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NEW!

John Wycliffe
1984 will mark the 600th anniversary of Wycliffe's translation of the Bible into English. The film JOHN WYCLIFFE vividly depicts the trials and heroic struggles of this monumental 14th century man of God who is commonly remembered as "The Morningstar of the Reformation."

Dramatic/75 minutes/Color/$85. (U.S. rental)
Mr. Sobran's review explains why:

Liberals forever remind us that the Soviet Union lost twenty million people in World War II. Nikolai Tolstoy (grand-nephew of Leo) puts the figure even higher. But he argues that most of them were killed by Stalin himself. . . .

He was incomparably the richest man who ever lived: "Stalin virtually owned the Soviet Union in an absolute sense as property can acquire." When a dog in the street woke him with its barking, he had dog and master shot. A series of painters who produced insufficiently flattering portraits of him—five-feet-four, scrawny, scrofular—were also shot. While the proletariat was reduced, at times to cannibalism, he had mountains of caviar specially flown to his enormous personal estate, where he watched the American gangster movies he loved. . . .

He drove one wife to suicide, obscenely abused his daughter for wanting to marry a Jew, beat and insulted a son, whom he later allowed to die unransomed in a German prison camp. He delighted in tormenting his highest confederates— including the nominal president of the USSR, Kalinin—in front of foreign dignitaries. . . .

With his own criminal example he encouraged what one trusts was by far the most brutal period of violence in human history. Even The Gulag Archipelago hardly prepares one for this. One example will convey the tone: a man who would not "confess" to Trotskyist activities even after castration was forced to watch his pregnant wife beaten until she delivered a stillborn child. Such things were done thousands upon thousands of times, year after year after year. Special instruments of torture were apparently mass-produced, one for squeezing the skull, another for the testicles, and so forth, though interrogators were permitted to use broken bottles, ice picks, or whatever other conventional tools appealed to them. . . .

There was apparently only one foreign head of state Stalin really trusted. He was paralyzed with shock and incredulity when Adolf Hitler broke his word by attacking Russia. For days he could barely compose himself sufficiently to order the usual potential enemies shipped off to labor camps; but eventually he did, even when he couldn't formulate a battle plan against the Germans.

It was always the domestic enemy he feared most: the kind of wartime revolt that had toppled Kerensky. Stalin did indeed make unremitting war on his own people; he never really understood why they didn't fight back, and he was amazed at the patriotism that drove them to fight for Russia, despite everything, when Hitler invaded.

Instead of returning the favor, he stepped up his pre-emptive purges all the while his people were saving his skin. It is wickedness of an astounding degree. This book makes The Rise and Fall of the Third Reich seem like Restoration comedy.

Tolstoy, who is worthy to inherit the name, interprets the slaughter of the Polish officers in the Katyn Forest as one of Stalin's attempts to forestall domestic revolt: the officers might have given potential rebels in the western part of the Soviet Union the leadership they needed, igniting a general uprising.

Just before his death Stalin was contemplating an invasion of Western Europe. Stalin's Secret War is a stupendous book.

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EDITORS’ NOTE

Christmas is a time of sharing gifts, and this year we are pleased to share with you a special gift—the beautiful artwork of Joni Eareckson Tada. Joni's special talent came about as a result of an accident and God has used her to minister to hearts in a unique way. Her article “Joy to the World” reflects her thoughts on Christmases past.

Additional articles about the Christmas season include “The Miracle of God’s Incarnation” by W.A. Criswell, “Special Guests at the First Christmas” by Richard Patterson, “Stranger in the Manger” by Harold Willmington, “Angels We Have Heard on High” by C. Fred Dickason, and “The Christmas Question” by Charles Haddon Spurgeon.

In a tongue-in-cheek manner, Walter Byrd looks at how and why Christian symbols have been ejected from Christmas in “One Good Myth Deserves Another.” “Fundamentalism Today” looks at “How to Know the Will of God.”

An interview with Norman Geisler expresses the need for Christians to become the preserving salt in society.

Regina Schaeffer outlines the importance of reading to children not only as a time of instruction, but of challenging minds and strengthening family ties.

Our “In Review” section has been expanded from Book Report to include books, films, games, and other items relevant for pastors, laymen, children, and families.

The Fundamentalist Journal staff extends our warmest wishes to our readers for a joyous and blessed season of celebrating Christ’s birth.

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Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leadership and statesmanship to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing 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.

Cover art by Joni Eareckson Tada © World Wide Products.
A recent survey taken among Fundamentalist churches reveals a surprising piece of information. It seems that the person in the church who has the least contact with the unchurched is the pastor’s wife. Few of those surveyed have even one close friend who does not attend church. She is followed by those who are most involved in keeping the church doors open. The pastor, his staff, and the 15 percent of the members who do 90 percent of the work, average only 15 unsaved persons among their personal friends.

A large percentage of Fundamentalist churches have deacons and other church leaders who never win a single soul to Christ. The soulwinning is done by young Christians by “non-pillar types,” who love the Lord and have not yet been elected to the Sanhedrin of the congregation. I think it would be a good idea to have a requirement for all paid and volunteer leaders in the church, including the Sunday school teachers, that would force the resignation of any person who does not consistently win the lost. After all, churches are strictly “monkey see, monkey do” organizations. If the pastor and his wife have no interest in the unsaved neighbors and spend all their time in church activities, why should anyone else be different? If the deacons do not win the lost, why should those who see them as examples of Christian maturity do so?

The last half of the survey was the real shocker. It revealed that the “passive members” who simply came on Sunday morning and did little else in the church averaged 45 unsaved, unchurched friends each. In other words, by spending less time involved in the church program, they spend more time with the unsaved. Unfortunately, the “pillars” are not winning anyone, and so the passive folks have no working models from whom to learn how to win their unsaved friends.

How long will it go on? Until we realize the church is not an institution in the New Testament. It’s salt, mixed in with the flour. It’s yeast, mixed in with the dough. Our trouble is that we have “come apart to be separate”—and there exists no more among us those who are known as “Friends of Winebibbers and Sinners.”

It’s a good thing, too, if one like that showed up, we’d probably stone him for not being a “separated Christian.”

SHIMEI

Amsterdam ’83…

I wish to take exception to a statement in an otherwise fine article on The International Conference for Itinerant Evangelists, or Amsterdam ’83, which appeared in the October issue.

“In obvious absence from the meeting,” it said, “were Fundamentalist or Evangelical Conservatives who feel such a conference would be too ecumenical.”

The impression conveyed is that those of us who attended are not “Fundamentalist or Evangelical Conservatives,” that we are not opposed to ecumenism, and that we endorse cooperation with Modernists.

Certainly we would not expect to see present those whom the Journal reported on the next page as denouncing Jerry Falwell or those described on page 10 as practicing “Secondary Separation Isolation.” The sentence might have more accurately spoken of the absence of “those Fundamentalist or Evangelical Conservatives who…”—but that is not the language used.

Let me confess. I am a full-time itinerant evangelist who attended and received great benefit from Amsterdam ’83. I am also a Fundamentalist and an Evangelical Conservative. I am in a thoroughly conservative denomination (the Presbyterian Church in America) and had a significant role in the movement that formed that denomination in a separation from a WCC and NCC-related, Liberal-controlled denomination. I feel that Graham has been naive in his associations with Liberal theologians, Communist governments, and American presidents (not that all three categories are alike). But how much better is it that our most prominent evangelist is known for being naive rather than cynical?

Most of the participants at Amsterdam ’83 were Fundamentalists and Evangelical Conservatives. Many had reservations about different aspects of the Graham ministry. But we were willing to recognize that he is a man whom God has used and were glad for the privilege to learn more about evangelism and our Lord from him and from one another.

Don Dunkerley
Pensacola, Florida

Let’s hear the other view…

I have read with great interest every issue of the Fundamentalist Journal since its inception. I am finding that there is a definite slant of viewpoints presented, particularly in the areas of Christian living.

I suggest that to be fair to more conservative Christians, you publish articles on the same subjects, but by well-known Fundamentalists with a differing viewpoint. For example, Dr. Jack Hyles and Dr. Donald Howard on accreditation of Christian schools.
or Pastor Steven of Nebraska on state licensure of church ministries.

I would also appreciate comparative articles on an increasingly important issue—do we really have the Word of God today? An article by Dr. Bob Gray on this subject would be good.

The Fundamentalist Journal has served well to inform the church of Jesus Christ as to the trends of many of our well-known preachers. It has revealed a lot.

Mrs. Aprile M. Clark
Kirkwood, New Jersey

Find Bibles for them, please...

What type of "Bible" do Mr. Dobson and Mr. Hindson use when they write articles such as "Guilt by Association" in the October Fundamentalist Journal? It is evident that Dobson and Hindson must have "Bibles" that have pages missing because they act like they have never seen some very important texts of Scripture such as 1 John 41, Romans 16:17, Titus 1:10, Ephesians 5:11, Titus 3:10, 2 Corinthians 6:17, 2 Thessalonians 3:6, & John 10:11.

Would you please find Dobson and Hindson Bibles (King James Version) which do not have these verses cut out so they can see that biblical separation from heretical brethren and apostasy is what God requires. When the authors of "Guilt by Association or Burned by the Second Degree" find these verses, they can see they have violated the Word of God and can repent of gross misuse of logic and sin they have committed.

Tarry Schott
Minneapolis, Minnesota

Not sympathetic, but...

Thank you for sending an examination copy of Fundamentalist Journal. Although I cannot say I am terribly sympathetic with most of the articles, it is certainly true (as Cai Thomas so cogently notes) that students should be exposed to the point of view presented in the Journal.

Richard W. Behling
Associate Professor of Philosophy
University of Wisconsin-Eau Claire

Don't make light of...

I question the value of an article (Fundamentalism Today, October) that makes light of separation. The article states that many differences are based on "personal preferences." The danger of the statement lies in the fact that it was found in the same article that used illustrations that were not preferences but rather biblical principles.

Eternal security is not a preference. It is a blessed fact.

The Charismatic movement is not a preference. It is an error.

Baptism by immersion is not a preference. It is a biblical command.

If I indeed believe these to be biblical principles and teach them as such, then I should show my belief through my practice by kindly and in a friendly manner separating from those who do not.

I must say, though, that I have enjoyed reading some of the material in the Fundamentalist Journal.

Steve Love, Pastor
First Baptist Church
Gibraltar, Michigan

You left out the number one reason...

In the September article, "Academic Accreditation: Quality or Compromise?" you left out the number one reason why some schools object to regional accreditation—the school would have to pay a livable wage and reduce faculty teaching loads. Our school was considering regional accreditation until the administration learned that they would have to cut the faculty teaching loads by one-third and double faculty income. We certainly have to respect the secular world for the common sense they have to realize that no one can be a good teacher while holding down another job in order to support his family.

Years ago, I always heard about the poor teachers. Now I see teacher after teacher leave his teaching ministry to take a church where his income is three times as much! Is the laborer worthy of his hire only if he is a pastor?

Name Withheld

Upset...

I want to let you know that the article on G.B. Vick in the September issue upset me to no end.

I think it was the usual approach that BBF has had down through the years. The article made it seem as if Dr. Vick was a knight on a white horse who never made a mistake, while it was demeaning to Dr. Norris and Dr. Entzminger. I was offended by such trash.

John Spitza, Pastor
New Hope Baptist Church
Westland, Michigan

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.
Senator Edward M. Kennedy addressed the students of Liberty Baptist College and other guests in October. Some people have misunderstood our motivation and purpose for having Kennedy here.

The Political Science Department at Liberty Baptist College is growing rapidly. One of the goals of the department is to train young people for service in the national and international political arena. This philosophy of equipping students for their areas of service is applied to every field of study at LBC.

For several years students from our Speech and Communications Department have debated students from other major universities and colleges—William and Mary, Georgetown University, U.S. Naval Academy, University of Virginia, George Washington University, to name a few. Our students win often and are rapidly becoming recognized as experts in critical thinking.

Last year the Division of Natural Sciences helped sponsor a Creation versus Evolution debate, involving two scientists. Not only did the student body see and hear a graphic example of truth winning over error, but even the liberal Washington Post had as headline for its article the next morning, “Creation 1, Evolution 0.” Dr. Duane Gish, a Christian with the Institute for Creation Research, defended scientific creation. Of course we could not find a Bible-believing Fundamentalist to argue the side of evolution, so we invited Dr. Russell Doolittle from the University of California to defend evolution. When I asked Dr. Doolittle, on the platform, if he believed in God, he said, “I believe in hydrogen.” I do not recall one letter or call complaining about having Dr. Doolittle here.

We cannot expect to train champions for Christ who will go into the arena of leadership and change our nation if we insulate them from their philosophical opponents. We are not afraid to allow the other side to speak. If one Liberal Pied Piper can come to Liberty Baptist College and in a single speech steal away the spiritual and intellectual loyalties of our students, this college’s faculty and administration have not done a good job of educating our young people.

Further, the original intent of Kennedy’s appearance was not to have a one-sided debate. Representative Jack Kemp was invited by the Political Science Department to debate Senator Kennedy on the topic “Contemporary Issues Facing America in 1984.” We wanted to bring Senator Kennedy and Congressman Kemp to Lynchburg on the same night, October 3, but this simply could not be arranged. Jack Kemp spoke on November 1.

Invitations have been extended to former President Richard Nixon, Henry Kissinger, and other well-known political leaders to participate in upcoming Liberal/Conservative Debate and Lecture Series on our campus.

In a different vein, Bob Jones University has for years hosted non-Fundamentalist personalities to perform in Artists Series on their campus, because they understand the value and need of a balanced liberal arts education.

By having Senator Kennedy speak at Liberty, we gained a tremendous amount of credibility with those factions who have opposed this work for so long. Now, I do not believe anyone should compromise to gain credibility. But I do believe in pluralism, and I took this opportunity to demonstrate that. Norman Lear criticizes me for being narrow but has never given me his platform. And Mr. Lear will not accept my many invitations to debate me on the “Phil Donahue Show” or any forum of his choice.

When Ted Kennedy was at Liberty he was allowed to speak freely, without one catcall or heckle. Our student body gave him courteous and respectful applause before and after his speech. In recognizing this he said, “It does not help anyone’s cause to shout such epithets—or try to shout a speaker down—which is what happened last April when Dr. Falwell was hissed and heckled at Harvard. So I am doubly grateful for your courtesy here today. That was not Harvard’s finest hour.”

Jacqueline G. Wexler, President of the National Conference of Christians and Jews, made this statement: “Both Senator Edward
Kennedy and the Rev. Jerry Falwell deserve credit and praise for the event that took place at Lynchburg, Virginia. We applauded this dramatic example of confrontation without contentiousness. We believe that it is possible to disagree without being disagreeable. We encourage the partisan advocates on both sides of all public disputes to follow the example of candor and courtesy practiced at the event at Liberty Baptist College.

"The problems that we face in this nation, in this world, are not going to be solved either by dividing ourselves into warring camps, talking only to those within our own circle of supporters, or by being so patronizing that we deny that differences exist.

"Brothers and sisters don't always agree. They should not be expected to. But they can learn to fight fair. That is an important part of the growing process. That is as true for a nation as it is for a family.

"Jerry Falwell and Ted Kennedy have given us a good example of what it means to fight fair. We are indebted to them. That is what makes America work."

Some will quickly say, "Well, we're not brothers and sisters." Maybe we are not brothers spiritually and theologically, but we do belong to the same human family. Some of my Fundamentalist brothers should think about Jacqueline Wexler's comments.

Others have said, "But why Kennedy? He's the most liberal of the Liberals." I believe that to grow in the Christian life we must always be challenging ourselves. We must strive for excellence. If a good football team wants to get better, they must play tougher opponents. If a good golfer wants to be a better golfer, he must play on more difficult courses. And if a thinking Christian wants to become a better thinking Christian he must understand that confrontation with the world system is part of the growth process. Jesus Christ constantly confronted and debated the scribes and Pharisees. The apostle Paul challenged the intellectual scholars on Mars Hill. We should do no less.

We know what we believe. When we allow open debate on our campus, we are strengthened in our convictions. We are committed to changing America. We cannot do this by hiding behind the walls of our institution, taking potshots at the rest of the world. We must go into the opposition's territory and meet them head-on. We must also allow the other side to come onto our field and face us head-on. Truth—whether political, social, or religious—will always stand the test of debate.

