible declares that this kosmos "passeth away," it is passing away, and it will continue to pass away, and there will come an end or consummation of the process.

The process that the Bible calls passing away is not something new. It has been in operation ever since the dawn of history. The world has had some great philosophers—Socrates, Plato, Aristotle. All passed away. It has had some great scientists—Huxley, Spencer, Darwin. It has had some great kings—Pharaoh, Nebuchadnezzar, Cyrus, Alexander, Caesar, Napoleon. Some great civilizations—Egypt, Babylon, Hittite. Some great cities—Nineveh, Babylon. All have passed away!

Five years ago it seemed as if the world had at last struck its proper gait. We had certain institutions and settled ideas that seemed to be permanent. Then, suddenly, without any warning, the great war burst upon us, and since that time long-cherished institutions and ideas have been passing away so swiftly that in some instances we have failed to find anything to take their places.

Three years ago there were two mighty empires in the world—Germany and Russia, ruled by systems that seemed impregnable. Who would have dreamed that within a few months they would be overthrown? Germany, with a saddle-maker in the rather insecure seat of president! Russia in the hands of anarchists! Think of it—the destiny of 180 million presided over by two men—one a long-haired fanatic, the other a tramp newspaper reporter from New York. The world is passing! But the power and rule of Lenin and Trotsky is no more permanent than that of the Kaiser or the Czar. Even now, it is passing away. The world is passing away!

Take the government of our own land. We had boasted concerning the rule of the people here, the freedom of the individual, of business. In less than a year, our government changed into little less than an absolute monarchy. Overnight, political parties dropped the settled policies of years.
The world has some great men today. But they are passing away. An orator arose to speak: "I miss many of the faces I used to shake hands with." Mixed up a bit, but he told the truth!

Today we are being harangued and lectured by college professors and apostate preachers. They tell us that "old things have passed away, and all things have become new." They din into our ears that this New Order has come to stay. I agree with them that old things have passed away; many things are become new. But my agreement ceases when I am told that the New Order has come to stay! Nothing which pertains to this world has come to stay. Give it time and even the New Order will pass away like all the rest, to make room for another New Order.

Governments will continue to pass away,
Rulers will continue to pass away,
Political systems,
New religions,
Civilizations.
Cities—Petrograd five years ago was a city of 2 million. A center of art, business, and so forth. Today it is a city of the dead! People there eat dead horses!

Who is bold enough to say that nothing like this could possibly come to Paris, London, or New York? The world will continue to pass away. There will come an end or consummation to this process of passing away. The process will come in one great holocaust, when all that is strictly of the world shall pass away forever. The kosmos with its political, social, financial, and religious systems, will be shaken down and swept away. "Yet once more," God says in Hebrews 12:26, "I shake not the earth only, but also the heaven." Only the things of God will survive the cataclysm.

The form of this "passeth away" suggests that both the cause and effect are in the subject of the verb. I mean just this: The world is passing away. And it is not passing away because of the action of some force without it. The cause of the world's passing away is within the world. In other words, the world contains the elements of its own destruction!

Everything that is in the world and of the world is based upon lust. Political system is based on the lust for power. Business system on the lust for gold. Social system on the lust for position. Religious systems on the lust for self-domination. All are based on lust. Now here is the eternal and immutable law: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). The world is passing away because it is based on lust. It contains that which will finally accomplish its destruction—like the earth, which contains the fires that will one day destroy it.

Now it is my desire to show how the truth of this text concerns you personally. Many of you are spending your lives for things upon which you cannot possibly hope to retain your grasp. "The world passeth away" from every one of us in three ways:

**By loss.** Today you have it, but tomorrow it is gone. You have saved a thousand dollars? How long will you have it? The bank in whose care it is may collapse tomorrow. You have a good position? How long will you have it? The firm may close its doors tomorrow. You have a home? Will you have it tomorrow? You have a wife and children? Will you have them tomorrow? You have achieved some little notoriety and fame? How long will you have it? It all "passeth away" by loss.

**By loss of power to enjoy it.** Not only the world passeth away, but also the power to enjoy it. A man may own the world and yet lose his power to enjoy it through ill health, or old age, or sorrow. He has it, and yet he does not have it. As far as he is concerned, it has passed away. The man with $1,000 a year may get more enjoyment than the man with $100,000.

**By death.** How much good will the world do you after you are dead? You may have a million dollars today, but one moment after death it will all have passed away, and you will have no more than the beggar on the street. Your money has passed away, as far as you are concerned. So it is with all else that belongs to the world.

A man is a fool to spend his life in pursuit of that which is certain to pass away. And yet, I conceive of circumstances under which such a way of spending my life might be an evidence of wisdom. If there were nothing better, if the universe offered no better alternative, then we might, with a certain show of wisdom, say with Paul, "Let us eat and drink; for to-morrow we die." We might say, "Since this is the only life, let us make the most of it while it is ours. Even though the world does pass away, still it is better than nothing."

But friends, it is not true that there is nothing better than the world that passeth away. There is something better, far better—yes, infinitely better. The world may not last, and it may not satisfy while it does last, but there is something which does last, and which does satisfy—doing the will of God. Hear the text: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This is the highest and brightest philosophy of life in existence. Wealth may vanish; pleasure may cease; fame may be turned into cursing; the work of our hands may crumble to dust; our lives may be brought to a sudden end. But if I am doing the will of God, I shall live on and on, forever! Oh, what fools we are to set our hearts upon the things of a day when we may have the things of eternity!

Here are two men. One is living for the things of the world, and he gets them. He adds hundreds to hundreds, and so on. He builds and decorates a magnificent home—country estate—automobiles, yachts. His table is laden with silver. He has a chef to prepare the choicest dishes. Now he has all. But wait—let us go forward a few years. He is dying. He lies on a bed made of ivory, decked with the finest of linens and the costliest of silks.
Perhaps no other single word has been so successfully twisted by the Devil today as the biblical word doctrine. In the minds of millions, doctrine involves the following concepts:

1. Doctrine is that silly and useless practice of arguing (in the spirit and tradition of medieval monks) such things as: "How many angels can dance on the head of a pin?" "Could God create a stone so heavy that He couldn't lift it?" "Could He plant an immovable post in the ground and then throw an unstoppable rock at it?" 
2. Doctrine divides, whereas love unites.
3. One cannot mix doctrine with soul-winning.
4. Doctrine is dull and impractical.
5. Doctrine is over the heads of most people.
6. Why learn a lot of doctrine when we do not live up to the light we already have?
7. The key goal is to let the Bible master us and not spend our energies in mastering the Bible.

In answering these charges, one could say that they are as far removed from the truth as the Babe in Bethlehem is from Rudolph the Red-Nosed Reindeer! Each argument needs but a brief refutation.

1. True biblical doctrine has nothing to do with dancing angels, massive rocks, sturdy posts, and speeding stones! The word doctrine, as found in the Bible, refers to the systematic (and often simple) gathering and presentation of the facts concerning any great body of truth.
2. True biblical doctrine does indeed divide. It divides light from darkness, right from wrong, and life from death. But it also unites, for God's love cannot be known or appropriated by sinful men without the involvement of doctrine.
3. These two not only can be mixed, they must be mixed if God's commands are to be followed. It is thrilling to note that the greatest soulwinner of all time and the greatest theologian who ever lived were one and the same—the apostle Paul. The same man who went door to door, pleading with tears for men to accept Christ (Acts 20:20-21,26), also wrote some 50 percent of the New Testament, including that most profound of all doctrinal books, the Epistle to the Romans.

4. To the contrary, doctrine will put both a fire and a song in the hearts of those who read and heed its tremendous truths.

"And they said one to another, Did not our heart burn within us, while we talked with you by the way, and while he opened to us the scriptures?” (Luke 24:32).