Just as our baseball team is not corrupted by competing with a team from a secular school, nor our debate team ideologically tainted because they have dared to confront a liberal school, so our students and faculty have not swung over to Senator Kennedy's philosophy or lifestyle because of this debate.

Before Senator Kennedy spoke to nearly 6,000 students and visitors from the area, he had dinner at my home. It was a time for a one-on-one dialogue. Yet, I think I spoke for most of our school family when I released my media statement, which said in part, "He's a Liberal on most issues and I'm a Conservative. No amount of dinners will change that."

Aside from Kennedy's expected comments about the nuclear freeze, prayer in schools, and the Department of Education, he kept emphasizing tolerance, pluralism, and religious humility. In reference to the many religious faiths so prevalent today even Kennedy recognized, "Pluralism obviously does not and cannot mean that all of them are right. But it does mean that there are areas where government cannot and should not decide what it is wrong to believe, to think, to read, and to do. The proper role of religion is to appeal to the conscience of the individual, not the coercive power of the state."

Now that may sound good, but it simply doesn't fly! Kennedy's specific example of this was abortion. If the government were to follow Kennedy's point, all laws against murder, rape, stealing, and violations of civil rights would be dropped. It would be up to the church to "appeal to the conscience of the individual," hopefully to reduce crime in America. Of course it is important to be loving and friendly, but tolerance is not always the answer. It has been said that tolerance of the intolerable is not tolerance—it is foolishness.

Our frame of reference is contrary to that of the far Left, but that does not mean we cannot or should not exercise our right to freedom of speech and action to influence government and its policies. The Liberals, including the Liberal clergy, have been doing this for years. As I have said many times, what is good for the Liberal goose is also good for the Conservative gander.

While every LBC faculty and staff member must always be totally committed to the Fundamentalist and separatist positions, and every chapel and class so oriented—we must never be afraid to challenge, debate, and do verbal battle with our philosophical opponents.

There are certain things that you and I believe in and would be willing to die for. The same is true with the Liberty Baptist College young people. Yes, even after the senator's address. Syndicated columnist John Lofton gave the bottom line as to how our philosophy has changed since God Kennedy's speech in October. "The difference between the Ted Kennedys and the Jerry Falwells of the world is a gap that is unbridgeable; it is a circle that cannot be squared. Kennedy's god is pluralism; Falwell's God is God. Both men are sincere but their differing faiths cannot be reconciled. No way! I agree!"

DECEMBER 1983
The pastor sat in his office alone. Although he intended to study for his message, his mind was preoccupied with the events of recent days. He had received a letter from the pulpit committee of a large church asking him to consider being a candidate for the position of senior pastor. The letter came at a very difficult time in his current ministry. Several key families had just left the church to start a new church down the street and for the first time in five years attendance was going down. After rereading the letter, he picked up a pen and legal pad and wrote across the top, “How can I know the will of God?”

This story can be repeated a thousand times over. The people and circumstances may be different but the question is always the same: “How can I know God’s will for my life?” Life is filled with important decisions. In all decisions it is critical to discern the will of God.

The subject of God’s will is one of the most popular topics in both Christian literature and preaching. Yet with volumes of information on the subject, few topics are filled with as much confusion and contradiction as this one. We want to consider the four dimensions of God’s will and then suggest some biblical criteria for determining God’s will in our daily decisions.

A Definition

The word translated “will” means what one desires or what one has determined must be done. It comes from a verb that means “to be resolved, to determine, or to purpose.” Notice that the idea of God’s will is more than God’s general desire; it is what God has purposed will be done. It is one thing to desire something, but it is entirely different to determine that the object will be accomplished. For example, you can desire to play sports, but that desire will not be a sufficient cause to do so. You must not only desire it, you must also determine and purpose that you will do it. Now when you are talking about the will of God, it is more than God’s general desire for your life. It is what God has determined and purposed will be accomplished in your life!

The Four Dimensions of God’s Will

A study of the will of God in Scripture reveals that the emphasis is upon doing the will of God, not discussing it. Jesus told His disciples that “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). He taught His disciples to pray “Thy will be done” (Matt. 6:10) and told the multitudes that His true brethren were those who did His will (Mark 3:35). In our study of God’s will it is imperative that we desire to know the will of God in order to do it and not to vote on it.

In the Bible there are four distinct dimensions to God’s will. Each of these dimensions reveals a certain aspect of God’s character as He relates to His creatures. These dimensions provide a conceptual framework out of which to understand and apply God’s will.

The Ultimate Will of God—His Sovereignty. “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph. 1:9-10).

The ultimate will of God is to gather together everything in heaven and earth in Christ. In Philippians, Paul addresses this in different language when he states that one day everything in heaven, on earth, and under the earth will recognize the lordship of Jesus Christ (Phil. 2:9-11). There are those who suggest that God created the world and set in motion certain natural, spiritual, and moral laws. He is allowing the world to exist according to these laws, and He will remain uninvolved until the day when He gathers everyone together in Christ. Is God involved in determining the events on earth right now?

The answer is “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. 1:11). God is working all things “after the counsel of his own will.” Paul reminds us that God’s sovereign will is being accomplished in all affairs of this cosmos. He is involved in the kings and kingdoms of this world (Prov. 21:1), the affairs of His saints (Rom. 8:28), and even in the results of casting lots (Prov. 16:33). God is sovereign in His relationship to the world He created (1 Chron. 29:11-13).

Does God’s sovereignty eliminate the will of man? If God determines all things, then that implies that man has no choice at all. However, the Bible is clear that God’s ultimate will does not destroy decision making. In Isaiah 14:12-14, the prophet describes the fall of Satan. Satan rebels against God and his
The Redemptive Will of God—His Grace. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3-6). God has determined in the good pleasure of His will to redeem fallen man. This redemption is predicated totally upon His grace (Eph. 2:8-9). Jesus emphasizes this redemptive will when He states that "this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

All of mankind is living within the confines of God's sovereign will. However, only those who have accepted by faith the message of the gospel are a part of God's redemptive will. We who are recipients of this redemptive will have an obligation to share it with all the people of the world (Mat. 28:19-20). The message is still "whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Charles Haddon Spurgeon said that whosoever means "Everybody of some sorts, everybody of no sorts, and everybody of all sorts in between."

The Preceptive Will of God—His Word. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

The preceptive will of God is His revealed will as contained in His Word. Moses states that there are some secret things about God that we cannot understand. However, we have an obligation to obey what we do understand—"all the words of this law." When you come to the New Testament, God's preceptive will is clear. It is the will of God to abstain from immorality (1 Thess. 4:3), to give thanks (1 Thess. 5:18), to do good (1 Peter 2:15), to suffer (1 Peter 4:16), to surrender (2 Cor. 8:5), and to be transformed (Rom. 12:2).

God has revealed His will through His Word. We must study His Word in order to know that will, and we must submit to it. Andrew Murray, writing on this dimension of God's will, states, "The great mistake here is that God's children do not really believe that it is possible to know the will of God, or if they believe this they do not take the time and trouble to find it out." Although all Christians are living within the sovereign and the redemptive will of God, some are not living in obedience to the preceptive will of God.

The Individual Will of God—His Guidance. "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother" (Col. 1:1). This dimension of God's will is the most controversial and, for many Christians, the most confusing. Whom should I marry? Is God calling me to the mission field? Should I accept a job with this company or that one? God's preceptive will is applicable to all Christians, whereas God's individual will is personal and not applicable to others.

In discerning the will of God in these areas, there are two extreme models of decision making you must avoid. First, there is extreme fatalism. This is the idea that God has predestined every detail of your life and you must accept that. With that concept when you trip and break your arm, you simply say, "Thank God that's over with!" In fatalism you make no real decisions; you allow what is going to happen, to happen.

The second extreme model of decision making proposes that in the individual decisions of life God has no will and that whatever you decide is the will of God. Once you understand the ultimate will of God, accept the redemptive will of God, and live by the preceptive will of God, you just go ahead and make the decision. You have complete freedom in these areas of God's will. The problem with both these extreme interpretations of God's will is that they are not indicated in Scripture. The true balance is somewhere between the two extremes. Notice that Paul's vocation was according to the will of God (Col. 1:1). Paul's plans and schedule were in accordance with God's will (Rom. 1:10). James emphasizes that our business plans must be in accordance with God's will (James 4:15). God expects us to make decisions, but we must have a conscious desire that those decisions are in keeping with God's will.

Deciding God's Individual Will

The ultimate will of God includes all of mankind. God's redemptive will is realized in the lives of those people who have accepted the message of the gospel. Once we become part of God's family, we have an obligation to know and to do His preceptive will as revealed in His Word. There are at least five biblical criteria by which to make our decisions.

Pray about it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Whenever you are in the process of making a decision, you ought to pray and ask God for wisdom. Human wisdom is insufficient in making complex decisions. We must recognize our dependence on God and receive our direction from Him.

Analyze your gifts and abilities. "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). Paul outlines the qualifications for pastors and deacons in 1 Timothy. The implication of these verses is that pastors and deacons must possess these characteristics as a prerequisite to pastoring. The Scriptures teach that God gives us spiritual gifts and abilities (Rom. 12:1-8). God will not call us to do something that He has not given us the gift and ability to do. When making decisions it is important to determine whether our abilities are commensurate with the opportunity. If you cannot sing, God has not called you to a music ministry.
Seek godly advice. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

The choosing of the first deacons in the Jerusalem church suggests the importance of seeking the godly advice of others in making decisions. The apostles were spending time dealing with the business concerns of the growing church, and this was detracting from their ministry in the Word and prayer. They chose seven honest men who were Spirit-filled and appointed them over the business. God's will was accomplished through their consultation with one another and their establishing qualifications for the new positions. Seeking the godly advice of others is important when making decisions.

Make a logical decision. "For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15).

In this passage of Scripture James is addressing businessmen who have developed a financial strategy for selling their product. They identified a market, outlined their plans for saturating the market and moved to that location to do business. James does not condemn them for their careful planning, rather he condemns them for not submitting their plan to the will of God. God expects us to make reasonable decisions and then recognize that those decisions must be submitted to God's will.

Be sensitive to the Holy Spirit. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6-7).

The Holy Spirit indwells all Christians. It is God's will to be filled with the Spirit and to be sensitive to His direction of our lives (Eph. 5:17-18). Paul made a decision concerning where he would journey in order to preach the gospel. However, the Holy Spirit led him in a different direction. After we have prayed, analyzed our abilities, sought godly advice, and made a logical decision, we must be sensitive to the Holy Spirit who will confirm that decision or resist that decision in our hearts.

Knowing His Will

God wants us to know His will for our lives. His will is not some deep, dark secret that can be discovered by only a few. The Scripture makes it abundantly clear that the will of God is revealed in the Word of God. As we walk in obedience to the principles of Scripture, we can have every confidence that God will lead us. It has often been said, "Where God guides, God provides." Our greatest concern is not where He is guiding but the personal reassurance that He is guiding us according to His will.

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Jerry Falwell, Executive Editor, is chancellor of Liberty Baptist College and Seminary and is founder and senior pastor of Thomas Road Baptist Church in Lynchburg, Virginia.
The angel Gabriel was sent to Mary, a virgin girl in Nazareth. The angel made this announcement to her:

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus [Joshua, Hebrew, and Jesus, Greek. In every language, the word means "Saviour" or "Jehovah saves"].

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Luke 1:31-33).

From the beginning of this announcement, the preaching of the Christian faith has literally been interdicted, denied, and abused. There has not been anything evil and vicious that could be said about the Christian faith that has not been said.

In the days of the sainted apostle John, who was pastor in Ephesus in his old age, there was a gnostic named Cerinthus. He taught that Jesus was born by natural generation from Joseph and Mary and that the emanation, that is, the messianic Spirit from heaven, came upon Jesus at His baptism and then left Him at His crucifixion. Cerinthus began with a denial of the Incarnation and the Virgin Birth.

In the Talmud, the oral tradition of the Jews that has been carried down
through the generations, there are stories that suggest immoral illegitimacy in the birth of Christ. In those stories, a Roman officer named Panthera supposedly lived with a Jewish girl named Mary in Nazareth into the illegitimate union the child called Jesus was supposedly born. Those stories of illegitimacy have continued through the years.

In our day there are two tremendous focuses of battle and confrontation:

(1) The inspiration of the Holy Scriptures. That battle rages world without end. In every denomination the battle rages over whether or not the Bible is the Word of God or whether it was written by men as they tried to interpret the meaning of God. That is the first focus of war in the theological world.

(2) The other battleground concerns the Virgin Birth. Bitterly and continually the doctrine of the Virgin Birth is attacked by the critics of the Bible. Matthew Arnold, one of the tremendous literary figures of England, said, "I do not believe in the Virgin Birth, for that would imply a miracle and I do not believe in miracles. Miracles do not happen."

Indeed, it may be forensically interesting among infidels for a man to say, "These stories in the Bible are just manufactured out of somebody's wild, ilimitable, ungovernable imagination." But what are you going to do about explaining some of the great facts of human life in history?

For example, the greatest single fact that I know in human history is the fact of Jesus Christ. I do not know another fact comparable to it. I think you can explain the lives of Alexander the Great, Julius Caesar, or Napoleon Bonaparte. I think you can explain the genius of Shakespeare, Homer, or Dante. I think you can understand the scientific prowess that lies behind a Thomas Alva Edison or an Albert Einstein. But I do not know how any man in any age is able to explain the unique, towering personality of Jesus the Christ.

A rationalist named Schmidt once wrote: "Jesus is inexplicable psychologically, casually, or by evolutionary development. Something derived creatively from God is necessary to explain the life and consciousness of Jesus." There are those who seek to find some natural, phenomenal explanation to all of the "miracles" in the Bible. They do it sometimes ingeniously.

Here is an example of such ingenuity. The Bible describes the marvelous miracle of the deliverance of the children of Israel at the Red Sea. They went through with the waters piled up on either side of them. Then when Pharaoh's army tried to follow after them, God let the waters go back again and drowned Pharaoh's army. That is what the Bible says. But these so-called scientists and critics say: "That was the Red Sea. It was the Reed Sea, and the water was about three inches deep. It did not even come up to their ankles. The children of Israel just walked through." That is a fine explanation except when it comes to drowning Pharaoh's army in three inches of water!

The same type of mentality that seeks some kind of natural, phenomenal explanation for the miracles of the Bible also explains away the Virgin Birth. These unbelieving intellectuals say that there is a thing called parthenogenesis. That is, there are fungi and algae and plant lice that self-fertilize from spores. They do not need male and female, they just self-fertilize from spores. They hold that Mary just self-fertilized like a plant louse, like a fungus, like an alga. To place Mary in the category of a plant louse or an alga or a fungus is beyond me!

Some say that the Virgin Birth is not a part of the Bible. But wherever there is a manuscript of the Bible, the Virgin Birth is in it. As far back as these ancient autographs can be traced, in every version, this is woven into the Word of God.

Or look at the mythological story of the birth and life of Achilles. Peleus was the king of Thessaly, and he cohabited with Thetis who was a sea nymph, and out of that union Achilles was born. Thetis took Achilles and dipped him in the River Styx to make him immortal, but she held him by his heels, which left him vulnerable only at that spot. In the Trojan War, Paris of Troy took a poisoned arrow and shot Achilles in the heel and he died.

There are two observations to be made about these stories: (1) They are all plainly and flagrantly and manifestly manufactured. They are fictitious. (2) Not one of them has to do with a virgin birth. They have no theological meaning. We are now back to where we started. How do you explain the incomparable, towering character and personality of Jesus Christ? From where did He come? We have a certain and reasonable and God-honored answer.

The Birth of Christ Is a Work of the Holy Spirit

Christ Jesus is a fashioning, a making, a creation of the Holy Spirit of God. The Holy Spirit fashioned a body for the incarnate Saviour of the world. God did it. In that marvelous passage in Luke 1, the angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). His birth was the work of the Holy Spirit.

It is a remarkable thing that at the beginning of the life of our Lord the
creative and fashioning work of the Holy Spirit of God is present, and at the end of His life His Resurrection is also described as the work of the Holy Spirit of God (Rom. 1:4). The Spirit of God created the body in the womb of Mary, and the Holy Spirit of God raised that body from the dead. As I read the story, there is no incongruity when I pass from the story of His marvelous birth into the story of His incomparable ministry. He could raise the dead and open the eyes of the blind with the touch of His hand, speak words that no man ever heard before, and finally He Himself was raised from the dead. It is all one story, and it fits together like a beautiful and perfect mosaic.