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19).

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. 1:3).

"Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book” (Rev. 22:7).

5. This is simply not true, as refuted by Christ himself.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid things from the wise and prudent, and hast revealed them unto babes” (Matt. 11:25).

6. To follow this twisted logic would mean never to go beyond the first commandment (Exod. 20:3), which says we are to have no gods or interests placed before the true God. But who has not on occasion been guilty of this? Should we therefore conclude that the sixth and seventh commandments ("Thou shalt not kill. Thou shalt not commit adultery," Exod. 20:13-14) should not be kept simply because we do not always obey the first commandment?

7. This statement is pious nonsense, for one cannot possibly be even remotely influenced, let alone mastered, by that about which he or she knows nothing. It is true that the goal of Bible study is to become Spirit controlled. But the fruit of the Spirit can never come apart from the root of personal study.

Having listed and answered those objections to studying doctrine, let us now give some important advantages for doing it.

1. Doctrine will help save us from theological food poisoning, (1 Tim. 4:1, 13-16; 2 Tim. 4:1-4).

2. Doctrine will help settle us.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:14).

3. Doctrine will acquaint us with the details of God's eternal plan.

a. Concerning the history of Israel (1 Cor. 10:1).

b. Concerning the restoration of Israel (Rom. 11:25).

c. Concerning spiritual gifts (1 Cor. 12:1).

d. Concerning the rapture (1 Thess. 4:13).

e. Concerning the destruction of the earth (2 Peter 3:8-10).

4. Doctrine helps us edify God.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

5. Doctrine helps us to equip ourselves (2 Tim. 3:13-17; Eph. 6:10-17).

Adapted from Wilmington's Guide to the Bible © 1981, Tyndale House.
Successful Teaching Ideas

Creative Writing—A Tool for the Home and Classroom

by Jean Beck

Dear Noah,

What was it like in the ark? Were the elephants smelly and were you scared of the lions? I would be scared if I was you. I'm sure glad I did what God said.

Your
Those of us involved with children, either in our own homes or in a Sunday school classroom, frequently face the problem of finding "teaching tools" that are effective, challenging, and even fun. As our children approach the years when Bible storybooks, dressing up as Bible characters, and coloring pages in a book no longer stimulate them, we face a new dilemma. How can we get them to dig into God's Word, to discover the many blessings God has for their lives, and to express their ideas about God and the Bible? How can we encourage the spiritual nourishment that the young children in our care so desperately need?

One answer is creative writing. Properly used, this "tool" will encourage the child to search the Scriptures, organize his thoughts, and express in writing his understanding of a Bible character, event, or teaching. He then can apply these important truths to his own life. The use of creative writing will also make the parent or teacher aware of the child's thinking in relation to God, of his response to the Christian life, or of questions or misconceptions the child has about a Bible lesson.

To use creative writing effectively, several guidelines should be kept in mind. 1) The writing project must have a clear-cut learning objective. If the teacher or parent is uncertain about the goal of the assignment, the child will not be able to carry it out successfully. 2) Creative writing is to be one tool of many. Overused, it will quickly become boring. 3) The main purpose of creative writing is content, not grammar, handwriting, or spelling. Although good form should be encouraged, the child should be urged to express himself freely and the results should be evaluated on the basis of content alone. 4) The writing project must not become a burden for the child or conflict with schoolwork. Instead the child should be allowed to work at his own pace.

Here are some specific examples of creative writing you can use in your Sunday school classroom or at home with your children. You may want to purchase a special "My Creative Writing Book" for each child because some projects may prove to be "treasures" you will want to keep.

**Newspaper Article.** Having read a passage of Scripture on a historical event (the Exodus, the Crucifixion of Jesus, the beheading of John the Baptist), ask your child to pretend he is a newspaper reporter whose job it is to write an article about this event he has just witnessed. First discuss with the child what information is usually needed in a newspaper account, and then allow him to use his own creativity to write a news article of his own. Perhaps he would like to give his newspaper a name such as the Egyptian Herald, the Jerusalem Sun, or the Bethlehem Star.

**Diaries.** Guide your child in gathering the facts about the life of a Bible character. Ask him to pretend he has just found that person's diary. Talk about what he might read in it and then ask him to write an entry that person could have written: as Mary might have written the day she gave birth to Jesus, as Miriam might have written after she saw her baby brother rescued from the Nile, or as Joshua might have written when he returned from spring in the Promised Land.

**Letter.** An important concept for children to grasp is that Bible people were much like you and me—fearedful at one time and brave at another. Sometimes they trusted God completely and at other times their faith wavered. To help your children put themselves in the shoes of a Bible person, guide them in writing a letter. Help them choose a person whom they have studied, review Scripture facts about that person, and then write a letter from the Bible person to a close friend, describing his reactions to an event—a letter from Peter after he had walked on the water, from Lazarus after he was raised from the dead, or from Moses after he killed the Egyptian leader.

**Psalm.** Teaching a child to love the Psalms is one of the greatest gifts we can give him. On several successive days read different Psalms with him. Draw attention to that for which the psalmist is praising God, then ask the child to recount specific blessings God has given him. Now challenge the child to write a psalm (hymn of praise) of his own. If he is particularly proud of his work, he may want to letter it on a scroll.

**Battle Report.** The Old Testament gives us vivid accounts of battles, such as those at Ai, and Jericho, and the fight of David and Goliath. Guide your child in locating the biblical account of one battle, jotting down the specifics (how many men, what weapons were used, the leaders, winner, and location) and then writing a battle report, as if he were one captain. Some children may even want to add illustrations and maps.

**Animal Story.** Choose an animal mentioned in a Bible story, as the donkey Mary rode to Bethlehem, the sheep in the thicket that replaced Isaac as a sacrifice, the dove Noah sent out of the ark. Have your child use his Bible to dig for the details of the event, and then let him tell the story from the viewpoint of that animal. Most children would enjoy creating an animal puppet to tell the story in his own words.

**Object Story.** This time choose an object mentioned in a Bible story—a nail

---

Dear Ruth, Mommy says you are nice. I want to be like you.

Mary

---

Jean Beck is curriculum writer for Children's Ministries at Thomas Road Baptist Church, Lynchburg, Virginia.
(in the ark, Jesus' cross, the manger); a rope (spies' escape from Rahab's house, binding of Jesus' wrists); a stone (David's battle with Goliath, persecution of Stephen); a coin (widow's mite, Judas's reward for the betrayal). As before, the child will search the Scriptures for the facts and then write a story from the viewpoint of that object.

Play. Some children enjoy the challenge of writing a play based on a Bible story. This project requires more time and organization. However, it lends itself well to a classroom situation where it can be a group project. Once written, the play can be performed with costumes, props, and scenery made by the children.

Song. Try pairing creative writing and skill with a child's love of music. Challenge him to write a song about a Bible truth or event to be sung to a simple tune, such as "Mary Had a Little Lamb." Here's a sample.

Dorcas loved to sew fine clothes,
Sew fine clothes, sew fine clothes,
Dorcas loved to sew fine clothes
For the needy people.

With these ideas in mind, it is time to go to work with your children. You may want to make creative writing a family project, a part of a child's daily devotions, a replacement for television; or it may be a learning center activity in the Sunday school room. Remember, however, that an exercise of this kind demands interaction between the child and parent or teacher. By listening to our children's ideas, talking with them about their thoughts, and guiding their thinking in this activity, we will help to nourish their growth as Christians.

McClain
continued from page 49

His wife bends over him, diamonds flashing on her hands. The servants speak in whispers. The newspaper men watch the bulletin. Now he is dead. What has he now? Nothing. Fool, Fool!