The Intervention of God in Human History

Not only is the fashioning of the body of Christ the work of the Holy Spirit, but the Incarnation also represents an intervention of God in human history. From time to time and from the beginning to the consummation of the age, God miraculously and marvelously intervenes in the life of mankind.

The Spirit of God brooded over the face of the chaotic world and brought light out of darkness, form out of chaos, life out of death, and glory out of gloom and despair. That is the intervention of God in human history.

In the days of universal wickedness, Noah found grace in the sight of the Lord, and God intervened and spared Noah when He judged the world. In the days of universal idolatry, God called out Abraham to begin a new people and establish a new nation.

God also intervened in human history when He came down and became one of us. Numbered with us, living our life, crying our tears, knowing our sorrows, bearing our sicknesses, dying our deaths, He was one of us. And we have the glorious promise of our resurrection through Him someday. This is the intervention of God in human history.

The Creation of a Body for Sacrifice

What is this marvelous thing that we call the Virgin Birth? It is the acceptance on the part of God Almighty of a body to be offered in sacrifice for our sins. In the tenth chapter of the Book of Hebrews, the author avows that the blood of bulls and goats could never wash our sins away. He points to the fact that those sacrifices that were offered again and again remind us of our yet future unforgiven iniquities. Such sacrifices in themselves do not avail. They are not sufficient to wash the stain of transgression out of our souls. Therefore, they are repeated again and again.

At the beginning of the age, up in heaven, a volunteer offered to give His life for our iniquities that we might be saved from the judgment of our sins. Hebrews 10 says that a body was prepared in order that God might make an atoning sacrifice for our transgressions. A spirit could never do that. That body, which was necessary to make propitiation for our sins, was framed by the Holy Spirit of God in the womb of the Virgin Mary, and God lived in that body. He came to make a sacrifice for our sins once for all, and in Him we have redemption, expiation, propitiation, forgiveness, cleansing, and all that God has in store for those who are washed clean and white in the blood of the Lamb. That is the gospel and that is the essence of the Virgin Birth—a body prepared for God in which He made sacrifice and atonement for our sins.

The Two Great Biological Miracles of God

There are two great biological miracles from the hand of almighty God. The first is seen in the creation of the first Adam with the miracle of mitosis or cell division. In every human body there are billions and trillions of human cells, and each of those cells has in it 46 chromosomes, little threads to which are attached the genetic genes of heredity and life. In the female ovum God puts 23 chromosomes and in the male spermatozoon He puts 23 chromosomes; and when they come together in conception, there are 46 again. That is the first great biological miracle of God—the miracle of mitosis or cell division, conception, the creation of human life.

The second great biological miracle of God is this: The Lord's hand reached down and entered into that genetic change of mitosis and did a creative work unparalleled in the history of mankind. Without the spermatozoon He created a body for Christ in which God

incarnated Himself to make atonement for our sins and to be our Lord and brother and friend and fellow pilgrim and sympathetic High Priest and Saviour and King forever and ever. Genesis 3:15 says that the seed of the woman would crush Satan's head. A woman does not have seed. A man has seed. From the beginning aged rabbis would pore over that passage. They would never know what it meant until the story was fulfilled in the birth of our Lord. The seed of the woman—Jesus, God Incarnate—would bruise Satan's head. That is what it meant, and we did not know it until thousands of years later.

The incomparable prophecy of Isaiah declared: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). God incarnate—that is what it meant.

The beautiful prophecy in Isaiah 9 says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

The magnificent passage of the apostle Paul in Galatians avows, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law [Man did not have anything to do with it], to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). We become brothers and sisters of Jesus in the family of God through our brother, Christ Jesus.

That is what it meant in that marvelous last invitation in Revelation, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And who soever will, let him take the water of life freely. He which overcometh shall inherit all things; and I will be his God, and he shall be my son. But the hiding of the Son of God in the family of God through our brother, Christ Jesus.


Scripture quotations from the KJV.

FUNDAMENTALIST JOURNAL
Baptist Fundamentalism '84

WHAT is it?
Baptist Fundamentalism '84 will be the largest convention ever planned by Baptist Fundamentalists. The three-day spectacular is filled with motivational preaching and inspirational music especially designed for pastors, church staff members, and laymen. Anyone who wants to see what Fundamentalism is all about is welcome to attend.

WHERE will it be held?
Baptist Fundamentalism '84 will take place in the new Washington Convention Center located in Washington, D.C. This location will give high visibility to the independent Baptist movement by accommodating the gathering of 26,000 Fundamentalists in a setting consistent with the historic significance of this meeting.

WHY such an undertaking?
The Fundamentalist movement has become a dynamic spiritual force in America today. Born at the turn of the century, Fundamentalism is now receiving long overdue recognition. Baptist Fundamentalism '84 will bring together 26,000 Fundamentalists to encourage Christian leadership and to stand for the old-time religion in these critical days. Baptist Fundamentalism '84 will reaffirm our history and heritage as well as point the way to our future.

WHEN will it take place?
April 11-13, 1984, Wednesday through Friday. Delegates are encouraged to come early and enjoy the sights of our nation's historic capital. A limited number of hotel rooms has been reserved so it is important to register immediately.

WHO will be there?
Pastors. Families. Christian Educators. Members of Congress. Students. Plus key leaders in Baptist Fundamentalism, including the following speakers:

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- Bob Gray
- Ray Hancock
- A.V. Henderson
- Ed Hindson
- J. Don Jennings
- David Jeremiah
- Frank Johnson
- Tom Wallace
- John White
- Wendell Zimmerman

President Reagan has been invited to give the closing speech and is tentatively scheduled to attend.

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A Musical for the Deaf

As the Resurrection musical begins, a spotlight directs audience attention to three people in dark clothing—a blonde woman, a black woman, and a man. The sharp contrast of their faces and arms against the darkened background eliminates distraction, as their intense facial expressions, full (pantomimed) body movements, and sign language infuse the music and narrative with brilliant clarity and depth. Only after the curtain falls and tears are hurriedly brushed away do we realize that these three people, and the dozen or so costumed supporting actors, never once spoke a word.

In fact, most of the performers are deaf. The Riverdale Baptist Church's adaptation of David Clydesdale's cantata, "The Day He Wore My Crown," transcends the barrier of deafness. As the story of Christ's crucifixion unfolds in narrative and music, the excellent vocal arrangement becomes an accompaniment to the dramatic visual interpretation of the actors. This special blend of sign language, pantomime, and drama was created by Linda Humphreys, John Mark Ennis, and Bill Ennis, all performers in the play. This unique combination of visual and auditory communication creates a vivid and total impact on the listener.

Audience response speaks for itself. Ninety percent of the salvation and rededication decisions following the program were made by hearing people.

Riverdale's minister of music, Kim Cannon, directs the choir and gifted soloists who provide the excellent music during the cantata. He is primarily responsible for bringing together the group of talented actors from the Washington area, the Riverdale Baptist Church, and the church school, who participated in the visual interpretation. The program is narrated by Ken Mahan, youth director of Riverdale.

During a second performance, the musical was videotaped at Thomas Road Baptist Church in Lynchburg, Virginia. Afterwards, Sandra Witt, director of the National Counseling Center for the Deaf at the Old-Time Gospel Hour, said, "In 15 years of working with the deaf, this is the greatest signed production I've ever seen—the music is thrilling, the dramatic interpretation is excellent. Every church would be blessed by the tape or performance."

Kelly Keys, a Liberty Baptist College student and one of the 18 or so people making decisions for salvation or rededication at the TRBC performance, said, "Since I had been in Lynchburg I had grown accustomed to great preachers and great music. I'd begun to spend more time on sports, studies, and work, and less on witnessing and visitation. I'd grown a little callous and cold as a Christian. But focusing on the facial expressions and actions of those deaf persons really conveyed the meaning of what I was hearing. It has given my life new purpose and direction—I want to always be reached by God's message and His messengers."

Alberta Couthen, age 17, is one of the three principal dramatic interpreters in the production and a student at the Riverdale church school. She understands the difficulties of the deaf in a hearing world because her parents are deaf. She has conversed with them through sign language all her life.

Linda Humphreys, a deaf interpreter for the government and the blonde actress in the cantata, became interested in visual sign language dramatization at Gallaudet College. Performing professionally for hearing audiences since 1980 in churches and other organizations, she finds the response rewarding.

As an interesting spin-off to this unusual musical, Linda is president of Visual Music Production Company formed by John Mark Ennis, the third principal actor/interpreter in the cantata, and Bill Ennis, his deaf brother who plays the part of Pilate. John Mark, a realtor by profession, was impressed by this relatively new art form after translating "He's Alive" to sign-mime last year. Bill Ennis has blended comedy into successful visual entertainment for several years in area churches and businesses.

Plans for the future include a spring tour, says director Cannon. The church would like to take "The Day He Wore My Crown" to as many churches as possible during the Easter holidays and make the videotape more widely available even sooner. Meanwhile, Visual Music Production Company plans to adapt and perform more sign-mime dramas, filling a need for both hearing and non-hearing worshipers.
Whatsoever things are true, honest, pure, lovely and are of good report: if there be any virtue and if there be any praise

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Meet the Enemy

I have become convinced that Secular Humanism is not our greatest enemy. Our greatest enemy is the apathy of people of faith. We say we believe certain things. We memorize hundreds of Bible verses. We attend church three times a week. But we live as practical atheists.

Our problem is that we have not extended our religious faith beyond the private areas of church and home and out into the culture as salt and light. A recent interview with the head of McDonald's, the hamburger chain, quoted him as saying that his priorities at home are God, his family, and hamburgers. But when he gets to the office, he reverses the order—hamburgers are first. I'm sure he was being facetious but his joke is right on target.

We wear religious symbols on our lapels, as tie tacks, on T-shirts and on sunglasses and jewelry. Some of us hand out religious tracts and even go door-to-door, telling others about our faith. There is nothing wrong and much that is right about all of that—unless there is nothing beyond that. Then it is very wrong.

One doesn't need to join a group. In fact, joining a group can be another form of privatization if that is all one does. "Send a check and don't get involved" is as bad as sending a check to the church without attending. Our religious life should touch all of our life or it isn't worth much.

Are we honest in dealings with business clients? Do we treat fellow employees and those under us with consideration, compassion, and a feeling that they are worth something beyond their ability to produce? Do we bother to cast an informed vote? Do we realize that just as much of a religious statement can be made by going to law school or journalism school and into those professions as by going into the ministry or a church-related profession?

Do we write letters to the editor to express our viewpoints? Do we attend public school board meetings and voice our concerns? Are we intimidated when someone accuses us of violating church-state separation, or do we hand them a copy of the Constitution and say, "Please show me where that appears?" (It does appear in the Soviet Constitution, by the way—article 124.)

No, Secular Humanism isn't the ultimate enemy. We are. We could use a little less noise about the evil Secular Humanists and a lot more involvement by our own people in our own country. As our old comic strip friend Pogo once observed, "We have met the enemy and he is US."
There is ultimately only one reason why every Christian should be a tither: because it is biblical. All other reasons, whatever their advantages may be, would not have any weight behind them at all if what we are talking about is not utterly biblical. To put it another way: tithing is not a "thing indifferent." Whether or not a minister wears a robe when he preaches, whether a church meets on a Friday or a Wednesday for its weeknight Bible study or prayer meetings, whether a person sits, stands, or kneels when praying—these are things indifferent. Tithing is not like that.

Tithing was so deeply imbedded in the Jewish conscience that it needed virtually no mention in the New Testament. Tithing was an assumption in Israel when Jesus came on the scene. "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). It is striking that our Lord endorsed tithing in this verse, for He had little patience with the scribes and Pharisees and wasted no time in getting to the heart of matters with them.

What the Pharisees had done was this. They upheld the law of Moses which leaves no doubt on the matter of tithing, "All the tithe...is the Lord's" (Lev. 27:30). Tithing was in fact the easiest part of the law to keep. Not that tithing did not require self-discipline and care, but one could most certainly keep paying his tithes to the storehouse without having the slightest sense of judgment (or justice).
to his fellowman, of mercy to his fellowman, or of personal faith. Paying a tithe on mint, dill, and cummin could give the Pharisee a self-righteous feeling. Jesus knew this. He attacked the Pharisees because of their distortion and lack of balance with respect to their understanding of religion. And yet Jesus honored that part of the law with respect to tithes! If tithing was a part of the law that would or could be dropped under the New Covenant this is the place our Lord would have done it. He did not.

There are those who point out that Matthew 23:23 is the only place (other than its parallel passage in Luke 11:42) where our Lord endorsed tithing. This

suggests to them that the New Testament presents a weak case for tithing. I might point out that our Lord said “Ye must be born again” only to Nicodemus (John 3:1ff.), but surely no one would seriously think that it is not a weighty truth because it emerged only with Nicodemus.

“But wait a minute,” says someone. “The apostle Paul did not mention tithing.” This at first would seem to be a weighty objection. But the same thing is often put forward regarding Paul’s doctrine of eternal punishment. Some have argued that it was Jesus who mentioned the vividness of eternal damnation in hell and that Paul was weak on this matter, if not silent. My answer: Jesus said enough about it so that Paul did not need to mention hell. When Paul did allude to it (cf. Rom. 5:9; 1 Thess. 1:10; 2 Thess. 1:9) it merely cohered with all Jesus said about it. I suspect Paul used the word hell in his preaching and I suspect he used the word tithe when building up the faith of the saints. I equally suspect his readers knew exactly what he meant in 1 Corinthians 16:2, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” This is about as clear a reference to tithing as one could get without actually using the word.

Now I would like to lay down three pragmatic reasons for tithing. Some Christians are afraid of emphasizing the pragmatic side. It is argued by some that if the Bible says it, that is enough. I am very sympathetic toward this line of reasoning. And yet I cannot ignore such verses as Malachi 3:10, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Or “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Cor. 9:6). The pragmatic test is not the most important but it is important enough that a lot in the Bible is said about it. These two verses alone are sufficient to encourage us to believe that our giving is followed by certain “results.”

We should tithe because of what it will do for the work of God on earth. Let us look at Malachi 3:10, “Bring ye all the tithes into the storehouse, that there may be meat in mine house.” The same God who claims to own “the cattle upon a thousand hills” (Ps. 50:10) equally claims His dependence upon His people to return to Him what is rightfully His—namely, the tithe. “The tithe is the Lord’s.” As a consequence the prophet Malachi regarded the withholding of any tithe as robbing God. “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” Therefore “bring ye all the tithes into the storehouse, that there may be meat in mine house” (Mal. 3:8,10).

We are faced with an antinomy regarding tithing. An antinomy is two parallel principles that are irreconcilable but both true. Dr. J.I. Packer tells us in his book, Evangelism and the Sovereignty of God, that, theologically speaking, two parallel ideas only “appear” to be irreconcilable. What then is the antinomy regarding tithing? Answer: God owns everything but will have nothing unless His people give to Him.

There is nothing more disgraceful than a church that struggles financially simply because its people will not tithe. There is nothing more melancholy than an underpaid minister. In most cases a minister is underpaid because the people in his congregation are not tithing. There is not a church in the world today that should have any financial problem whatever if all its members would tithe.

We won’t be tithing in heaven. There will be no soul-winning in heaven. There will be no promise of blessing upon obedience in heaven. What we do for God we must do now.

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God wants to bless us far more than we want that blessing.
G

God cares about what we do. He cares whether or not we try to please Him.

righteousness” (Gen. 15:5-6). That was when Abraham was justified by faith. This alone is what fits a man for heaven.

The second great watershed in Abraham’s life was with reference to his obedience when God said, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of” (Gen. 22:2). Abraham followed God’s orders perfectly and fully intended to sacrifice Isaac. Abraham was unexpectedly prevented from following through with this and at the last second: “Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Gen. 22:12).

According to James, Abraham’s second great watershed may be described in terms of justification by works. Abraham’s sacrificing Isaac would not have helped him get to heaven because Abraham was going to heaven anyway; his trust in God in Genesis 15:6 assured that. But God wanted to see how much a man loved Him who was righteous by imputation. What Abraham did in obeying God the second time was a fulfillment of justification by faith alone. Righteousness by imputation that is not followed by obedience is left unfulfilled, or incomplete. This does not mean that a man’s justification is uncertain, or even rendered null and void by disobedience. Did not God know Abraham’s heart without Abraham having to go through this? Of course. God knows everything. And yet there is this incredible expression “now I know.” Why is this there? Whatever number of answers could be given, surely this much is undoubted: God shared His feelings with Abraham. God let Abraham know that He was pleased. God cares about what we do. He cares about the way we live our lives. And He cares whether or not we try to please Him. And obedience to the Lord is righteous; and to the extent that we are first assured of our eternal salvation (so that works do not contribute) such obedience may be called a righteousness, or justification by works. They fulfill, or fill out, our justification by faith.