But here is another man. He lived for God. He spent his life doing God's will. He is dying. The room is plainly furnished—a cheap mattress on the bed, no silk nor fine linen. His money went for missions. His wife bends over him. She has no jewels, but the light of faith is in her eyes! Now he is dead. No, No! The moment he closed his eyes upon this world, he opened them in the glory world, to spend eternity among things that cannot pass away, eternity in a world that cannot pass away, eternity with friends and loved ones who can no more pass away. This stretches before him!

And what is the will of God? That is the most important question in the world for me, if doing it means "abiding forever with God." When men came to Jesus Christ and asked, "What shall we do, that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:28-29). This is doing the will of God. Believe on Jesus Christ, trust Him and live for Him, counting all else but refuse.

Two paths lie before each one of us. One is the path of living for the world. The other is the path of living for Jesus Christ. One leads to eternal disappointment and desolation. The other leads to glory and endless life and happiness! Which will you take—"The Passing Show" or The Eternal Reality?

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There are a number of one-volume commentaries on the market, but this new work is destined to take its place as one of the most important. The size (2,721 pages) indicates that it is a formidable treatment of the biblical text. The 21 contributors are all present or former faculty members of Liberty Baptist College and Seminary, including a prominent visiting professor, Charles L. Feinberg.

A number of valuable features aid the student of Holy Scripture, for example 47 maps dealing with subjects from Abraham’s wanderings to Paul’s voyage to Rome. The introductions to the Bible books are especially useful, giving title, date, authorship, historical background, theme, and purpose of the book. Some introductions deal with especially significant topics. The introduction to Genesis covers fairly extensively the problem of the days of Creation and the local versus universal flood. The introduction to the Psalms deals with their classification as well as with forms of Hebrew poetry — especially important in the study of poetic literature. The introduction to Isaiah addresses the problem of the unity of the book. The introduction to Ezekiel has a profitable discussion on the symbolic actions, allegories, apocalyptic imagery, and other pertinent material. The Book of Revelation has a delineation of the methods of interpretation and a discussion of the purpose of the book.

The outlines with each book are particularly helpful (some are exhaustive, e.g., 1 and 2 Samuel). Since the breakdown in outlining is sometimes arbitrary, some would divide the books in a different fashion. For instance, Acts is not divided into the normal categories of the ministry to Jerusalem (chap. 1-7), ministry to Judea and Samaria (chap. 8-12), and ministry to the world (chap. 13-28). The outlines generally follow a clear, concise and thematic development of the book. The outline of John captures the major movements of the book. The outline of 1 Corinthians clearly emphasizes the problems in the Corinthian church.

The format of the Liberty Bible Commentary is rather unique, providing not only the commentary but the biblical text in the King James Version as well. With the biblical text in the left-hand column and the exposition of the passage in the right, the student examines the Scriptures and commentary side by side. Although this has added to the size of the volume, it is a valuable feature.

The commentary section is quite extensive and deals thoroughly with significant passages of Scripture. For example, there are over 3 pages (fine print) on the first 3 verses of Genesis, a thorough treatment of the text. Isaiah 7:14 deals extensively with the text, explaining the terms almah and betulah. Problem texts are discussed, for example 1 Samuel 13:1; 1 Chronicles 3:17; Daniel 5:31; Hosea 1:2. Some problems are not dealt with (Job 19:26; Acts 7:14).

The student will usually find this commentary more than adequate and satisfying. The text consistently indicates careful study, serious research, and attention to Greek and Hebrew terms, historical events and customs, and related Scriptures. Prominent verses are discussed in considerable detail, making this a very worthwhile work.

Some of the interpretive features of the Liberty Bible Commentary include the following: identification of the sons of God as the line of Seth (Gen. 6); the early date of the Exodus; and Boaz as a type of Christ in the Book of Ruth—without stressing typology unduly. The Song of Solomon is treated as a “drama,” following the interpretation of Delitzsch rather than the literal approach. Isaiah 11 emphasizes a premillennial interpretation; Ezekiel 40-48 is interpreted as dealing with the millennial temple; Matthew 24:5-14 is understood as referring to this present age; the Epistle to the Galatians follows the South Galatian Theory.

The bibliography at the end of each book is useful for further study. A mention of the particular author at the beginning or end of each book would have been helpful. The Liberty Bible Commentary represents serious scholarship, a high view of the Scriptures as the inspired Word of God, and consistent thoroughness. The student who is interested in learning more about the Word of God will find this a valuable investment and a genuine aid in his quest for God's
truth. This work is well worth the price and highly recommended.

The Holy Fool
by Harold Fickett
Crossway Books
1983, 284pp., $7.95

Reviewed by Franky Schaeffer, author of several books including A Time for Anger. He is president of a film company and has written and directed many films including The Second American Revolution and Whatever Happened to the Human Race?

The Holy Fool by author and screenplay writer Harold Fickett, is not just one more pale attempt at the Christian novel by a writer lacking in skill and daring. Instead, it is a monumental work opening new doors, breaking down old barriers, and though long overdue, re-introducing the idea of Christian fiction that is so well written, so perceptive, so funny, and so direct, it is definitely on the cutting edge of literature.

On the funny and perceptive side, the reader will have to make up his own mind. However, I found myself laughing and smiling my way through this book, as well as being deeply moved by its contents. What is so important about The Holy Fool is that it is not just another rehash of tired secular themes. It is truly an original book, not a "biblical novelization" or, on the other hand, just a secular story with "Christian trappings" to somehow sanctify it to a Christian reading public. It is instead a story written from the genuine redemptive point of view of Christianity. The author's keen wit and humor make reading this work very pleasurable.

On the side of literary quality, other more qualified voices have heaped praise on it. For instance, here are some quotes about this marvelous work from some eminent literary critics and writers:

Larry Woiwode, well-known novelist and winner of the William Faulkner Book Award, said of The Holy Fool, "It's been awhile since I felt the excitement about a first novel that I have felt about

The Holy Fool... the entry of a new and coming writing talent."

R.V. Cassill, novelist and editor of the Norton Anthology of Short Fiction, said of The Holy Fool, "This splendidly mapped intersection of the temporal with the timeless, is the splendid achievement of this novel... If I say that it is not quite like anything else I know in contemporary fiction, I mean that as part of my unqualified praise for a victorious accomplishment."

Karen Mains, author of the best-seller Open Heart, Open Home said: "At last! The tied tongues of the Evangelicals are being loosened... This is a masterpeice."

It is highly unusual that a collection of such prestigious secular and Christian literary names would join in giving such accolades to a book. But this is what has happened here, a lesson to us all that quality and integrity can, and indeed in this case does, sweep all before it.

All I can add is my hearty recommendation that you make this book the next work of fiction you read, and if you don't have time, read it anyway.

Books on suffering are a rarity. Our culture denies its necessity or value. Margaret Clarkson writes from a lifetime of experience with pain. She brings the reader to an appreciation of God's sovereign purposes. The comfort and strength that arise from such an appreciation are elevated before us. In this little book we sit at the feet of one in whom the consolations of Christ abound.

This is a timely book, exposing the inroad of occultic practice in the field of medicine. With the excellently selected examples drawn largely from Brazil and the Philippines, the authors have treated the areas of diagnosis, healing, and surgery as performed by contemporary psychics. The roots of this phenomenon are traced to demonic invasion, no matter under what guise it is portrayed in modern terms and labels.

—D.R.R.

Destined for Glory:
The Meaning of Suffering
by Margaret Clarkson
Eerdmans Publishing Company
1983, 144pp., $4.95

I'm Glad You Asked That
by Alta Bennett
Fleming H. Revell Company
1983, 160pp., $4.95

Psychic Healing
by John Weldon and Zola Levitt
Moody Press
1982, 250pp., $5.95

This question-and-answer book concerning problem areas in the lives of single and married women provides down-to-earth answers and helps. The format of exchanged letters makes the material personal and readable. Although this reviewer does not personally agree with the author's strong charismatic beliefs, the basic content and advice would be helpful.

—R.B.
On March 8, 1971, in DaNang, South Viet Nam, Brother Tim Lee stepped on land mine. He lost both legs. For Information Concerning A Cassette Tape of Dr. Lee’s Life Story Call: Toll Free 800-643-1984 Or Write: P.O. Box 61188 • Oklahoma City, Ok. 73146

**TIM LEE PATRIOTIC RALLIES — 1984 ITINERARY**

**Feb 1 & 2**
Tabernacle Baptist
Orlando, Fl. 
Dr. Rob Ware
305-292-0860

**Feb 3**
Citrus Auditorium
Jacksonville, Fl. 
Pastor Tom Neal, Host
904-272-1215

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

**Feb 8**
Bible Baptist
Kissimmee, Fl. 
Dr. Ed Carney
305-847-8876

**Feb 9**
Thomasville, Ga. 
Pastor Joe Bailey 
Pastor Bruce Smith, Hosts
912-386-0358

**Feb 10**
City Auditorium
Valdosta, Ga. 
Pastor Garrel Rose
912-244-3683

**Feb 12**
Tabernacle Baptist
Lake Wales, Fl. 
Dr. J.B. Huntington
941-693-6581

**Feb 13**
Tabernacle Baptist 
Orlando, Fl. 
Dr. J.B. Huntington, Host
904-843-6881

**Feb 18**
Long Beach Rally
Long Beach, Ca. 
Dr. Larry Chappell
213-428-8477

**Feb 19 A.M.**
First Baptist
Long Beach, Ca. 
Dr. Larry Chappell
213-428-8477

**Feb 19 P.M.**
Central Baptist 
Pomona, Ca. 
Dr. Ron Redman
714-651-1228

**Feb 22**
Ray Area Chinese Church
Oakland, Ca. 
Pastor Louis Lightfoot
415-333-8422

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**Feb 23**
Santa Clara Valley Rally
San Jose, Ca. 
Pastor Jack Treiber, Host
408-988-8881

**Feb 24 - 25 A.M.**
North Valley Baptist
Santa Clara, Ca. 
Dr. Jack Treiber
408-988-8881

**Feb 26 A.M.**
North Valley Baptist
San Jose, Ca. 
Pastor Jack Treiber
408-988-8881

**Feb 27**
Liberty Baptist
San Jose, Ca. 
Pastor Ted Dunham
408-274-5911

**Feb 28**
Calvary Baptist
Fosterfield, Ca. 
Pastor Harry Jackson
707-422-7867

**Mar 1**
Sequana Baptist
Vista, Ca. 
Pastor Bob Benefield
209-642-1673

**Mar 2**
Redwood Baptist
Redwood City, Ca. 
Pastor Bob Ohlin
415-369-9999

**Mar 3**
North Valley Baptist
Redding, Ca. 
Dr. Royal Blue
916-622-4871

**Mar 5**
Redding Rally
Redding, Ca. 
Dr. Royal Blue, Host
916-622-4871

**Mar 6**
First Assembly
Chico, Ca. 
Pastor Ray Shelton
916-221-4871

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**Mar 11 A.M.**
Midway Baptist
Louisville, Ky. 
Dr. Tom Wallace, Host 
City Auditorium
502-527-3516

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

**Mar 12**
San Diego Area Rally
San Diego, Ca. 
Pastor James Brown
619-424-2790

**Mar 13**
Cushing Baptist
Cushing, Ok. 
Pastor David Fields
918-225-3303

**Mar 15**
Gold Links Baptist
Tucson, Ariz. 
Pastor A.B. Blair
520-794-1241

**Mar 16**
Bible Baptist
Safford City, I.t. 
Pastor Marshall Warriner
408-967-5145

**Mar 17**
First Baptist
Colorado Springs, Co. 
Pastor Gene Woods
602-351-4441

**Mar 28**
Golden Baptist
Grande Junction, Co. 
Pastor Jack Brown
303-624-3233

**Mar 29**
Durango Area Rally
Durango, Colo. 
Pastor Lloyd Bertine
303-684-8409

**April 1 A.M.**
Kentucky Officers
Louisville, Ky. 
Mr. V.Q. Cox
502-698-2159

**April 1 11 A.M.**
Beth Haven Baptist
Louisville, Ky. 
Dr. Tim Wallace
502-907-3516

**April 1 P.M.**
Metropolitan Baptist
Louisville, Ky. 
Pastor Claude Dkes
502-847-8409

**April 2**
Louisville Area Rally
Louisville, Ky. 
Dr. Tom Wallace, Host 
City Auditorium
502-527-3516

**April 3**
First Baptist
Columbus, Ohio 
Pastor Lawrence Gradey
614-322-6772

**April 4**
Calvary Community 
Bellfonte, Ohio 
Pastor Clay Stone
614-826-8567

**April 5**
Falls Baptist
Akron, Ohio 
Dr. Michael Thomas
216-496-1104

**April 6**
Calvary Baptist
Minster, Ohio 
Pastor George Minton
419-689-3731

**April 8 A.M.**
Tower Baptist
Loveland, Ohio 
Pastor Chris Hughes
513-282-3109

**April 8 P.M.**
Cleveland Baptist
Cleveland, Ohio 
Pastor Ray Shelton
216-282-3109

**April 9**
Northern Ohio Rally
Cleveland Area 
Pastor Chris Hughes
216-282-3109

**April 10**
Cleveland Baptist
Cleveland, Ohio 
Pastor Ray Shelton
216-282-3109

**April 13 A.M.**
Campus Church
Columbus, Ohio 
Pastor Chris Hughes
214-478-8496

**April 13 P.M.**
Fundamental Baptist
Pensacola, Fl. 
Dr. Glen Sanford
904-428-9797

**April 14**
Pensacola Area Rally
Pensacola, Fl. 
Pastor Bob Taylor, Host
904-478-8496

**April 16**
Central Baptist 
Baton Rouge, La. 
Dr. B.G. Buchanan
504-925-1476

**April 17**
First Baptist
Greenville, Miss. 
Pastor Ben Smith
601-335-2674

**April 22**
Landmark Baptist 
Batesville, Ark. 
Dr. Jim Brown, Host
501-696-1211

**April 23**
Northwest Arkansas 
Batesville, Ark. 
Dr. Jim Brown
501-696-1211

**April 24**
Cedar Rapids Rally
Marion, Iowa 
Pastor Mike Gibbs
319-277-9416

**April 29 A.M.**
Grace Baptist
Marion, Iowa 
Pastor Mike Gibbs
319-277-9416

**April 29 P.M.**
Cedar Rapids Baptist 
Marion, Iowa 
Pastor Mike Gibbs
319-277-9416

**April 30**
Quad Cities Baptist 
Davenport, Iowa 
Pastor Bob Taylor
563-376-3941

**May 3**
North Hope Baptist 
Independence, Mo.
Pastor Owen Adams
816-281-1934

**May 4**
U. S. Country Baptist 
Mexico, Mo. 
Pastor Eugene Whidden
618-796-2900

**May 5**
U. S. Country Baptist 
Mexico, Mo. 
Pastor C.E. Skelton
314-365-5280

**May 6 A.M.**
Life GATE Baptist 
Elliottville, Mo. 
Pastor Tim Debochook
314-557-5375

**May 6 P.M.**
Arnold Baptist 
Arland, Mo. 
Pastor Larry Stark
314-987-4615
Call In Your Area For Confirmation of Date And Location

TIM LEE REVIVAL MINISTRIES

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APRIL 1984
Jerry Thorpe—Refreshingly Candid, Unswervingly Orthodox

by Billy Vick Bartlett

The West Texas town of Odessa, population 120,000, is noted for some of the worst water and best preaching in captivity. The distasteful water—one is patiently told—is the result of the necessary long-distance piping. The preaching, however, is the product of the multifaceted talents of the copastor of the Temple Baptist Church, Jerry Thorpe.