We should tithe because of what tithing does for us. Whatever else may be learned from the story of Abraham and Isaac this much is clear: God blesses obedience. He wants to bless us far more than we want that blessing. But He waits to see whether we take Him seriously. The blessing that follows obedience may be grasped both at a natural and spiritual level. When Abraham got Isaac back he got him “in a figure”—showing the spiritual side of the blessing. And yet it was actually Isaac—in the flesh—showing this visible, or natural, side of the blessing.

What tithing does for us, then, is realized at two levels: the natural (or material) and the spiritual. The spiritual is by far the more important, for the very blessing that comes from heaven is essentially spiritual. It is God telling us He is pleased with us.

Tithing is one way to find great spiritual release. Sooner or later we come face to face with this matter and the failure to walk in the light results in a greater bondage than ever. But when one enters upon the life of faithful tithing there is a sweet release to be experienced that cannot be fully explained to another person. This release by itself is enough to convince one fully how serious God is about this matter of tithing. The peace and joy are so wonderful that a frequent reaction is a kind of sorrow that one had not been doing it sooner.

The blessing at a natural level is inferior to the spiritual blessing I have described above. But it cannot be ignored. “I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts” (Mal. 3:11). The “blessing” promised by the prophet (Mal. 3:10) is primarily spiritual, but the fact that the prophet continues as he does indicates that this blessing is not only spiritual. God has a way of blessing us materially that just happens to coincide with our having become tithers. The 90 percent that we keep to ourselves after the tithe is given to the Lord has a way of equalling the 100 percent before the tithe. Sometimes the 90 percent goes far, far beyond what that 100 percent would have purchased. How can this be? Frankly, I do not know. But I believe it.
Ew people sing when they suffer but that is exactly what Paul and Silas did in an ancient Roman dungeon. Like their Master, the Lord Jesus Christ, these two fiery evangelists were unjustly accused and sentenced to suffer for doing good. They had helped a young demon-possessed girl find freedom. Her masters, who had profited from her divination abilities, saw their financial loss and dragged Paul and Silas into the marketplace for public judgment. These unscrupulous men presented false charges and gained the support of the pagan crowd and rulers. The lash cut into the backs of Paul and Silas 39 times. Then they were imprisoned, their feet held by wooden stocks. For most people this would have been a time to cry and indulge in self-pity. History cites examples of victims lashed with the cruel whip who never lived beyond 30 lashes. Yet the Bible records three times that Paul was lashed 39 times! He certainly had every right to complain—of intense pain, injustice, discomfort, and public humiliation. Yet the Bible records the miracle of his inner peace over outer circumstances. Paul and Silas did what every Christian should do in the midst of pain and trials: they prayed! They prayed that even their chains and pains might be used to bring God glory, asking for divine strength and comfort. They even prayed for their persecutors, that God would forgive them and turn their hearts to the gospel.

Some can handle pain if they are under medical care or at least sympathetic comfort. These two were in prison, but this did not dull their zeal or result in depression. At midnight, when the suffering would have been intense and the body naturally worn out, these two champions sang out! Prayer during pain is difficult, but to praise—that is supernatural! They sang so loudly that the entire prison heard them. They were not ashamed of their Master or of the misery they were enduring. Their open, courageous witness is a wonderful example to follow.

In a dramatic way, God responded by sending a strong earthquake. The foundations of the prison shuddered and the doors gave way. The prisoners’ chains and shackles fell off. The confusion provided opportunity for a mass escape and the jailer feared his own doom. Death would have been his punishment if the prisoners fled. He drew his sword to kill himself but Paul stopped the suicide attempt. All the prisoners remained in the jail.

Satan had wanted to discourage, defeat, and delay the cause of Christ; instead, the prisoners heard the gospel, the jailer and his family received Christ, and Paul and Silas gave bold and victorious witness. What an example of God’s mercy and the importance of being courageous over the world’s corruptions! God showed His power in binding the spirits of the prisoners, even though their feet and hands were free. The jailer was amazed!

Rather than seeking honor or recognition, Paul and Silas dealt with the needs of people bound by sin and facing eternal judgment. Such victory was truly something to sing about. To sing while in suffering because of godly service—that is saintly! What is “prison” for us today? Are we singing?
Sad to say, I did not have any interest in reading at all until my early teens. Reading was a subject taught rather dryly at school and was to be avoided at all costs when objects of higher interest, such as television or sports, were available. But my poor mother, driven to despair by my lack of performance at school, finally resorted to bribery when I was 12. She quietly stated she would give me 25 cents (one week's allowance) for every book I read. I was amazed, shocked, puzzled by her taking leave of her senses to such a degree, but quickly seized the opportunity to capitalize on what might prove to be a temporary weakness. The next few weeks saw me trotting to the library, checking out the simplest, shortest books imaginable and striking it rich. But Mom didn't blink an eyelash, just kept to her agreement, until the day came when I forgot to collect. I had become so absorbed in the whole new world of literature and expression, unknown and unsuspected such a short time before.

I do not want to suggest that my mother's method would work on everyone, and some people might rightly point out the weaknesses in appealing to a child's greed so blatantly, but please bear in mind this was a last desperate effort. Of course, I would have been better off spending less time in front of the television set, and making up my own games and entertainments. However, that was before the extent of the destructive effects of television's invasion into home life was fully realized. Now there is little excuse for not recognizing the damage and danger of too much television viewing. Now a good case can be made for junking the set altogether. However, I would like to examine an alternative way of spending time and energy that has been tested throughout centuries and has proven its worth.
The virtues of reading aloud to children are many and diverse. To begin with, the atmosphere of sitting quietly together as a family group, or just two, and sharing that very limited commodity—time—is important in itself. If the extra element of reading aloud is added to that, the bond created by sharing the experiences of relaxing, listening, and discussing new ideas, other worlds and ways, is very precious and strong. The enjoyment of following along in our minds as new thoughts develop and plots unfold is something that is not limited to any one age group.

The smallest child loves to be held on the knee and shown bright-colored pictures of toys, animals, and simple objects. The sturdy cardboard or fabric books of farm animals or nursery rhymes are a good introduction, especially when accompanied by animal "sound effects" (the infant can imitate these more easily than words). Gradually, as the world comes into sharper focus and understanding increases, books come into their own as a tool for developing imagination, increasing vocabulary, and—also very important from a mother's point of view—occupying a small child constructively. Even if they haven't a clue how to read yet, children love to look at the pictures in a familiar book and repeat the stories to themselves. Many studies have shown that children who have been talked to and read to from an early age are more aware of and in tune with their surroundings. They have been given an understanding of what a word means and can discover how to use it to express their own thoughts and feelings accurately. The child who can form his own thoughts, say what he means, make himself understood to the world around him is bound to have a easier or less frustrating time than one who learns to communicate later in life and must do it entirely through his own efforts.

This is also crucial in preparing a child for school. You, as a parent, will have accomplished much by having equipped your child with the tools (vocabulary, content, concentration) to cope with what is expected of him at school. An interesting rule of thumb in teaching is that anyone being introduced to new material needs to be familiar with two-thirds of the content and vocabulary to comprehend the lesson. In addition, children accustomed to listening and sitting still at home are more likely to carry over this achievement to school, conversations, times of travel, and so forth. Also, writing will be a familiar, natural way to express their own ideas. They will have assimilated some writing skills and sentence structure simply by listening.

Reading aloud needs to be a pleasurable activity for all concerned. If this is done merely as a duty, that mood will all too easily communicate itself, and the whole purpose is defeated. Care must be taken in choosing reading material that will hold everyone's attention. If there is a disruptive toddler, occupy him with special toys reserved for that part of the day. Or wait until after he has had his stories separately and been put to bed, before reading an "older" book to his brothers and sisters.

I'm not sure why this is, but children of all ages relish stories of how other small creatures (be it animals or children) were naughty, and what the results were. Of course, this is a constant theme in children's literature and a good one for a person (small or otherwise) to identify with in recognizing the human condition. My three-year-old son, John, has been enjoying the exploits of Beatrix Potter's Peter Rabbit more and more over the past six months. Even though a lot of her vocabulary is over his head, he can understand enough of the story to know what is going on (with the help of her beautiful illustrations). As I go along, I stop and explain parts of the story or words he might be missing. Recently I had to explain that when Peter is caught in the gooseberry net, the sparrows are not imploring him to "hurt" himself but "exert" himself, an altogether different thing. John seemed relieved.

Use words and correct English that bring children up to your level of speech. Do not underestimate their abilities and use an oversimplified vocabulary that may hold them back. If you ask a question or make a request and get a blank look in return, you can always rephrase in simpler words.

Reading aloud allows children to come into contact with a diversity of ideas and concepts that they are quite capable of appreciating but are unable to get at through their own efforts at reading. It opens doors to discussions that will help a child formulate his attitudes toward the basic elements of life. And certainly it gives the parent an opportunity to have input and give direction toward what is good, wholesome, beautiful, true, and Christian, as well as helping the parent or friend to keep abreast of what is going on in the child's thinking. We have found many books helpful in this area. C.S. Lewis's Narnia stories and Robert Louis Stevenson's Treasure Island are good. But the best so far have been J.R.R. Tolkien's The Lord of the Rings trilogy. We read The Hobbit a few years ago during frequent rest stops on a hike, and that seemed an appropriate way of appreciating it. But we decided to wait to finish the Lord of the Rings series until the children were older because the images of evil portrayed are so overwhelmingly oppressive. That time arrived last winter while Jessica (age 12) and Francis (age 10) were on Thanksgiving vacation. Long evenings of absolute suspense followed one after the other. The contrast between the forces of good and evil provoked a lot of thought and provided a good way of comparing the Star Wars concept of the dark and light side of the force to that of the biblical perspective—good and evil.

Fantasy in fiction is very enjoyable, no matter what age child or children you are dealing with. But there are also excellent books that bring us into contact with past ages and real people we might otherwise consider too remote and alien. The investigation of classical literature is a fabulous way to try to retrieve some of the important insights and attitudes overlooked or discarded by modern man. Homer, Shakespeare, Dickens, the Bronte sisters, and Jane Austen are various authors who are wonderful sources for revealing different aspects of

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life and culture. They are, however, steep going for very young children. Among many good authors for children are Laura Ingalls Wilder (Little House in the Big Woods), Louisa May Alcott (Little Women), L.M. Montgomery (Anne of Green Gables). Also, biographies written for children can be very good.

The extraordinary thing about classic literature is that, because it is so well conceived and written, it has incredibly wide appeal. *Wind in the Willows*, *Alice in Wonderland*, *Jungle Book*, and *Tales of Robin Hood* can be read and reread with equal pleasure being derived each time, but for different reasons. The first-time reader loves the novelty and excitement, the person rereading can pay closer attention to the beauty of the language, be reminded of his own youth, anticipate the next twist in the plot, or simply provide a moment to relax and contemplate simpler and more noble themes.

Here it should be noted that as children get older and can read for themselves, the times of reading should still be maintained for the whole family. Father, mother, and children now enjoy books adult enough for all to really appreciate.

Reading aloud as a family can go a long way toward restoring peace in the home after a long day of everyone dashing about. Each person has a chance to unwind, while at the same time being part of the group. We’ve found that reading after dinner provides the necessary space of time to feel somewhat more fully human. However, all families go through different stages and what might work one year isn’t possible the next. Discretion as well as perseverance is needed.

The matter of reading material becomes quite an issue in itself when one considers the tremendous diversity of books. Recommended reading lists are available from your library or bookstore, but you will have to do some sifting for yourself. Much of what is being written currently is not great literature in any sense of the word, and a lot is slanted directly against traditional Christian values. In any book, there will always be a point or two to question and discuss but you don’t want to plow through this kind of thing constantly if the purpose is to relax as a family. On the other hand, it is important to all to be aware of the issues and problems of our twentieth-century culture. We need to acquaint our children with the secular perspective, relativistic value system, and the modern lack of a means to make sound moral judgments. Books for preteens and teenagers often contain overly mature themes and harsh treatment of reality. It would be a mistake to censure this type of material entirely, but it should be discussed with care and not be allowed to dominate precious family reading time. The opposite is also true; that is, much contemporary “Christian” children’s “literature” is of little value. There is no use reading Christian books that are poor in quality to children. This is why I urge the classics as the best choice in most cases.

Children should also be made aware that not everything reported as news—in print or on television—is accurate coverage. There is a definite bias against Judeo-Christian ethics and traditions that we all need to guard against and prepare to battle. We have found mealtime a good forum for this type of discussion, and reading aloud a means of stimulating ideas in this area.

Guidelines need to be drawn when relating Bible stories to young children as well. I have had difficulties with children’s Bible story books that either oversimplify or over-interpret the Scripture. The method I favor is a straight Bible reading with a bit of paraphrase where needed. Or, for the young toddler, just tell the straight story in your own words. Children can frequently well appreciate the content and meaning, and the transition from our reading the Bible aloud to their reading it for themselves is made easily.

However, if you are interested in using Bible story books, research carefully and look for accuracy in content and illustrations. Such a detail as a blond, blue-eyed Jesus does place an untrue image in a child’s mind that is difficult to dislodge, and who needs the added confusion?

Reading with children is a good way to supply what might be lacking in many schools. History is a subject often neglected or poorly presented; yet, it is a fascinating study of man at his best and worst. It is an essential key to understanding our present state of affairs and where it all is likely to lead. Yet most grade school children receive only the barest minimum of United States history let alone world history. To have any grasp at all of Western culture, we should really start with the Greeks and Romans and carry on from there. If we must jump ahead, fine, but the children should have at least some background and not think the world began with the discovery of America.

Fine school textbooks can be located at the public libraries. And correspondence courses (Calvert School, for instance) are a good source of material to enrich and supplement the normal school curriculum.

All this serves to educate ourselves further, as well as to provide a great creative outlet. The drama and expression we use when reading aloud increase the enjoyment for all. And the common bond and shared experience increase family unity and security.

Like everything concerning the upbringing of the next generation, the need to do our best by them, the desire to pass on the knowledge of the greatness but also the wiles and ways of man, is best served by early contact with the richness of life wonderfully reflected in books.

**Children who have been talked to and read to from an early age are more aware of and in tune with their surroundings.**

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DECEMBER 1983
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Angels

According to a recent survey of mainline denominational pastors, angels were said to be projections of human aspirations and fears, mythological personages derived from primitive religions, or superstitious explanations of paranormal phenomena. Christmas must be an embarrassing season for these Liberal pastors who deny the existence of angels referred to with candor and credulity from the Oaks of Mamre in Genesis to the Isle of Patmos in Revelation. There is no question that the Christmas season spotlights the radical contrast existing between the clear teachings of the Bible (the Book these men hypocritically claim to uphold) and what they preach from their pulpets. When one considers this appalling fact, it is not surprising in 1983 to find a Baptist pastor leading the fight to expel Christmas Nativity scenes from a New England town square. The Supreme Court may have ruled on this case by the time this article is read.

For over a century now, acceptance of the reality of the supernatural has been the litmus test of a commitment to the inerrancy of Scripture and the reality of God's participation in the affairs of men. How sad that a whole company of personal beings created to bring glory to God and minister to His saints have been demythologized out of existence.

Angels on a Starry Night

If angels are a mere delusion, it must have been a case of mass insanity that wintry eve when the angels appeared to a group of shepherds on a Palestinian hillside (Luke 2:8-15). Indeed these personages are so important to the biblical account of Jesus' birth that the story becomes unintelligible when one removes them, for their involvement goes far beyond hallucinations around a campfire on a dark and dreary night.

Previously, the angel Gabriel had appeared to the Virgin Mary to predict Christ's unique birth by God's special intervention (Luke 1:26-33). To Joseph, faced with a dilemma of love and righteousness, an angel gave assurance of Mary's purity and gave him the privilege to name the child "Jesus."

However, angels are not associated only with our Lord's birth.

During Christ's life angels protected Him from harm as a child, strengthened Him in the wilderness temptations, and supported Him when He agonized in Gethsemane as He faced the horrible prospect of enduring God's wrath for our sins. Legions of angels stood ready to intervene for the Saviour as He faced the Cross (Matt. 26:53).