The 47-year-old Thorpe was saved at age 18 as a freshman at Odessa College. Following his conversion, he spent a year at Baptist Bible College in Springfield, Missouri, before finishing his bachelor of arts degree in history at a local branch campus in the University of Texas system. His practical experience began with a four-year stint on the staff of his father's church in Odessa and then a pastorate in El Paso. After three and a half years, he was reenlisted by his father, Curtis Thorpe, to be his copastor at Temple Baptist.

For the past 20 years the Thorpes have forged one of the most solid, vibrant works in the state. Temple Baptist's gradual, consistent growth shows no signs of leveling off. In 1978 church attendance averaged near the 900 mark. By 1980 it had grown to 1,050, and in 1983 hovered around 1,500.

Impressive and important as these statistics are, they do not reveal a uniqueness of personality or the causes of the controversy that swirls unabatedly around the younger Thorpe. Any adequate profile must attempt to discern why the mention of "Jerry Thorpe" evokes strong reaction around the ecclesiastical "hot-stove league." An investigator striving for a modicum of objectivity, and having access to the unofficial Baptist Bible Fellowship line on important personalities, inevitably concludes that Jerry Thorpe polarizes his peers. Sometimes characterized as "cocky," to his friends he is a good-natured wit with a rapier repartee, who enjoys the stimulation of a verbal joust.

In some circles he is portrayed as perhaps the most articulate representative of the so-called Fellowship left wing. His supporters, however, contend that he is simply an independent thinker who refuses to embrace every new legalistic fad or be swept up in the iconoclastic hysteria of charging each new ideological windmill. Frankly, the major point of contention seems to be that his hair partially covers his ears, even though it is not excessively long. As James Combs, editor of the Baptist Bible Tribune, once facetiously remarked, "It seems the issue is not the length but the direction."

Those who listen to him week in and week out describe their preacher as "refreshingly candid, challengingly thought-provoking, and unswervingly orthodox." His preaching, they contend, reflects staunch convictions and uncompromising steadfastness in any area on which scriptural focus and intent is clear.

In summary, even his critics admit he is far more than just a religious lightning rod. He is unquestionably one of the most talented men in the movement. "Jerry," as he is known to thousands of young people, is in constant demand for youth rallies, Bible conferences, revival crusades, and Fellowship meetings. Whenever a state fellowship or other church amalgamation wants to pull out all the stops and stage a "super-bash," they invariably turn to Thorpe. On the home front, he enjoys the love of his people, including his staff members, with whom he has cultivated loyalty and yet inspired hard work.

Jerry is reportedly one of the most recognizable and popular figures in Odessa, and his engaging personality is considered by many to be the church's chief asset. Finally, he is one of the Fellowship's greatest untapped resources. He, for instance, probably has more potential as a college recruiting officer than any man in Fundamentalist circles.

Over the past 27 years, Jerry Thorpe has demonstrated rare leadership ability, gifted oratory, personal charisma, character, stability, patience, and the grit not to be stampeded in the face of opposition. His many admirers suspect that he will be a key figure in the anticipated challenges that will confront the Baptist Bible Fellowship in future years.
Falwells Celebrate 26th Wedding Anniversary with Faith Partners at BF '84

Among some 26,000 delegates to Baptist Fundamentalism '84 will be hundreds of Faith Partners of the Old-Time Gospel Hour. To help celebrate Dr. and Mrs. Falwell's 26th wedding anniversary, the Faith Partners will gather for a special breakfast on April 12, 1984, at the Washington Convention Center.

Faith Partners of the Old-Time Gospel Hour help to support the television and radio ministry around the world through their sacrificial and prayerful support. Faith Partners can be identified by their gold-plated Jesus First lapel pins.

SACS Grants Master’s Program Candidate Status

Liberty Baptist College recently advanced one step closer toward becoming a university when the Southern Association of Colleges and Schools granted candidate status to the master’s programs in religion and education. LBC President A. Pierre Guillermin explains, “Receiving candidate status is a major accomplishment in moving us closer to full accreditation. While all of our undergraduate programs received accreditation in 1980, graduate program accreditation is an entirely separate process.”

Guillermin goes on to say that it usually takes quite a long time to complete this process, “but because Liberty has determined to follow a standard of hard work and achievement, the time has been shortened significantly.”

The divisions of religion and education have set the pace for advance ment. This is part of the plan to see Liberty Baptist College reach university status, a dream shared by Jerry Falwell, LBC, and the faithful supporters of the ministry.

Calendar Update

March
29-31 Drama, “The Crucible,” LBC Fine Arts Hall
30 Secretary of Transportation, Elizabeth Dole, speaks at LBC
30-Apr. 1 Founder’s Weekend

April
5-7 Drama, “The Crucible,” LBC Fine Arts Hall
6 Cathedral Quartet in concert, Liberty Multipurpose Center, 7:30 p.m.
6-8 LBC Spring Arts Festival
Senior Saints Weekend
11-13 Baptist Fundamentalism '84, Washington, D.C.
12 Dr. and Mrs. Falwell’s 26th wedding anniversary
26-29 College for a Weekend at LBC

May
7 LBC Commencement
Liberty Expeditions Plans Outings

Do you enjoy a hike in the woods? Or the thrill of white-water rafting? What about canoeing? If you like these outdoor activities and want to do them with other Christians, you'll want to contact Robin Carroll, director of Liberty Expeditions. Over a dozen different outings are already planned for this year. Carroll says more than 300 persons will be backpacking, canoeing, or white-water rafting from April through November.

Liberty Expeditions provides a professional staff and all equipment necessary for each wilderness program. Equipment consists of the finest mountaineering materials available: Kelty backpacks, Campways inflatable rafts, Old Town canoes, Coleman sleeping bags, and many other quality items. The technical staff is trained in first aid, CPR, water safety, technical climbing, outdoor living, and all areas essential to provide a safe and exciting time in a wilderness atmosphere.

LBC Offers Tuition Scholarships

The office of the president has announced that the Liberty Baptist College Chancellor's and President's Scholarships will again be available for the 1984-85 school year. These first-year tuition scholarships have enabled hundreds of worthy students to come to Liberty to be trained in any of the 55 majors.

The Chancellor's Scholarship is available to any high school valedictorian and salutatorian, while the President's Scholarship is available to the children of full-time Christian workers such as a pastor, missionary, evangelist, or Christian school teacher.

The office of admissions is currently taking applications for the fall semester. Anyone who feels qualified to receive either scholarship should write immediately for more information.

LBC Senior Wins Poetry Award

Something as simple as a sunrise was all it took to inspire Liberty Baptist College senior, Henry Carbeck to write "The Dawn." This brief poem about the beauty of the early morning sun was of such quality that the New Brunswick, New Jersey, native was able to win first place in the student competition at the annual meeting of the Virginia Poetry Society. The poem is on page 40.

Founders Meet on Liberty Mountain

March 30-April 1 is a special Founder's Weekend on the campus of Liberty Baptist College. Founders from across the nation will travel to Lynchburg, Virginia, to see firsthand what their investment has helped produce.

A special reception and banquet hosted by Dr. and Mrs. Falwell highlights the weekend. Dr. Falwell said, "God has always worked through people to carry on His work. And it is through my Founders that this ministry is able to reach the world for Christ."
Did Jesus Receive a Fair Trial?

The concept of procedural due process, or fair treatment, is essentially a biblical concept. What is considered to be fair treatment for a person accused of a crime varies greatly among governing units, but at the very least due process includes an opportunity for an accused to present his side of a controversy before an impartial tribunal (cf. Deut. 17:6; 19:15; Num. 35:24). But where a governmental unit has added specific due process requirements to those mentioned in Scripture, that government's fairness in handling an accused must be evaluated in light of those additional requirements.

Jesus had been accused of misleading those easily misled (probably the young and elderly, Luke 23:2), uttering treacherous statements regarding taxes (Luke 23:2), and encouraging Jews to rebel against Rome (Luke 23:5). The Sanhedrin, as part of Rome's accommodation to various groups within its empire, was permitted to exercise broad authority over civil and religious areas involving controversies among Jews. Over the years, the Sanhedrin had devised an elaborate set of procedures to ensure fairness to an accused. Among such procedures were the following:

- Judicial meetings at night or the day before a Sabbath were forbidden.
- No member of the Sanhedrin could be an arresting officer, and arrests could not be made after sundown.
- The Sanhedrin was required to be impartial as a hearing tribunal.
- The initial interrogation of an accused was to be before an examining board (three to seven members) of the Sanhedrin or the entire Sanhedrin, never an individual member.
- Witnesses were to be interrogated before the accused, and the accused was never required to incriminate himself.
- An accomplice in a crime was not considered credible to testify, and an accused had a right of cross-examination.
- The High Priest was never to express his opinion until all others had spoken, and physical violence toward an accused was forbidden.
- A record of the proceedings was required to be kept.
- At least two votes among Sanhedrin members had to be cast on behalf of the accused before there could be a conviction, and at least one witness had to appear on the accused's behalf.
- Sentencing could not be done on the same day as conviction.
- Witnesses were to be the first to lay hands on the accused at an execution (executions possible only with Roman consent).

Even a cursory reading of Scripture will reveal that none of the above requirements were met. The Sanhedrin met at night (Luke 22:66; John 18:28), as well as on the day before the Sabbath (Mark 15:42). A member of the Sanhedrin was apparently one of the arresting officers (Matt. 26:55), and Christ's arrest occurred after sundown (John 18:3). The Sanhedrin as a body plotted against Jesus early in His ministry and thus denied its status as an impartial tribunal (cf. Mark 11:18, 14:1-2). Christ's first interrogation occurred separately before two members of the Sanhedrin (John 18:13,19-24). Christ was placed under oath without prior witness testimony and in spite of protection against self-examination (Matt. 26:63; Deut. 17:6; Mark 14:60-62). Contradictory testimony of accusing witnesses was never challenged by cross-examination (Mark 14:55-57). The High Priest led the way in condemning Jesus and permitted acts of physical violence by other members of the Sanhedrin (John 18:13,24; Mark 14:63,65, cf. Lev. 21:10). No written record of the proceedings appeared to have been kept by the Sanhedrin, as evidenced by the rush from conviction to sentencing on the same day (Mark 14:53-15:15).

The Romans who could have negated the Sanhedrin's hue and cry for Christ's death nonetheless ignored their own rules of fair treatment. Jesus was denied a public trial and appeared only privately before Pilate and Herod (John 18:28-38; Luke 23:6-12). The Roman assurance of an impartial tribunal became acquiescence in the verdict of an accusing mob (cf. John 18:38 with 19:4-6). The Roman protection against double jeopardy was ignored when Christ was first acquitted by Pilate, then put in jeopardy before Herod, then again acquitted by Pilate, only to be turned over for crucifixion by the same governor.

Even though Christ's death had been planned within the council of the Godhead from eternity past, there is no question that Jesus was taken "and by wicked hands" was crucified and slain (Acts 2:23).

Answered by Ralph Mawdsley, administrative counsel and professor of educational law at Liberty Baptist College, Lynchburg, Virginia. He holds a Ph.D. from the University of Minnesota and a J.D. from the University of Illinois.

Is there a Bible text or scriptural problem that has particularly perplexed you? We invite you to "Ask the Prof," c/o Fundamentalist Journal, Lynchburg, Virginia 24514. Questions selected for publication will be answered by a specialist from the Liberty Baptist College faculty.
Churches Ready to Oppose Expansion of Legalized Gambling

The gambling industry plans major expansion in 1984, and religious groups are gearing up to oppose it. The odds-on favorite to win—the industry. A 1983 Gallup survey found 82 percent of respondents saying they would approve of some form of legalized gambling if it brought in state revenue.

Only Hawaii, Indiana, Mississippi, and Utah have no form of legalized gambling, according to the Congressional Research Center. Bingo has been legalized in 46 states, horse betting in 32, lotteries in 18, and casinos in 2. That leaves a lot of room for expansion.

Churches that oppose legalized gambling must confront the role religion has played in fostering it. Proponents of a North Carolina lottery point out that the first lottery approved by the state's colonial council was held in 1759, to raise money to build churches in Wilmington and Brunswick. And Kenneth Kantzer, advisory editor of Christianity Today, has noted that, in the mid-twentieth century, "probably no influence was stronger to reintroduce legal gambling than the desire of churches and charitable institutions to raise contributions through bingo and raffles."

Religious opponents of gambling are adding social-justice questions to their traditional personal moral objections to the practice. Christian opposition to gambling has been based on the premise that "it represents a denial of the God of providence," Kantzer says. "It replaces him with the universe of pure chance and a dependence on blind luck."

Larry Braidfoot, director of the Southern Baptist Christian Life Commission, said that "gambling is not simply a matter of personal morality, to be decided by individuals apart from public-policy concerns. An industry which wrecks lives, leads to an increased crime rate, fails to deliver what it promises in financial rewards, breaks homes, leaves families in financial stress, and preys upon the poor is not an industry which is a matter of personal morality."

Another objection cited by gambling opponents is that governments are increasingly using it as a means of trying to raise revenues without having to balance budgets and exercise fiscal responsibility.

"The gambling industry is offering legalized gambling as a 'painless' form of raising revenue which will meet budget shortfalls while allowing state legislators to brag about 'no new taxes' being enacted," says Braidfoot. "In essence, the states would be 'farming out' the collection of taxes, with the legalized gambling ventures being the collectors which pass along to the states a meager amount for the privilege of doing business."

In a statement on "Gambling and the Public Good," the Church Council of the American Lutheran Church has said that gambling degraded those "maladjusted persons who take refuge from the problems of life by indulging compulsively in gambling," and contributed to "an increase in broken homes."

Joseph Dunne, the New York police chaplain who was a cofounder of the council, says there are some 6 million compulsive gamblers in the United States. And Arnie Wexler, vice president of the council, says that "more families than ever before in the history of this country are living with an active compulsive gambler in their home."

One compulsive gambler who was interviewed anonymously by the Methodist magazine engage/social action says studies have indicated that 96 percent of all compulsive gamblers started their gambling before age 14. Gambling opponents are concerned that the introduction of video games based on such gambling games as poker and blackjack may get youngsters interested in the pursuit even though they offer only points rather than money prizes.

Catholic churches have been particularly associated with the use of bingo games to raise money, but some Catholics are rethinking their position on the subject. U.S. Catholic magazine published an article in 1979, in which writer Nathan Kollar said that "the temptation of church bingo has caused me and others that I know to commit sin. The church shouldn't tempt us. Christ said we shouldn't make his Father's house a house of business."

While some readers agreed with Kollar, many others were not convinced. One wrote in response that "people are going to gamble, and what better place to bet than at a church-sponsored bingo game? This is a completely harmless pastime for people with money to risk and a wonderful source of revenue for needy churches."