Angels announced Christ's Resurrection, predicted His Second Coming, and will accompany Him when He comes again to earth.

The Fact of Angels

The fact that angels exist is as certain as the existence of God. The Bible states the reality of each. Of course God created angels, and they serve and answer to Him; brrr they are genuine, personal beings, agents of God in the world and servants to believers.

The Lord Jesus presented angels as personal creatures and servants of God. In facing His opponents among the Saducees, He put the Resurrection and the existence of angels on the same factual level (Matt. 22:29-30).

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all things visible and invisible, including thrones, dominions, principalities, and powers (Col. 1:16).

The holy angels enjoyed the fellowship and service of God who surrounded them with every good thing. Satan and his followers, on the other hand, are angels in constant rebellion to overthrow God (Ezek. 28:16,18; Isa. 14:12-15).

What Are Angels Like?

Angels are real persons, since they can think, feel, and will with God. As persons, they are moral creatures. The holy ones evidence this in intelligent worship of God (Rev. 4:8); the evil ones, in their rebellion against God (Isa. 14:12-15). If personality has any relation to the image of God, then angels are also made in His image, although this is somewhat conjectural.

Angels are spirit beings with great power, exceeding that of men. However, we need not fear holy angels, since their power is granted and governed by God (Rev. 4:8,11; 2 Sam. 24:14-17). They have been used to judge sinful men (Gen. 19:1,13,24-25; 2 Kings 19:35), inflicting great suffering and death. In the Great Tribulation period, they will cause enormous ecological catastrophes (Rev. 8,9,16) and do battle with Satan's angels and defeat them (Rev. 12:7-8; Dan. 10:13).

What Do Angels Do?

Angels are subordinate to Christ. He alone is God's Son and heir; no angel can make that claim (Heb. 1:4). They worship Christ (Heb. 1:6; Rev. 5:11-12) and serve Him in many ways, including caring for the physical well-being of believers (Heb. 1:14). They do not become tired or sick as they serve God with unflagging fervor and swiftness (Heb. 1:7).

Special classes of angels include cherubim, perhaps the highest class, as was Satan (Gen. 3:24; Ezek. 10:4; 28:14,16; Heb. 9:5); seraphim, the worshippers who proclaim God's holiness (Isa. 6:3); and the living creatures, an undefined but exalted class of spirit beings who stand in God's presence at the corners of His throne (Rev. 4:5).

Michael, the only one called "archangel" (Jude 9), leads God's armies against Satan (Rev. 12:7-9) and protects the nation Israel from her enemies (Dan. 12:1). Gabriel, a special messenger with news about the kingdom (Dan. 9:21; Luke 1:11-12), told Mary of her miraculous conception of the Saviour (Luke 1:26-29).

Angels serve God primarily. They worship Him and Christ (Rev. 4:6-11; 5:8-13). They are His messengers (Ps. 103:20; Heb. 1:14). At times they act as agents in controlling nature (Rev. 7:1; 16:3, 8-9) and nations (Dan. 4:17; 10:13,21; Eph. 6:12). They execute judgments for God, as in the plagues of Egypt (Ps. 78:43,49) and in the coming tribulation plagues (Rev. 6:1ff; 8:1-6; 15:1; 16:1-21).

Angels also serve men. Much of the Books of Daniel, Zechariah, and Revelation came through the mediation of angels. Angels guided men such as Philip and Cornelius, provided manna to Israel, and food for Elijah and Christ. Daniel and Elisha were protected by angels. Angels have encouraged and strengthened persons, as with Peter and Paul (Acts 5:19-20; 27:25). Sometimes God used them to answer prayers. They may even escort the spirits of believers at their death into the presence of Christ (Luke 16:22).

Angels serve us in external matters and direct our paths, whereas the Holy Spirit works in us internally and guards our spirits and cultivates our minds. Though we are to respect angels, we...
OH, GIVE THANKS TO THE LORD,
FOR HE IS GOOD; BECAUSE HIS MERCY
ENDURES FOREVER.  

Psalms 107:1  
NKJV

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Special Guests at the First Christmas

by Richard D. Patterson
In announcing the birth of His Son, God selected shepherds and wise men to be part of the holy celebration. Why shepherds? Why the wise men? Why should God announce so stupendous an event as the coming of His Son to mere shepherds? What is the significance of the subsequently arriving magi?

After giving the account of Jesus' birth in Bethlehem (Luke 2:1-7), Luke switches our attention to a nearby field where shepherds were watching over their flock. It is night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid" (Luke 2:9). The angel quickly calmed the shepherds' fear. They were to stop being afraid, for the angel had a message of comfort and cheer, of joy and good news. It was a universal message designed to meet the needs of all men. Israel's Messiah and the Saviour of the world had been born that very day in Bethlehem of Judaea.

The message concerning the Saviour is ever one designed for response, and so it was with the shepherds. They were to go to Bethlehem and verify the event for themselves and all concerned. But at that instant, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13-14). What a marvelous song! There would be peace on earth among men, the objects of God's good favor.

Having traced the advent of the Saviour and the announcement of the angels, Luke records the acquiescence of the shepherds (Luke 2:15-20). Wouldn't you love to have been there as the stunned shepherds made their way excitedly to Bethlehem and to the side of the manger-cradled Jesus? And wouldn't you like to have seen the amazement of those at that scene as they heard the thrilling testimony of the shepherds?

But why shepherds? Why would God announce the birth of His Son to people in such a station of life? Perhaps the choice is not so strange as it seems. Truly, God's plans for man are never arbitrary, never without propriety. Shepherding, after all, was an honored profession in ancient Israel. The shepherd had a responsible task. With courage and concern the shepherd was to see to the well-being and growth of the sheep to a point of usefulness for man. This involved finding grass and water (Ps. 23:2), providing protection (Amos 3:12), and retrieving the strays (Ezek. 34:8)

The figure of the shepherd was assumed by God Himself. He had led Israel all along the way (Gen. 48:15; Ps. 80:1), seeing to their needs (Ps. 23:1-2). He had sent His own true Shepherd, the Messiah, who would save and care for His flock (Ezek. 34:22-24).

As for God's choice of shepherds, who could better understand the Shepherd of Israel, nestled in an obscure feeding trough in Bethlehem?

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Christ affirmed that He was that Good Shepherd who would lay down His life for the sheep (John 10:11ff). Christ is also that Great Shepherd who sees to the maturing and well-being of His believing flock (Heb. 13:20-21 cf. 1 Peter 2:25). Christ is the Chief Shepherd who has entrusted His work to other "under-shepherds" until He Himself shall come again for His flock (1 Peter 5:4). One of the terms for pastor in the New Testament means "shepherd," and Paul even instructed the Ephesian elders in "shepherding" (Acts 20:17-38).

As for God's choice of shepherds, who could better understand and signify the significance of all that was transpiring that night? The promised Messiah, the Shepherd of Israel, lay nestled in an obscure feeding trough in Bethlehem.

Likewise, the choice of the wise men seems strange, yet it was full of meaning. The events described in Matthew 2:1-12 took place some time after those described in Luke 2:1-20. The original text of Matthew 2:1 literally reads, "Now after Jesus had been born." Moreover, a comparison between Matthew 2:11, Luke 2:22-24, and Leviticus 12 assures us that such was the case. If the wise men had arrived sooner than the 40th day after the birth of the child, the ceremonial offering of ritual purification demanded by the Law of Moses would not have been the poorest possible one offered by Jesus' parents. Further, Matthew 2:11 clearly indicates the family was now quartered in a house. Possibly six weeks had elapsed since the birth of Jesus. Even though we may sing, "We Three Kings of Orient Are," we do not know whether the three wise men were kings, or for that matter, that there were exactly three, even though they are identified in Ben Hur as Caspar, Melchoir, and Balthasar. Of course, Isaiah's proph-

continued on page 39
I remember as a child walking outside on a cold wintry night, gazing at glistening stars, feeling the crunch of snow beneath my feet. I was filled with wonder and awe and deep respect for the God who, I knew, must be there. Christmas was a family time filled with exciting reminders of the goodness of God. The smell of scented candles, the brightly colored packages, the crackling of a fire, and the cozy fellowship of my family and friends were special gifts from God. Christmas was also a time of exciting activity—taking sleigh rides, baking up batches of cookies, or busily preparing for a church party. All these things I counted as gifts of God. And, as a child, I knew He must be there in the middle of our Christmas celebration.
Now, years later in a wheelchair, I cannot get around easily in the snow and cold. It’s difficult to navigate a wheelchair in the ice or snow. I watch others go sledding now. I leave the baking to those who can more easily stir, mix, and cut. My hands cannot unwrap the gaily decorated packages. But the gifts God gives at each Christmas celebration are more meaningful than ever. For, limited as I may be, I still can do many things. Most importantly, I can express through my paintings the wonder that I feel and the beauty I see as a Christian.

Painting by mouth takes a great deal of time. Yet, that time can be used wisely. In the rush and hurry of this season, perhaps we all should take more time to contemplate the joy of Christ’s coming. Limited by my wheelchair, I must be patient with my slow progress in painting, but slow progress can often be God’s way of teaching me to be patient with my disability. Also, I must depend on others to help me mix my paints. Yet, depending on others for these needs teaches me a great deal about dependence on God. The limitations may be pressing, but I’ve discovered that God uses my weaknesses to best demonstrate His power and grace. Each piece of artwork becomes a personal expression of God’s love and His sustaining power in the midst of my limitations.

I remember the special lessons I learned when, not long ago, I prepared to paint a rendering of the Nativity of Jesus. As I began preparation for this painting, I sensed once again the childlike wonder, awe, and respect for the miracle of mother and child that I was about to recreate on canvas. As I planned color tests, organized my brushes and materials, researched subject matter and worked on preliminary sketches, I paused often to reflect on the Christmas mystery of God becoming man—Jesus Christ in the flesh! What colors would I choose to portray the majesty of His birth? What sort of design would focus the viewer’s attention on Jesus in the painting? Should I choose a large canvas for the rendering? What verses of Scripture could I use for inspiration, and what composition would best portray a mother and child? I wanted this painting to be my best effort!

After much preparation, I picked up the brush with my teeth and began to lay the color on canvas. As the painting progressed, I dreamed of the wonder Mary must have felt deep in her heart as she held close to her breast the Fulness of the Godhead. Jesus, who was older than time, now nestled in her arms as a new baby! Can you imagine her thrill as she grasped the tiny hands that had once laid the foundation of the universe? What joy she must have felt to lean down to kiss the cheek of God!

After several days of work, I reached the point of painting the face of Mary. As an artist, I wanted to capture something special in the look of this young virgin’s face. As I began to paint, I wondered what she must have felt as she watched this same Jesus who had never slept, slumber quietly in her arms. Did she really understand that this tiny baby dreaming in her lap was the same glorious One who dreamed up time and space? As she sang her quiet lullabies, I wonder if she knew that this One designed her song long before she uttered her tune. I wanted the expression on Mary’s face to reveal joy and wonder, beauty and peace. After all, she was beholding the face of Jesus!

As the design and composition began to take shape, I slowly mixed paints for the face of Jesus. This little One who listened to her lullaby had once lashed out seas. This same Jesus had pushed down the valleys and pucked up the mountain ranges. The hand of Christ had carved out rivers and poured out the oceans. More than that, though, this Jesus was the One who laid aside His robes of state and put on the incredibly great indignity of human birth. He humbled Himself and became like man—Jesus among us for our redemption!

After weeks of work, I finally completed the closing details on my painting of the Nativity of Jesus. I leaned my head over and released my brushes out of my mouth and onto the specially designed tray. I backed my power wheelchair away from the easel to take a long final look at the total picture. As I studied each detail I felt anew the sense of wonder and awe at recreating on canvas a moment in history that was at once miracle and mystery. That God should love His creation so much that He should put on baby flesh in order to secure for us a rich salvation is, to me, a miraculous mystery. Certainly, God owed the inhabitants of this utterly rebellious planet absolutely nothing; yet, "While we were yet sinners, Christ died for us." What a miracle, what a mystery!

The framed painting now hangs in my office. And whenever I have the opportunity, I love to tell its story. I may no longer take part in the kinds of Christmas things I once did as a child, but God has filled my weaknesses with real joy. The coming of Christ means that God can redeem us in the middle of our limitations, giving us peace, power, and purpose. With Christ’s coming, truly we can say “Joy to the World!”

Certainly, my wheelchair doesn’t limit my ability to sing of that joy. And this Christmas, as on many Christmases in my past, I will join with friends and family in singing that beautiful old hymn:

Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heav’n and nature sing,
And heav’n and nature sing.

Joy to the earth! The Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains
Repeat the sounding joy,
Repeat the sounding joy, repeat the sounding joy.

Joni's artwork © World Wide Products.
In June of 1967 at the age of 17, Joni Eareckson Tada took a reckless dive into the Chesapeake Bay that left her paralyzed from the shoulders down without the use of her hands or legs. Hospitalized for the next two years, Joni began developing a latent artistic talent by sketching with a pen held between her teeth.

Joni Eareckson Tada's story and artwork received national attention through her autobiography, JONI, released in 1976. A movie version of the book, in which she portrays her own role, was released nationwide by World Wide Pictures. Other films, including REFLECTIONS OF HIS LOVE and a four-part series entitled BLESSINGS OUT OF BROKENNESS, are being released in churches across the country. These films speak to such issues as affliction, healing and miracles, and building relationships between disabled and able-bodied people.

As a result of the book JONI, the author received thousands of letters from readers who identified with her bouts of depression, despair, and loneliness. Out of this came a sense of responsibility to respond with a second book, A STEP FURTHER.

In 1979 Joni Eareckson Tada founded Joni and Friends in Woodland Hills, California. This religious, nonprofit organization began as an outreach to assist churches in helping people with disabilities. Through workshops and seminars, distribution of materials and curriculum, Joni and Friends is helping churches sharpen congregational awareness toward the needs of those with handicaps and disabilities.

Joni and Friends hold JAF Seminars across the country, gathering together church lay leaders who want to begin special ministries in their congregations. Also, Handicap Awareness Sunday is a packet of materials distributed to churches which desire to incorporate the gifts and talents of disabled people in a special Sunday service. “I believe those who are disabled have much to share and give to the life of the church,” states Tada.

Joni and Friends also produces five-minute radio programs currently being aired on over 170 radio stations, enlightening the listening audience to various causes and characteristics of different disabilities.

Included in the program of Joni and Friends, is People Plus, an educational training program which equips able-bodied individuals with the basic skills needed as they assist a disabled person. The course is held twice a year on the campus of California State University.

Along with a spiritual counseling and advice service, Joni and Friends has compiled information to answer questions concerning education, financial aid and sources of government help, rehabilitation centers and special schools for the disabled. “We earnestly believe these objectives are worthwhile and will lead to a greater understanding of the special gifts of those who were disabled. Through information and education, the attitudinal barriers which exist in society can be changed.”

Mrs. Tada has also shared her abilities through two record albums now available under the Word label, “Joni’s Song” and “Spirit Wings.”

On July 3, 1982, Joni married Ken Tada of Burbank, California, a high school history and physical education teacher. Ken is also a member of the Board of Joni and Friends. Joni and Ken make their home in Woodland Hills.
We can't. Christ commands us to remember the "least of these." Thousands of churches across the United States will observe Sanctity of Human Life Sunday on January 22, 1984, and continue the witness of 2,000 years. Join with us in worshiping the God who "vindicates the fatherless" (Ps. 82:3-4). And pray we all do our part to establish justice for the unborn and provide ministries for women with crisis pregnancies.

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Photograph Dr. Rainer Jonas
with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh" (Matt. 2:11). Gold was a symbol of royalty. That the Messiah would be of kingly descent is the consistent Old Testament teaching. God had revealed explicitly that the Abrahamic blessing should be channeled through the royal line of David (2 Sam. 7:16-19). "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah" (Ps. 89:3-4). Other portions of the Psalms reecho the same truth, and Zacharias, the father of John the Baptist, prophesied the imminent initiation of the royal provisions in the Davidic and Abrahamic Covenants (Luke 1:67-75).

Gold was a fitting gift for a king. Although Jesus was yet a babe, one day He will be proclaimed as King of Kings and Lord of Lords! Though He would come to His own world, His very own people would largely reject Him (John 1:11). Though He would be welcomed by many as King on Palm Sunday (Matt. 21:5-9), He would be crucified only a few days later. He would never be more of a king than when He hung on Calvary's cross for man's sin and when He rose on the third day as victor over sin and death (1 Cor. 15:55-57). Paul reminds us that every knee shall bow and every tongue confess that Jesus Christ is Lord (Phil. 2:10-11). John (Rev. 19:11-21) portrays His descent out of heaven to vanquish the assembled forces of ungodliness and establish the promised kingdom, taking His seat on the throne of David (Ezek. 34:20-24; 37:24-28). Indeed, the very presence of the magi reminds us that all shall surely pay homage to Christ (cf. Ps. 2:10-12), whether simplest shepherd or richest royalty.

The second gift, frankincense, was also a precious commodity. In the Levitical ritual it was used in the meal offering, providing tangible evidence of God's favor toward the service of the dedicated believer. It was a "sweet savor unto the Lord" (Lev. 2:2 cf. 2 Cor. 2:14-16). Even so, Christ's ministry would be that which the meal offering symbolized—one of unselfish service traders, who had a monopoly on their transport, exceedingly wealthy. Both substances were used for medicinal purposes. Both were noted for their fragrance, the frankincense often being employed as incense and myrrh being particularly prized as an ingredient for cosmetics and perfume.

Myrrh was also employed in preparing a dead body for burial. Its mention in connection with the burial of Jesus (John 19:39-40) reminds us that Jesus came to die. This Jesus was that Great High Priest that would one day be both offerer and sacrificial victim ( Isa. 52:13-53:12 cf. Heb. 7:26-8:2; 9:11-15; 10:4-14) in effecting the full redemption of a lost mankind (Rom. 5:6-10).

The visit of the magi to the Christ child was as ambassadors of a king to a king.

The third gift, myrrh, like frankincense, was a valuable product. Both of these gum resins were highly prized in ancient times and in great demand for many usages throughout the Eastern Mediterranean and Near Eastern worlds. Together they made the South Arabian
Sermons that have led over a half-million souls to Jesus Christ in over 1,000 soul winning Freddie Gage Evangelistic Crusades.

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FUNDAMENTALIST JOURNAL
Dr. Norman Geisler is a professor of systematic theology at Dallas Theological Seminary and a leading spokesman in apologetics, the defense of Christian truth. He has appeared as a religious advisor at several trials dealing with the creation/evolution debate and testified in defense of Bible classes in Bristol, Virginia, schools.

Dr. Geisler has B.A. and M.A. degrees from Wheaton College, Wheaton, Illinois, and a Ph.D. degree from Loyola University of Chicago. He is the author of numerous books including his newest, Is Man the Measure? This most recent book offers an incisive evaluation of Secular Humanism.

Q: What involvement do you have in the work of the International Council on Biblical Inerrancy?
A: I was one of the founders of ICBI and am on the executive council. I am also the editor of their scholarly books.

Q: How does the inerrancy question relate to salvation?
A: There are different levels of fundamentals. The Bible is the fundamental from which the other fundamentals come. And as I often say, "If the fundamental of the fundamentals isn't fundamental, what's fundamental?" The answer would be, "Fundamentally nothing." So if the Virgin Birth, the Deity of Christ, the substitutionary Atonement, the bodily Resurrection, the Second Coming, come from the Bible, then the Bible is indeed the fundamental of the fundamentals. This is true, not in the sense that if you do not believe that fundamental you are not saved, but if you do not believe that fundamental you do not have any basis for believing the fundamentals by which you are saved.

Q: You have been recognized as one of the most outspoken leaders on the issue of inerrancy. What is the issue and what is the battle?
A: The battle is twofold. One issue is whether the Bible is true in what it affirms; and then, second, what is the Bible affirming. So the issue is a question of truth and a question of whether the truth is to be understood literally or not.

Q: Would you illustrate the issue of understanding the Bible literally?
A: Take the matter of Genesis 1. If you understand the early chapters of Genesis literally, you understand that the doctrine of creation was taught there and that you cannot accept theistic evolution. Another issue that is more current, though not necessarily more important is the issue of Robert Gundry's Commentary on Matthew. Can some passages in Matthew be understood as "midrash" or allegorical interpretation? He claims, for example, that the story of the wise men is not to be
understood literally, but was constructed to teach evangelism. I think that is a denial in practice of inerrancy, although he affirms inerrancy to be formally true.

Q: How do you think this issue is going to affect the Evangelical Theological Society?

A: The ETS is built on the doctrine of the inerrancy of Scripture, that is the single statement they have as a test for orthodoxy. Now either the statement is completely vacuous and means nothing because it means everything, or it has some teeth in it. If it has teeth in it, then you cannot simply say that any way you interpret the Bible is correct, and still say that you believe in inerrancy in any meaningful way. My question to those who say that you can is this: "Would we have Mary Baker Eddy join the ETS because she said that the Bible is without error, although you have to understand it all allegorically?"

Q: You have been involved in a number of very important court cases related to creation and the Bible in the Arkansas trial. What really happened there?

A: What really happened can be summarized in one sentence: "We lost because of a biased judge." The judge was an evolutionist, the son of an evolutionist biology teacher, and a liberal was an evolutionist, the son of an evolutionist. He interrupted creationist witnesses, criticizing them for their points of view during the trial. He made a decision, which, if true, would mean that the Declaration of Independence is unconstitutional. He stated that any reference to a creator is automatically unconstitutional, and the Declaration of Independence has that. Darwin's The Origin of Species also has a reference to the Creator, so that would be unconstitutional, too. It was just an absurd, inconsistent, illogical, and unconstitutional conclusion on the part of a biased judge.

Q: What about the trial on Bible reading in the public schools in Bristol?

A: The Bristol Bible trial was a great victory for those of us who believe in the Bible. The judge ruled that it is constitutional to teach the Bible as history and literature in the public schools on a voluntary basis. He ruled that the Bible is the foundation of our society and of our laws, that it has an important part in our culture, that you cannot understand much of modern literature and history without an understanding of the Bible, and that the Bible ought to be taught on a voluntary basis in the public school.

Q: What is at the bottom of the kind of thinking in our society today that would cause people even to raise such an issue in the first place?

A: At the bottom is the humanistic view in our society. It started officially in 1933 with Humanist Manifesto One, and again in 1973 with Humanist Manifesto Two. In the interval, the Humanists won almost every major court decision. In 1943 came the ruling that one did not have to believe in God to be a conscientious objector. In 1961 in the Torcaso Case, Secular Humanism was recognized as a religion. They got prayer and the Bible cut out of public schools. In the 1968 Epperson case, evolution was legalized. After 1980 we cannot even post the Ten Commandments on a school bulletin board, and since 1982 we cannot even teach creation with evolution. In 1925 at the Scopes Trial, Clarence Darrow, the ACLU lawyer, said, "It is bigotry for public schools to teach only one theory of origins." In Arkansas they argued, "It is bigotry to teach two theories of origin." My conclusion is that bigotry has not changed since 1925, only the bigots have.

Q: The secular press tries to portray the people involved with the Humanist Manifesto and the Humanist Society as a small group of old men and women, and accuses Fundamentalists of thinking there is a large conspiracy. How do you address that?

A: Well, the first thing to point out is that it was not Jerry Falwell, it was not Francis Schaeffer, it was not Tim LaHaye who first called Humanism a religion. The Humanists first called it a religion. They declared themselves a religion in 1933, and the Supreme Court recognized it in 1961. Now they realize that once they have been declared a religion, and if they are teaching their views in the schools, then they are teaching religion in school and that is unconstitutional.

There are not that many people who would say, "I am a Humanist. This is my religion." That group of people is very small. But it is totally wrong to think that this point of view is not widespread in our society and held by a large number of people. They have a legal arm in the ACLU, they have an official denomination, the Unitarian Universalist Church, and there are many other religions that are Humanist religions, such as Buddhism. They have a whole program for the public school. A prize-winning article in The Humanist magazine stated, "We must become the most zealous preachers in the public school, preaching Humanism from the lectern as the most rabid Fundamentalist preacher preaches from his pulpit." If one thinks that there are no Humanists, he ought to go to Aspen for the Humanist Society meetings, to read The Humanist magazine, to read the Religious Humanist. He ought to remember that the signers of the Humanist Declaration were influential Americans, including John Dewey, the father of modern American education. It is naive to say that Humanism is not a widespread influence in our society.

Q: What do you mean by saying that Humanism rejects all moral absolutes? Obviously they believe in some principles by which to live.

A: They are simply inconsistent at that point; otherwise, nobody would believe them. They ride piggyback on the Judeo-Christian ethic. They believe
in dignity and freedom and tolerance. But where did they get these? From the Christian ethic. But they are inconsistent in that, while they live as though there were absolutes, they say that there are none.

Q: Has it come to a situation where the Christian worldview and the Humanist worldview are really the two ultimate choices available to our society?

A: Strangely enough there are three options. There is Humanism on the left, Pantheism on the right, and Christianity in the middle. What we are doing today is fighting the Humanist out the front door while we are being blindsided by the Pantheist at the back door. The Humanist says that everything is reducible to matter. The Pantheist says that everything is reducible to spirit. The Humanist says that the world is all there is. There is no God. The Pantheist says that God is all and there is no world. The world is just an illusion. Let me give you some examples of Pantheism. Humanism has taken over the schools. Pantheism has taken over the theaters. Star Wars is Pantheism. All three Star Wars movies, Close Encounters of the Third Kind, Superman—all these films have a Pantheistic worldview. They teach that there is an impersonal power that permeates the whole universe. Many of the cults are pantheistic: transcendental meditation, yoga, Hare Krishna, Christian Science, and Bahai, for example. Pantheism and Humanism are diametrically opposed, but they have one thing in common: they are both naturalistic in that they believe that there is no supernatural God beyond the universe who can intervene and do supernatural acts. So they have in common that they are archenemies of Christianity, because Christianity is a supernatural religion, with a God beyond the world who created it, and who intervenes in the world in the person of Christ.

Q: There is much discussion today as to the Christian reaction to Humanism and Secularism, especially as it is translated into legislation and political policy. Some argue that Christians should not be involved in political and social issues; others argue that they should be. Where do you stand?

A: I think that when the history of the twentieth century is written, Jerry Falwell will go down as one of the great champions for Christianity because he succeeded in getting so many Christians involved. The Bible says that we should be both salt and light. Salt does not do any good in a saltshaker. Falwell has succeeded in shaking up the shaker and getting us out there in society where salt can do good. Christians have been very good at being light but not too good at being salt. Light shines but salt penetrates. I do not see any basis in the Bible for this kind of isolated “I’ll preach it and let the Liberals do it” attitude. You can be on the right track but if you sit there long enough you are going to get run over. And a lot of Christians have been on the right track but they have been sitting there too long and getting run over.

Q: In the area of social and political involvements the ultimate issue eventually comes to even the question of civil disobedience. How far do we take our position, for example, against abortion?

A: Abortion is murder. The Bible says, “Thou shalt do no murder.” So obviously we have to oppose it. We have to preach it, we have to pray, we have to legislate, we have to do everything we can. But two wrongs do not make a right. We cannot murder. We do not want to assassinate doctors for performing abortions because we would be murdering in order to counteract murder, and two wrongs never make a right. We have to pray, exert moral influence, picket, legislate, get a constitutional amendment or anything we can do within the law to change the law to protect innocent lives. The precedent is set down in the Bible very clearly: always obey the government when it takes its place under God; never obey the government when it takes the place of God. And in every case of biblical civil disobedience, Exodus 1 (the Hebrew midwives), Daniel 3 (Shadrach, Meshach, and Abednego), Daniel 6 (Daniel in the lions’ den), Acts 4 (Peter and John preaching the gospel), Revelation 13 (the Antichrist), it is always when the government took the place of God that someone had to say no to the government. “Here I stand, I can do no other.”

Q: Suppose in reference to abortion, that we fail to change the makeup of the Supreme Court, the human life amendment does not pass, and we have tried unsuccessfully every legitimate option within the law. At that point would you withhold income tax?

A: No. Because Romans 13 says very clearly to pay taxes. Remember, that was paying taxes to an oppressive regime. Nero, who was emperor at the time, was one of the most oppressive rulers who ever lived, yet Christians were told to pay taxes to him. So I do not believe it is biblical to withhold taxes. Secondly, it is not effective. Suppose 1 percent of your taxes went for abortion and you withheld 1 percent of your taxes. They will simply take 1 percent out of the 99 percent that you paid. Protest, work within the law, change the law, start save-a-life programs, but pay your taxes.

Q: Is revolution ever justified?

A: Every biblical revolution was condemned, and I do not see biblical justification for a revolution, even against an oppressive government. You may as well ask me the next question, “What about the American Revolution?” This Revolution was justified on a theistic basis but not on a biblical basis. You say, “Do you celebrate the Fourth of July?” Yes, I celebrate the Fourth of July. For the same reason that I respect a baby born of rape. I do not like how the baby got here, but I like the baby. And I like the “baby” America. I think it is the greatest country in the world and I proudly salute the flag and say the Pledge of Allegiance under God. But how the baby got here was not the right way.

Q: Is there ever justifiable reason, then, for a Christian to take up arms?

A: Yes, if the government commands it in a just war against evil aggressors, such as against Hitler in the Second World War or in the Korean War. It is just naive to say that we should not defend ourselves. Exodus 22 says that if someone breaks into your house and you kill him in self-defense, it is justifiable.
For over a century now, Charles Haddon Spurgeon (1834-1892) has been the Prince of Preachers, the homiletic folk-hero of world Evangelicals.

George Truett read his sermons weekly. Moody confided, "I have read everything by Spurgeon I can get my hands on." Few other gospel ministers have been accorded such superlatives: "The world's greatest divine" (Russell Conwell); "the mightiest preacher in Christendom since the apostle Paul" (A.W. Blackwood); "the greatest preacher of all times since the age of the apostles" (W.C. Wilkinson).

A great preacher as well as a preacher of great sermons, many feel Spurgeon should be the first reading for every candidate for the ministry. Sir Robertson Nicoll, who read Spurgeon daily for years, thought every minister should saturate himself with the sermons of Spurgeon. Which is to say: every preacher needs "an encounter with Spurgeon."

Indeed, it is not too strong to couple H.H. Farmer's "Whoso said Christianity, said preaching" with "and whoso said preaching, said Spurgeon."

The account of this giant of the faith begins with his conversion on the wintry Sunday of January 6, 1850, when he was but 16. That morning a blizzard in Cochester, England, foiled Spurgeon's attempt to reach his regular place of worship.
Instead, he veered down a side street where he happened upon the Artillery Street Primitive Methodist Chapel.

Inside, he joined about 15 persons. At length, a layman agreed to pinch-hit for the snowbound pastor, taking for his text Isaiah 45:22—"Look unto me, and ye shall be saved, all the ends of the earth."

The substitute pastor championed the idea of looking to Christ for salvation. Finally, he sighted under the balcony the distressed-looking Spurgeon, hunched forward in his seat. The man exhorted Spurgeon to look to Jesus, and Spurgeon responded in saving faith. In May that year, on his mother's birthday, Charles was baptized in the River Lark.

He preached his first sermon that fall on 1 Peter 2:7. In early 1851 at 17, he assumed his first pastorate, at Waterbeach. In less than three years he was called to the New Park Street Chapel in London. This famous old church of Benjamin Keach and John Gill had a dwindling flock when Spurgeon arrived.

By the time he was 22 Spurgeon had become the most popular pulpiteer of his day. He preached weekly to such crowds that regular meeting places could not contain them. Indeed, not only were the Surrey-Gardens Music Hall's 10,000 seats filled for the first service, but another 10,000, unable to gain entrance, stood in the gardens outside. On October 7, 1857, the 23-year-old Spurgeon preached to 23,654 hearers in London's Crystal Palace.

In 1861 the Baptist tenants at Surrey Gardens moved into the newly built, paid-for, 6,000-seat Metropolitan Tabernacle. Here, for the next three decades, the popular preacher would attract 7,000 people twice each Sunday—with hundreds standing, and even more were unable to get inside for the service.

For the most part they were commoners. Yet, the elite were there: poets and statesmen, Queen Victoria (in disguise), the rod of Empire swallowed by the shepherd's staff. And the unwashed came—black sheep, fallen angel, scalawag, disgrace charmed by grace.

During this period, the Tabernacle added 15,700 members to its roll, 10,800 of whom came by baptism. But thousands of other converts never joined his church, not to mention that global 10,000 who came to Christ by reading his books and sermons.