While church groups have joined forces to successfully oppose gambling measures in several states in recent years, opponents have warned that such proposals are never killed for all time. David continued on page 65...
WASHINGTON—Prompted by considerable pressure from the medical community, the Department of Health and Human Services has revised the “Baby Doe” regulations again.

The new regulations, written by U.S. Surgeon General C. Everett Koop, recommended that hospitals form infant-care review boards to determine whether certain handicapped children should receive medical treatment or be allowed to die. The measure is voluntary and applies only to federally assisted hospitals treating severely ill newborns.

The medical community had vigorously opposed the government's former regulations that allowed federal investigators, rather than review boards, to determine whether a child was being improperly denied medical treatment.

Gary Curran, legislative consultant for American Life Lobby, complained, “Koop caved in to the medical establishment.” Curran said review boards—or “God squads” as he prefers to call them—would be more inclined to choose death rather than treatment for many treatable handicapped infants.

“They're going to become the Euthanasia Committees of the 1980s,” Curran said. “And they're going to rubber-stamp every initial decision not to treat, just the way the abortion committees in hospitals in the sixties rubber-stamped every physician's request to do an abortion.”

Citing an example, Curran recounted the results of an infant-care review board at Children's Memorial Hospital in Oklahoma City. During a four-and-a-half-year period, that review board allowed 34 percent of the spina bifida children it reviewed to die. Normally, Curran said, only 15 percent should die if vigorously treated.

“In other words that 'God squad' had a 126 percent higher death rate than normal,” Curran said. The incident was reported in Pediatrics, October, 1983.

But Surgeon General Koop said the revised regulations carry ample safeguards to prevent hospital review boards from “rubber-stamping” a physician's or parent's decision to medically discriminate against a handicapped infant.

For instance, the regulations still require hospitals to post signs stating that withholding medical care from handicapped newborns constitutes a violation of Section 504 of the 1973 Rehabilitation Act. According to Section 504, hospitals receiving federal funds cannot deny medical treatment to an infant simply because he is handicapped. A violation can cost a hospital millions of federal dollars.

Furthermore, hot line numbers are posted for anyone wishing to report a suspected case of discriminatory care to either the federal civil rights office, the hospital review board, or the state child protection agency.

Under provisions of the revised regulations, the federal government will investigate complaints of discriminatory care by contacting the hospital's review board to determine its analysis and recommendation.

The regulations recommend that infant-care review boards consist of seven members, preferably a practicing physician, nurse, hospital administrator, a representative of the legal profession and disability groups, a citizen, and a member of the hospital medical staff to serve as chairman.

Throughout the “Baby Doe” controversy, pro-life groups have expressed strong objections to medical review boards.

The Americans United for Life said review boards are likely to base their treatment decisions on the child's future quality-of-life, that is, the child's usefulness to society or his ability to relate to his environment. Furthermore, board members are not medical experts and, therefore, unqualified to determine the merit of a physician's judgment.

And the board would lack current and detailed information about the latest medical advances that could improve a child's physical and mental life. In addition, federal and state authorities seeking to persuade a court to order treatment would find it impractical to oppose the medical judgment of physician, parent, and review board.

Regardless of its previous opposition, the AUL and most other pro-life groups have chosen to “wait and see” how the review boards work out and are grateful HHS did not abandon its interpretation of Section 504 as allowing them to investigate complaints of discriminatory care.

This novel interpretation first surfaced after a Down's syndrome child in Bloomington, Indiana, was allowed to starve to death because he suffered from related handicaps. The medical community immediately and relentlessly opposed this interpretation arguing Section 504 only prohibits hospitals from discriminating against employees, not patients.

Americans United for Life executive director, Paige Cunningham, applauded the surgeon general's unwillingness to concede this matter to the medical community and said, “We commend Surgeon Koop for maintaining and affirming Section 504 civil rights protection for handicapped infants.”

Though Koop realized introduction of
Scientists Pinpoint Date for Christ's Death

LONDON—Two scientists from Oxford University recently published an article in the British science magazine Nature, concluding that with "reasonable certainty" Christ died on Friday, April 3, in the year 33. According to the AP report, Colin J. Humphreys of Oxford's department of metallurgy and science of materials, and W.G. Waddington, of the university's department of astrophysics, have used a series of complicated astronomical calculations and biblical and historical references to determine their findings.

In the past the date of Christ's crucifixion was determined only to the point that it occurred in the 10 years that Pontius Pilate was the Roman procurator of Judea, during the years A.D. 26-36. Also, all four Gospels present information that indicates Jesus died a few hours before the Jewish Sabbath and during the time of the Passover. Humphreys and Waddington further claim that "nearly every year in this period has its advocates, while the day of the execution is also uncertain." Through a series of complicated and closely reasoned calculations, the two scientists conclude that Jesus died in the year A.D. 33. The specific date of Friday, April 3, was determined because of the apocryphal reference to the moon being "turned to blood" during the time of Christ's crucifixion. They said, "in our view the phrase... probably refers to a lunar eclipse, in which case the Crucifixion can be dated unambiguously."

The report explained that because of the position of the moon in the earth's shadow, sunlight is refracted and appears red by the angle at which it traveled through the atmosphere. They said after determining all lunar eclipses visible from Jerusalem between the decade from A.D. 26 to 36, they found "there is only one lunar eclipse at Passover time visible from Jerusalem" and that was Friday, April 3, A.D. 33.

Civil Rights Group Backs Moon's Fraud Appeal

WASHINGTON (RNS)—The Southern Christian Leadership Conference is supporting Rev. Sun Myung Moon's appeal of his tax-fraud conviction. They join several other organizations, including the National Council of Churches and the American Civil Liberties Union, which have expressed support for Moon.

At a news conference here, three leaders of the civil-rights organization announced their intent to file a "friend of the court" brief when the case reaches the U.S. Supreme Court. The Internal Revenue Service has accused the founder of the Unification Church of conspiring to evade federal income taxes from 1973 to 1975 by failing to report $112,000 in interest from a $1.6 million bank account and $50,000 in stock held in his name. Moon has contended that the bank account and stock were held in trust for church purposes, but his conviction was upheld last September by a federal appeals panel.

Chicago attorney Jewel LaFontant said the SCLC is now entering the case "to protest the assault on the right of religious and racial minorities represented by the government's prosecution of Moon. We are not saying he's guilty or not guilty—we're saying he did not receive a fair trial."

Lawrence H. Tribe, the Harvard constitutional law professor who heads Moon's defense team, has argued that the courts mishandled the case in treating it as a secular tax-fraud prosecution.

"I believe the government does not have the right to tell a church how its funds should be administered," said Rev. Joseph Lowery, president of the SCLC. The United Methodist minister said his organization was concerned that a minister "not be held liable for funds he administers at the will and intent of the congregation."

According to Lowery, the Moon case "has particularly ominous implications for the black community, where very often the minister's voice is the loudest and the clearest advocate on behalf of the community's needs."

From the Back Room to the Front Desk

SANTA ANA, Calif.—For years, if anyone wanted to purchase a Christian book, he had to go to the so-called Christian bookstore. Now, due to aggressive marketing policies and high readership, volumes known in the trade as "Christian books" have been removed from the back corner of the secular bookstore and are making their way to the more visible areas of major chains.

In the Washington Post, December 27, 1983, Lee Borgen, religion book buyer for the 750-store B. Dalton chain says "the Christian publisher has become more sophisticated in jacket covers, promotion and advertising, and product. That's a big change in the last five years." Some of the most "bankable" names in Christian book publishing following this trend are Robert Schuller, Charles Swindoll, and Pat Robertson.

Fifteen years ago Billy Graham was the only Christian author to sell outside the Bible bookstore market.