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"Who said Christianity, said preaching, and who so said preaching, said Spurgeon."

For one 10-year stretch (1880-1890) not a day passed but from two to four conversions were reported. Moreover, Spurgeon exulted that every seat in the Tabernacle had somebody converted on it! "My life has been one long harvest home."

Though he lacked college and seminary training, was never ordained, and even declined honorary degrees, Charles Spurgeon was perhaps the most prolific preacher-author in modern church history.

Spurgeon addressed 10 million humans during his career, and another 50 million via his books and sermons. The late Wilbur M. Smith claimed, "No man in modern history who remained a pastor of one church has preached to as many people face to face as did C.H. Spurgeon."

For 34 years he published a sermon a week, beginning at age 20. By the time of his death over 100 million copies had been sold worldwide. And for 25 years thereafter, his previously unpublished sermons went to press. What's more, his sermons have been translated into over 40 languages.

In addition to his sermons, Spurgeon authored devotional, expository, homiletic, and literary works. For 22 years he edited The Sword and the Trowel, a popular paper.

All in all, Spurgeon's published output totals about 200 books and pamphlets. By word count, his publications are enough to fill the 27-volume ninth edition of the Encyclopaedia Britannica.

Called "a homiletic prodigy," Spurgeon was gifted with exceptional pulpit talents: an alert mind, a rich voice, a sense of humor, keen powers of observation, a robust imagination, a retentive memory, a fine literary bent, and above all, a massive individuality.

Inasmuch as he was short, thick-set, and homely, Spurgeon's chief physical asset was his voice—resonant, musical, virile, clear, of almost limitless range. It was said that 10 to 20 thousand could hear him distinctly.

W.C. Wilkinson, esteemed critic of famous preachers, most noted Spurgeon's surprising fluency, a free flow of clear speech. Spurgeon's speaking rate was 140 words per minute, 20 words above the average.

Wilkinson also singled out his directness, his familiar and conversational manner. Spurgeon did not orate or declaim, neither did he bawl nor roar—he talked. He talked to men en masse as he talked to them one-on-one.

To type Spurgeon as "essentially a humorist" may go too far, but he was buoyant, optimistic, radiant, and witty—one who took life by the hand and romped with it. A natural punster, he let the quips fall where they may. Once scolded by a pious soul for causing an audience to laugh, he responded, "If you only knew how much I suppress, you would forgive me."

"My life has been one long harvest home."

Mindful that ears must be turned into eyes, Spurgeon's preaching was pictorial—video as well as audio. He communicated in living color, not black-and-white. Every sermon was his canvas, colorful with rich and varied word pictures: "You see that miserable sufferer tied to a pillar and lashed with terrible scourges, till the shoulder bones are seen like white islands in the midst of a sea of blood."

He excelled as a textual preacher. He felt "the best way to preach upon a text,
if we would have it remembered, is to take it word by word." He was "sure that no preaching will last so long, or build the church so well, as the expository."

How do you get a proper text? "Cry to God for it. And wait for that elect word, even if you wait within an hour of the service."

Let no one suppose because Spurgeon formally composed his Sunday sermons on Saturday night and Sunday afternoon he was snug or slipshod about preparing for the pulpit. Hardly. The preacher who dawdles until the eleventh hour "tempts God," he alleged, "and deserves to stand speechless on the Sabbath."

Though Spurgeon's own texts "charmed" him or "sprang upon [him] like a lion from the thicket," selecting a text was difficult for him, "an embarrassment of riches!" Lavish in preachable texts, he suffered a dilemma: "Which gold coin from that fat purse should he pluck out?"

Text in hand, he compares his approach to a bath: "I like to get a text and find out its meanings and bearings . . . and then, after I have bathed in it, I delight to lie down in it, and let it soak into me . . . then I can talk about it."

To be sure, Spurgeon was always "text-getting and sermon-making," constantly "foraging for the pulpit, in all provinces of nature and art, storing and preparing at all hours and seasons." Accordingly, he garnered ideas and illustrative materials from observation, experience, and wide reading.

Spurgeon read everything: The Bible, newspapers, Bunyan's Pilgrim's Progress (a hundred times), the Puritans, six hard books weekly. He read history, science, astronomy, literature. Such nonreligious genre comprised nearly half of his 12,000-volume library.

An indexer found that in over 3,500 separate, printed sermons, though Spurgeon often spoke on the same subject, he never repeated himself! "Keep to the Spirit's track," he advised, "and you will never repeat yourself or be short of matter: His paths drop fatness."

As to the matter of Spurgeon's preaching, he was a great preacher of doctrine. His major topic was the grace of God—"free, sovereign, undeserved." To him, salvation was all of God and all of grace. A favorite text was Jonah 2:9, "Salvation is of the Lord." With a mind tracked on its riches, he conjugated grace in a thousand forms. "If there be one stitch in the celestial garment of my righteousness which I am to insert, then I am lost." He stressed an infallible Bible, the Virgin Birth, Christ's Deity, his atoning death, the empty tomb, and the Second Coming. He also accepted the Trinity, justification, heaven, and hell.

Spurgeon found himself embroiled in three major controversies. Early in his London ministry he was assailed both by Arminians and by Hyper-Calvinists— for different reasons. The Arminian brethren objected to his Calvinism ("You may talk of free will, but I shall talk of free grace"), the Hyper-Calvinists to his stress on human responsibility.

On June 5, 1854, Spurgeon preached against baptismal regeneration, a widely distributed sermon that raised a storm within the Church of England.

Lastly, in 1887, he withdrew from the Baptist Union on account of its softness on theological Liberalism—or what he called a "down-grade" movement. This Ariansian stand—at the zenith of his fame and power—has endeared Spurgeon to Fundamentalists everywhere.

Spurgeon preached his last sermon at the Metropolitan Tabernacle on June 7, 1891. Toil, infirmity, and controversy had exacted a heavy toll. His health in shambles, he repaired with his wife, Susannah, to Mentone, France (a favorite spot), to seek rest and healing. He died there on January 31, 1892.

Sixty-thousand participated in his London funeral service, while a world mourned. On the casket an open Bible exposed the text of his conversion. Ira Sankey sang. In America, B.H. Carroll paid tribute, "The tallest and broadest oak in the forest of time has fallen."

Etched on his gravestone was his full name, and on the reverse side, a line of the hymn he often appended to his autographs:

E'er since by faith I saw the stream
Thy flowing wounds supply
Redeeming love has been my theme,
And shall be till I die. □

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FUNDAMENTALIST JOURNAL
Delivered on Sabbath morning,
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Hall, Strand.

“For unto us a child is born, un-
to us a son is given” (Isa. 9:6).

A s Jesus Christ is a child in His human
nature, He is born,
begotten of His Father from
before all worlds, begotten—
not made, being of the same
substance with the Father. 

The doctrine of the eternal af-
filiation [sonship] of Christ is
to be received as an undoubted
truth of our holy religion. But
as to any explanation of it, no
man should venture, for it re-
 mains among the deep things
of God—one of those solemn
mysteries indeed, into which
the angels dare not look, nor
do they desire to pry into it. If we could grasp Him, He could
not be infinite. If we could understand Him, then were He not
divine. Jesus Christ then, as a Son, is not born to us, but given.
“For God so loved the world, that he gave his only begotten
son” (John 3:16).

The principal object of my discourse, and indeed the sole
one, is to bring out the force of those two little words, unto
us. For you will perceive that here the full force of the passage
lies. “For unto us a child is born, unto us a son is given.” The
divisions of my discourse are very simple ones. First, is it so?
Secondly, if it is so, what then? Thirdly, if it is not so, what then?

Is It So?

Is it true that unto us a Child is born, unto us a Son is given? It is a fact that a Child is born. Upon that I use no argument. We receive it as a fact, more fully established than any other fact in history, that the Son of God became man, was born
at Bethlehem, wrapped in swaddling clothes, and laid in a
manger. It is a fact, too, that a Son is given. About that we
have no question. The infidel may dispute, but we, professing
to be believers in Scripture, receive it as an undeniable truth,
that God has given His only begotten Son to be the Saviour
of men. But the matter of question is this: Is this Child born
to us? Is He given to us? Have we a personal interest in the

Child that was born in
Bethlehem—that He has
brought glad tidings to us—
that to us He belongs—and
that we belong to Him? I say
this is a matter of very grave
and solemn investigation. It is
a very observable fact, that
the very best of men are some-
times troubled with questions
with regard to their own in-
terest in Christ, while men
who never are troubled at all
about the matter are frequent-
ly presumptuous deceivers,
who have no part in this
matter.

If any man tells us that
Christ is his Redeemer,
although he has never ex-
erienced regeneration, that
man utters what he does not
know; his religion is vain, and
his hope is a delusion. Only
men who are born again can
claim the Babe in Bethlehem as being theirs. “But,” says one,
“how am I to know whether I am born again or not?” Answer
this question also by another: Has there been a change effected
by divine grace within you? Are your loves the very opposite
of what they were? Do you now hate the vain things you once
admired, and do you seek after that precious pearl which you
at one time despised?

If this Child who now lies before the eyes of your
faith, wrapped in swaddling clothes in Bethlehem’s
manger, is born to you, then you are born again. All
who have an interest in Christ are, in the fullness of time, by
grace converted, quickened, and renewed.

But I put another question. Although the main matter of
regeneration lies within, yet it manifests itself without. Has
there been a change in you in the exterior? Do you think that
others who look at you would be compelled to say, this man
is not what he used to be? Do you think now that if an angel
should follow you into your secret life, should track you to
your closet and see you on your knees, that he would detect
something in you which he could never have seen before?
There must be a change in the outward life, or else there is
no change within. The proof of the Christian is in the living.
To other men, the proof of your conversion is not what you
feel, but what you do. To yourself your feelings may be good enough evidence, but to others who judge of you, the outward walk is the main guide. Not only is the inward self altered, and the outward self too, but the very root and principle of the life must become totally new. When we are in sin we live to self, but when we are renewed we live to God. While we are unregenerate, our principle is to seek our own pleasure, our own advancement, but that man is not truly born again who does not live with a far different aim from this. Change a man's principles, and you change his feelings, you change his actions. Now, grace changes the principles of man. It lays the axe at the root of the tree. It does not saw away at some big limb, it does not try to alter the sap, but it gives a new root, and plants us in fresh soil. The man's inmost self, the deep rocks of his principles upon which the topsoil of his actions rest, is thoroughly changed, and he is a new creature in Christ. "But," says one, "I see no reason why I should be born again." Ah, poor creature, it is because you have never seen yourself. Did you ever see a man in the looking glass of the Word of God—what a strange monster he is. Did you know, a man by nature has his heart where his feet ought to be? That is to say, he is kicking against the God of heaven when he ought to be setting his affections on things above.

If this Child is born to you, you are a child and the question arises, are you so? Now, "except ye be converted and become as little children," this Child is not born to you. Except like a child you are humble, teachable, obedient, pleased with your Father's will and willing to assign all to Him, there is grave matter of question whether this Child is born to you. But what a pleasing sight it is to see a man converted and made into a little child. Many times has my heart leaped for joy, when I have seen a giant infidel who used to reason against Christ, who had not a word in his dictionary bad enough for Christ's people, come by divine grace to believe the gospel. That man sits down and weeps, feels the full power of salvation, and from that time drops all his questionings, becomes the very reverse of what he was. He is content to do the meanest work for the church of Christ, and takes his station with Mary as a simple learner, sitting at Jesus' feet, to hear and learn of Him. If ye are not children, then this Child is not born to you.

All who have interest in Christ are, in the fullness of time, by grace converted, quickened, and renewed.

Is this Son given to us? Now, if this Son is given to you, you are a son yourself. "But as many as received him, to them gave he power to become the sons of God" (John 1:12). Christ became a Son that He might be like His brethren. The Son of God is not mine to enjoy, to love, to delight in, unless I am a son of God too. Have you a fear of God before your eyes—a filial fear, a fear which a child has lest it should grieve its parent? Say, have you a child's love for God? Do you trust to Him as your Father, your Provider, and your Friend? Have you in your breast "the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15)? And while this witness is borne, does your heart fly up to your Father and to your God, in ecstasy of delight to clasp Him who long ago hath clasped you in the covenant of His love, in the arms of His effectual grace?

If unto us a Son is given, then we are given to the Son. Are you given up to Christ? Do you feel that you have nothing on earth to live for but to glorify Him? Can you say in your heart, "Great God, if I be not deceived I am wholly thine. I would give up all my goods, all my powers, all my time, and all my hours; and thine I would be— wholly thine"? "Ye are not your own. For ye are bought with a price" (1 Cor. 6:19-20). And if this Son of God be given to you, you will have consecrated yourself wholly to Him; and you will feel that His honor is your life's object, that His glory is the one great desire of your panting spirit.

I will just repeat the different proofs again. If unto me a Child is born, then I have been born again; and, moreover, I am now in consequence of that new birth, a child. If, again, a Son has been given to me, then I am a son, and again I am given to that Son who is given to me.

If It Is So, What Then?

If it is so, why am I doubtful today? Why is my spirit questioning? If the Son is given to you, how is it that you are this day asking whether you are Christ's or not? Why do you not labor to make your calling and election sure? Why do you tarry in the plains of doubt? Get up, get up to the high mountains of confidence, and never rest till you can say without fear that you are mistaken, "I know that my Redeemer liveth. I am persuaded that he is able to keep that which I have committed to him." Rest not content unless you know assuredly that Christ is yours, and that you are Christ's.

Again, if it be so, another question. Why are we sad? I am looking upon faces just now that appear the very reverse of gloomy, but maybe the smile covers an aching heart. Brother and sister, why are we sad, if unto us a Child is born, if unto us a Son is given? There is a Prince born; therefore there is this salute, and therefore are the bells ringing. Ah, Christians, ring the bells of your hearts, fire the salute of your most joyous songs. "For unto us a child is born, unto us a son is given."

Change a man's principles, and you change his feelings, you change his actions.

But, once more, if it be so, what then? Why are our hearts so cold? And why is it that we do so little for Him who has done so much for us? Jesus, art Thou mine? Am I saved? How is it that I love Thee so little? Why is it that when I preach I am not more in earnest, and when I pray I am not more intensely fervent? How is it that we give so little to
Christ who gave Himself for us? How is it that we serve Him so sadly who served us so perfectly? He consecrated Himself wholly; how is it that our consecration is marred and partial? We are continually sacrificing to self and not to Him.

O beloved brethren, yield yourselves up. What have you got in the world? "Oh," says one, "I have nothing; I am poor and penniless, and all but houseless." Give yourself to Christ. You have heard the story of the pupils of a Greek philosopher. On a certain day it was the custom to give to the philosopher a present. One came and gave him gold. Another could not bring him gold but brought him silver. One brought him a robe, and another some delicacy of food.

If It Is Not So, What Then?

Do not I love Thee, dearest Lord?
Oh search my heart and see,
And turn each cursed idol out
That dares to rival Thee.
Do not I love Thee from my soul?
Then let me nothing love:
Dead be my heart to every joy,
When Jesus cannot move.

If It Is Not So, What Then?

I cannot tell where you are—but wherever you may be, the eyes of my heart are looking for you that when they have seen you they may weep. Ah! miserable wretch, without a hope, without Christ, without God. Unto you there is no Christmas mirth; for you no Child is born; to you no Son is given. Sad is the story of the poor men and women, who during the week before last fell down dead in our streets through cruel hunger and bitter cold. But far more pitiable is your lot, far more terrible shall be your condition in the day when you shall cry for a drop of water to cool your burning tongue, and it shall be denied you; when you shall seek for death, for grim cold death—seek for him as for a friend, and yet you shall not find him. For the fire of hell shall not consume you, nor its terrors devour you. You shall long to die, yet shall you linger in eternal death—dying every hour. First of all confess your sins, not into my ear, nor into the ear of any living man. Go to your chamber and confess that you are vile. Tell Him you are a wretch undone without His sovereign grace. But do not think there is any merit in confession. There is none. All your confession cannot merit forgiveness, though God has promised to pardon the man who confesses his sin and forsakes it. It is the least that you can do to acknowledge your sin, and though there be no merit in the confession, yet true to His promise, God will give you pardon through Christ. You have been resting perhaps in some hope that you would make yourself better, and so save yourself. Give up that delusive fancy. You have seen the silkworm: it will spin, and spin, and spin, and then it will die where it has spun itself a shroud. And your good works are but a spinning for yourself a robe for your dead soul. You can do nothing by your best prayers, your best tears, or your best works, to merit eternal life. The Christian who is converted to God, will tell you that he cannot live a holy life by himself. Now, give up self.