Although the Christian Booksellers Association indicates that the predominant amount of sales result from books being placed in Bible bookstores, this new trend of Christian books being marketed through secular outlets is here to stay.
the hearts and lives of Christians who do not call themselves Fundamentalists—at least big "F" Fundamentalists. People like Chuck Colson, Os Guinness, and Herbert Schlossberg are challenging our thinking and lifestyle, and we as Fundamentalists need to realize that these people have something to say to us. If we ignore what they are saying, God is going to bypass us in the coming revival we all claim to want so desperately.

We understand the doctrine of salvation, but we are somewhat arrogant in assuming that our Christianity, as we express it by our lifestyles and attitudes, is totally correct. Our defensiveness exposes our insecurity—and our pride keeps us from admitting we may be wrong sometimes. Fundamentalists seldom, if ever, regard the criticism or evaluation of non-Fundamentalist Christians as worthy of consideration because these critics are not "of us." We are seldom self-critical. Rarely does anyone in our circle dare to bring up a new thought, or question an old tradition. Considering all these defense mechanisms, one has to ask, Who or what is going to make us plow up our fallow ground, when we hold our guard so high?

Our problem is similar to that of a preacher's unsaved child who everyone thinks is a Christian. That young person is under conviction to accept Christ but must humble himself to admit that he has been a phoney. He keeps asking himself "What will everyone think?" As Fundamentalists we have packaged our "kit of Christianity," and now that we have opened the box some of the parts are missing—or there are extra pieces that do not fit. Admitting we may be wrong is difficult. After all, what will everyone think?

**God will not use or involve us in revival as long as we interpret the Scriptures to our advantage.**

All the things we blame on America's decadence (abortion, drug abuse, pornography, etc.) are superficial reasons that keep us from looking at the real reasons for our spiritual anemia. We need to look at ourselves. We cannot blame the backsliders or the carnal people in our churches. Leadership is blind to the fact that we do not totally understand biblical Christianity and what it involves. Jesus said that He came to give sight to the blind (John 9:39-41). Our problem is that we think we can see. In his address to the Christian Booksellers' Convention last year Chuck Colson said, "We have slipped unknowingly into a state of moral paralysis, so comfortable with the world's ways we no longer are able to discern what is false and what is true." Colson was not talking here to Christians about Secular Humanism. He was talking to Christians about Christianity and we need to personally consider his observation.

We mistakenly assume that revival is synonymous with great evangelistic results. But revival is when the people of God, who already trust Him as Saviour, begin sincerely and earnestly following Him as Lord. The inevitable result will be evangelism. The question is, Do we have the faith to try it this way? Too much of "Christian ministry" is accomplished by human ingenuity but credited to the "blessing of God." It is doubtful that God would even want the credit for most of our "successes." We are not required or obligated to do anything for the cause of Christ that cannot be done within the parameters of biblical principles. If biblical principles are violated or ignored when doing God's work, our efforts, no matter how seemingly great or spiritual, will only amount to "wood, hay, and stubble" (1 Cor. 3:11-15).

If we exercise faith and acknowledge and submit to the lordship of Christ, we will see revival—and evangelism.

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Gambling  
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S. Lindsay of St. Petersburg, Florida, a United Methodist minister who has been active in anti-casino battles in Florida, says that "the continuing battle against casinos raises a degree of frustration. It would be nice to defeat the proposal once and for all!"

What is needed, say gambling opponents, is an active campaign to get facts and figures documenting the adverse effects of legalized gambling before voters, plus the energy to conduct a long-term campaign against the practice.

Braidfoot stresses, "Those concerned about the morality of public policy and about economic justice will have to face the serious challenge of an industry which is going to spend millions of dollars in lobbying and public relations to advance its predatory activity."

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Koop  
continued from page 63

review boards would disturb the pro-life community, his spokesman said the surgeon general reached an acceptable compromise. "Dr. Koop has said he felt the compromise was realistic, that we could not get 100 percent, and it was either 100 percent or zero, and he felt that getting 80 to 90 percent was worth it," said Koop's spokesman, Jim Buchan.

Last February the House of Representatives added congressional pressure on the "Baby Doe" debate by redifining federal child abuse laws. Under the "Baby Doe" provisions of the Child Abuse Prevention and Treatment Act, the federal government will withhold funds from any child protection agency that fails to set up procedures to investigate and report the withholding of treatment and nutrition from handicapped infants. A similar bill is pending before the Senate.

Contrary to most media reports, the federal government does not require unconditional treatment regardless of illness or deformity, but believes it is both ethical and legally justifiable to withhold medical treatment and surgery that is clearly futile and will only prolong death.

Yet, the government believes no child should be left to die because he or she lacks social utility—either to himself or others.
To Obey Is Better Than to Evangelize

Evangelism. Most Fundamentalists would say it is the number one priority of the local church. A few might suggest that the Christian's main purpose is to glorify God—to which the former would respond that the best way to glorify God is evangelism. What is the number one priority for a Christian and the local New Testament church? In a recent Sunday morning message, one pastor expressed it well: “We glorify God and fulfill His plan when our total satisfaction comes from being obedient to Him.” If we properly glorify God, everything else, including evangelism, will fall into place.

If Fundamentalists are right on anything, it is doctrine. But we have elevated the importance of right doctrine above the importance of adhering to principles taught in Scripture—particularly relating to Christ's example and the apostle Paul's teachings. The difference between doctrine and principle is that we believe doctrine but we practice principle. Both must be properly blended and followed. Failing in either negates the value and impact of the other. Perhaps emphasis on and success in evangelism has provided an excuse to avoid facing areas of weakness in Christian practice within Fundamentalism. We tend to use terms and phrases that are superficially defined. For example, we measure spirituality and Christian maturity on a yardstick of reading the Bible and praying 15 minutes every day, going to church twice on Sunday morning, once on Sunday night, and once Wednesday night. All this is important, but not the total test of spiritual maturity.

Likewise, we misunderstand and misinterpret the approach to evangelism (from its New Testament meaning) and we have instead designed technical and often obnoxious ways to bring people to Christ. Evangelism has turned into a mechanical procedure.

When we defend our methods and ideologies, we tend to be somewhat subjective and pragmatic. We love to accuse Secular Humanists of using situation ethics to defend their amorality and relativism. But sometimes our own rationale is in itself nothing more than “Christian” situation ethics. Herbert Schlossberg makes a good point in his book Idols for Destruction where he states, “If theologically based values are to give way to pragmatic concerns, no ethical or theological principle can remain inviolate.” God will not use or involve us in revival as long as we interpret the Scriptures to our advantage. We have defined and designed Christianity to fit our comfortable twentieth-century American lifestyle.

There are sincere Christians, both Fundamentalist and Evangelical, who desire to see a genuine revival in America—one that would spread to the entire world. If even a small percentage of the approximately 50 million born-again Christians living in the United States would commit themselves to totally principled living, by the biblical standard, we would see a revival that could well surpass anything we might ever imagine or pray for. But it is an insult to Almighty God to pray for revival while we continually fail to live by the teachings of the Bible.

In a recent interview published in Eternity magazine, Os Guinness said: “When Jesus is Lord, He calls us not only to Himself, He calls us to break with everything in the private or public world which conflicts with His lordship.” Unfortunately, there are also things in our own religious world that conflict with His lordship. There can be no revival until there is obedience to His Word and there will be no obedience until there is denial of self. Remember Samuel’s words to Saul, “To obey is better than sacrifice” (1 Sam. 15:22).

Preaching the lordship of Christ to Christians is just as important and necessary as preaching the need of salvation to unbelievers. As Fundamentalists we have confined orthodox Christianity to ourselves only and are not even aware that God is working in... continued on page 65
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BY: JOHN AHMANSON
TRANSLATED BY: GLEASON L. ARCHER