Ah, Christians, ring the bells of your hearts, fire the salute of your most joyous songs.

Then, when you have confessed your sin and given up all hope of self-salvation, go to the place where Jesus died in agony. Go then in meditation to Calvary. There He hangs. It is the middle cross of these three. I see Him now. I see His poor face emaciated, and His visage more marred than that of any man. I see the drops of blood still standing round His pierced temples—marks of that rugged thorn-crown. Ah, I see His body naked—naked to His shame. See there His hands rent with the rough iron, and His feet torn with the nails. The nails have rent through His flesh. There is now not only the hole through which

You can do nothing by your best prayers, your best tears, or your best works, to merit eternal life.

water! Ye holy women let Him drink. But no, His murderers torture Him. They thrust into His mouth the vinegar mingled with gall—the bitter with the sharp, the vinegar and the gall. At last, hear Him, sinner, for here is your hope. I see Him bow His awful head. The King of heaven dies. The God who made the earth has become a man, and the man is about to expire. Hear Him! He cries, "It is finished!" Sinner, believe in Christ. Cast yourself on Him. Sink or swim, take Him to be your all. Throw now your trembling arms around the cross, and feel the dropping of the precious blood. And as you go, each one of you say in your hearts,

On Christ's kind arms I fall,
He is my strength and righteousness,
My Jesus, and my all.

Adapted from The New York Street Pulpit, Zondervan Publishing House, Grand Rapids, Michigan. Used by permission.
**BIBLE STUDY**

**That Stranger in the Manger**

**The Fact of His Birth.** Genesis 3:15 is known to Bible students as the *proto-evangel* verse. This literally means "first gospel verse," the first mention of Christ's birth. This is important to note, for neither Adam nor Eve (to whom these words were first spoken) had experienced physical birth. Both were directly created, one from the dust of the ground (Gen. 2:7) and the other from a human side (Gen. 2:21-22). But the Messiah would be born.

**The Method of His Birth.** First, He was to be born of a woman! This too must have been a shocker. Originally the woman had come from the man, but not so with the future Messiah. He would proceed from the seed of the woman (Gen. 3:15).

**The Nationality of His Birth.** First, He would come from the nation Israel (Gen. 12:3). This prophecy was especially remarkable, for Israel did not officially become a nation until the days of Moses, centuries later (Exod. 19,20). Even then, it would remain a small and insignificant country in the Middle East.

In matters of military strength, cultural accomplishments, inventions, and so forth, Israel would contribute little. Her mission, however, was to be far more important, for the Saviour of all men would come from within her borders!

Second, He would come from Judah, one of Israel's 12 tribes (Gen. 49:10). The oldest tribe was Reuben, and perhaps the most influential tribe was Ephraim, but the Messiah would come from the tribe of Judah!

Third, He would come from the house of David, of the tribe of Judah in Israel (2 Sam. 7:12-13). David was the eighth son of a poor Bethlehem shepherd, but this family would produce the Saviour of the world!

**The Time of His Birth.** According to Daniel 9:24-27, His death would occur 483 years after the beginning of the project to rebuild the Jerusalem walls. He was born, of course, 33 years prior to his death.

**The Place of His Birth.** God could have chosen Rome, or Babylon, or even the Jewish religious center of Jerusalem, but instead He picked Bethlehem, the house of bread (Micah 5:2).

**The Sign Accompanying His Birth.** A special supernatural light in the form of a star would brighten the heavens and point to His birthplace (Num. 24:17).

**The Unusual Interest at His Birth.** Wise Men would come to Bethlehem to worship Him (Isa. 60:3,6; Ps. 72:10). Wicked Men would come to Bethlehem to kill Him (Jer. 31:15).

**The Reasons for His Birth.** He would be born that he might redeem sinful men (Isa. 53). He would be born that He might rule over saved men (Isa. 9:6,7).

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For 33 years a fiesty, intense, gregarious figure has stalked the halls of Baptist Bible College, adding spice, verve, and excitement to what could otherwise have been a droll academic atmosphere. Reginald O. Woodworth, affectionately called “R.O.” by students and friends, has admirably been in enough scrapes to qualify as a good, card-carrying Fundamentalist. In all candor, he has also had his share of detractors. After more than three decades of scrutiny, however, a consensus of the Baptist Bible Fellowship ranks his contribution to the movement at the level of such names as Vick, Dowell, Smith, Rawlings, and Zimmerman.

While it is atypical for an institutional figure to be accorded peerage in a pastor-dominated organization, Woodworth is esteemed by older preachers and held in deferential awe by more recent graduates of BBC. In short, he is a legitimate fellowship hero and an institution within an institution at the college.

A native Canadian of New Brunswick, he moved with his family to Detroit when he was 16. There he rode out the Depression as a subcontractor, bidding the services of his own crew of workers. This was invaluable training for a future college business manager who would supervise several million dollars worth of construction.

When J. Frank Norris assumed the pastorate of Detroit’s Temple Baptist Church in 1934, Woodworth’s spiritual transformation from worldling who “ridiculed religion and Christianity” to deacon, Sunday school teacher, and Bible college student had already taken place. In 1935 G.B. Vick was persuaded by Norris to accept the resident leadership of the church and began a relationship with the young deacon that would profoundly affect both men as well as several religious institutions.

For instance, as president of the World Fundamental Baptist Missionary Fellowship, Vick hired Woodworth to head the old fellowship’s Chicago headquarters. While in Chicago, Woodworth decided to further his education at Moody Bible Institute, earning a Pastor’s Diploma in August of 1942.

In 1946 when Vick rotated out of office, Norris took control and moved the operation—including Woodworth and his wife, Dorothy—back to Fort Worth, Texas. After a short time Woodworth accepted an offer from a Florida pastor, Bob Ingle, to become his Sunday school superintendent. Under Woodworth’s direction the Berea Baptist Church grew from around 300 to over 1,250 in two short years. The future Baptist Bible College would thus boast a professor of Sunday school administration who was more than a speculative theorist.

In 1948 Vick accepted the presidency of the old fellowship’s Bible Baptist Seminary. Again he turned to Woodworth, installing him as business manager of the Fort Worth school. The undertaking seemed fraught with difficulty and after a time the situation gave birth to the Baptist Bible Fellowship. Vick—the newly elected president of the group’s proposed Springfield-based Bible college—designated Woodworth as his chief administrator. For the next 19 years, the man successive generations of students affectionately referred to as “Woody,” “ROW” (as in row your boat), and “R.O.” functioned as an executive vice president without the title. In that capacity he was an expeditor without peer. He was a general contractor on construction projects, liaison between the school and its absentee president, a public relations man to the Springfield populace, a buffer between the school and countless groups of irate pastors, and a mentor disciplinarian and role-model for over 40,000 students who have graced the campus. In 1969 he accepted the position of national field representative and both taught and preached vigorously up to his retirement in May 1983.

The modern minister has been described as “a mild-mannered man, giving a mild-mannered message to mild-mannered men, about how to be mild-mannered.” If that is accurate, then Reg Woodworth is decidedly not “modern.” He is rather a throwback to Sam Jones and Peter Cartwright who had a penchant for keeping the pot boiling. However, looking back over Woodworth’s bumpy, pot-hole-studded road that stretches back 50 years, it becomes apparent that he steered an amazingly straight course, and the students of Baptist Bible College could not have had a better guide.

In summary, his many friends feel that Baptist Bible College’s institutional personality is largely the result of his impress. Its soul and verve and will to succeed and survive were transferred by exposure to the hot iron of his personality, and he will be difficult—perhaps impossible—to replace.
Great Doctrines of the Bible, vols. 1 & 2
by W.A. Criswell
Reviewed by John D. Morrison, Assistant Professor of Theology, Liberty Baptist College, Lynchburg, Virginia.

In Christian theology the axiom remains that the greatest theology of the church has been written by its churchmen. One need not dig far to discover debt to such ones as Irenaeus, Augustine, Martin Luther, John Calvin, and Jonathan Edwards. Unfortunately, in this century, as the need for deeper insight and light from the church becomes greater, the willingness of pastors to take the time to prepare and deliver "meat" from the Word is often on the wane. Dr. W.A. Criswell stands in the gap as a clear example of God's man who has both scanned the course of this age with the eyes of a prophet and reached deeply into the fulness of God's Word to answer the complex questions of the times with "Thus saith the Lord."

In order to present his mature theological thought in message form, Dr. Criswell has had to alter his usual expository form somewhat. The requirements of topic, breadth, and synthesis of God's truth necessitated this change of structure. For this, the pastor of Dallas's First Baptist Church was truly up to the task.

In the first volume of Great Doctrines of the Bible, Dr. Criswell engages the timely topic of bibliology. In so handling the doctrine of Scripture, Criswell rightly deals with God's self-revelation in relation to the God who lovingly reveals and to the church that hears, heeds, and wholeheartedly obeys. Weighty topics and issues within the spheres of verbal, plenary inspiration of the Bible are not cursorily touched nor simplistically waved away. Thankfully, Criswell is not a preacher of cliches or easy slogans. He shows himself both a scholar willing to fairly wrestle with complex questions and a pastor able to tie God's mighty answers to where the Christian's shoe-leather strikes the pavement. May God multiply such men behind the pulpits of this land!

In the second volume of Great Doctrines, Criswell moves to theology proper and Christology. Having established his authority base—the Word of God—in volume one, he logically progresses to the God of the Word. Again, the purpose is to tie the great truths of God, that are high as heaven, to the daily living of the obedient believer. In the various messages, Criswell makes the doctrines sing triumphantly as the glory, persons, and works of God are creatively shown in something of the splendor rightly theirs. Many of the chapters moved me to tears, worship, and prayer. These two volumes are must reading for all.

Volume three of Great Doctrines has just been released. Its topic is Ecclesiology, the doctrine of the church. As God's man, called to lead the great First Baptist Church of Dallas, Texas, W.A. Criswell will surely be worth reading on this issue also.

At a time when the very fundamentals of public education are being scrutinized and when it seems that a major reform of the system might be in order, James Clavell's film The Children's Story is a parable for our time. It was never enough to teach our children what to think; now more than ever, we need to teach them how to think and how to discern the difference between good and evil.

Our story begins in a neighborhood classroom at 8:56 a.m. and "they" have just conquered the world. Miss Worden, the teacher of this second grade class, is fearful yet valiantly tries to comfort her charges. Johnny, seated at the back of the class, tells everyone that his dad says that we're not to panic or to be scared.

At the stroke of 9:00 a.m. the pretty new teacher arrives and leads Miss Worden out of the classroom. A young girl bolts for the door but the new teacher intercepts her and tries to comfort her charges. Johnny, seated at the back of the class, tells everyone that his dad says that we're not to panic or to be scared.

In the next 23 minutes the new teacher wins the hearts and minds of the children with her knowledge and charm. First she amazes the children by already knowing each of their names. She tells them she has spent...
three days working hard to learn them. She then asks the class, how do you start school?

The children explain that after roll call it is customary to pledge allegiance to the flag. As they begin, the new teacher interrupts to ask what does allegiance mean? Since none of them knows, she tells them it is wrong to say something with long words in it, especially if you don’t understand them. (“That’s like saying the flag is more important than a person.”)

The subversion continues when she prompts the children to cut the flag into pieces. (“Since it’s so pretty, I wish we could all have a piece of it.”)

Before classwork begins she asks for any questions. After she gives her name simply as Teacher she proceeds to explain that “we” think teachers should be young. Since the war is now over, you and I and all of us are one. We all won the war.

But Johnny wants to know where is his father, who recently served during this war. Teacher explains that he was sent to school to be reeducated because he had wrong thoughts. In this new order everyone is being reeducated according to his age group and according to his need.

Next on the agenda for subversion is prayer. The children are cleverly instructed to pray to God to bless each of their mommies and daddies, and incidentally to give them (the children) candy. Since candy is not forthcoming, Teacher suggests that instead of praying to God they should pray to “our leader” for the candy.

Predictably, candy appears. When Johnny insists that Teacher actually provided the candy and not “our leader,” her anger is uncontrolled. Her reproach to Johnny is that only another human being will ever give you anything. To the Humanist, prayer means nothing. God becomes superfluous. The subversion is now complete.

As every schoolchild has heard, eternal vigilance is the price of liberty. In other words, freedom has to be worked at to be protected.

At the end of the film the narrator asks what is the value of a child’s mind or of your right to doubt without fear. Parents must remain alert and become involved in the lives of their children.

Otherwise we might replace what is timeless and true with what is current and popular.

The film leaves the feeling that freedom is a valuable possession. Unless we conscientiously endeavor to maintain it, one day we may wake up to find that it is gone.

The Droodles Ten Commandments Storybook, character development is excellent and the illustrations bright and whimsical. However, the average child may not be able to grasp on his own the relationship each story has to the corresponding commandments. Therefore, the book will be most effective when used in a setting where a discussion of personal application can follow each chapter.

In The Babe and the Lamb the Cionis have created an allegory along the lines of C.S. Lewis’s Tales of Narnia. The action story will hold the child’s attention from the first to last page, and the concluding pages will spark much discussion of similarities between the “Babe” and the sacrifices that our Saviour made for us.

The Droodles Storybook of Proverbs will bring a barrel of chuckles to each boy and girl. Through characters such as loudmouth Jenny Jingles, proud Danny O’Daring, and prayerful Natalie Creampuff, the Cionis have built a bridge between the Bible’s Proverbs and the experiences of children. Their stories are illustrations of 12 particular proverbs and gives excellent suggestions for using the book as a teaching tool, ultimately affecting the actions of its reader—tomorrow, next week, or next year.

—J.B.

Poor Ralph

by Kurt Mitchell

Crossway Books, 1982, 30pp., $8.95 (6-10 years old)

Poor Ralph is the story of a kindly old man whose material possessions were few but whose great wealth lay in his ability to read books of all kinds,
especially the Bible. One night, while reading the Bible, "poor Ralph" received a special promise from God but was not quite sure the promise was meant for him. He did not know what to do, until he was given a precious jewel that changed his life.

In Poor Ralph Kurt Mitchell combines his skills as writer and illustrator. The bright and colorful pictures bring life to a story that captures the reader's attention from beginning to end. However, the story contains a good deal of symbolism which is too difficult for the average child to unravel on his own.

—J.B.

Jonah
by Ray Cioni and Kurt Mitchell
(The complete text of Jonah from the Holy Bible, New International Version)
Crossway Books, 1981, 30pp., $9.95 (6-10 years old)

In Jonah Ray Cioni, the designer of the book, skilfully accomplishes his goal of motivating young readers to read the Bible for themselves. He combines the exact text of Jonah from the New International Version with the creative, full-color illustrations of Kurt Mitchell. The duo brings a fresh understanding of the story of Jonah to each reader. The value of the book is further enhanced by Edith Schaeffer's foreword, which summarizes the teachings of the Book of Jonah. —J.B.

Say Amen!

If you're saved and you know it, say Amen!” says the gospel chorus. Our prayers are often ended by an Amen. Too often, it may be just a formality, a magical word by which we hope our prayers may come true. However, properly used, Amen has rich significance and strong scriptural precedent.

Believers in the early church used it to consciously confirm their thanksgiving and praise to God (cf. 1 Cor. 14:16). Indeed, their prayers and doxologies are often concluded by Amen, as reflected in both the New Testament (as in Rom. 11:33-36; 16:25-27; Gal. 1:3-5; Eph. 3:20-21; Phil. 4:20; 1 Tim. 1:17; 6:16; and others) and the writings of the apostolic fathers. For example, as the aged Polycarp was tied to the stake awaiting the fires of martyrdom, he concludes his prayer:

I praise Thee, I bless Thee, I glorify Thee, through the eternal and heavenly High-priest, Jesus Christ, Thy beloved Son, through whom with Him and the Holy Spirit be glory both now (and ever) and for the ages to come. Amen.

The early church manual, the Didache, closes its prayer after the communion service by saying,

May grace come and may this world pass away. Hosanna to the God of David. If any man is holy, let him come; if any man is not, let him repent. Maran Atha. Amen.

As believers, may the closing Amen of our prayers, praises, and hymns be a continual renewal of our pledge to be faithful to Christ OUR GREAT AMEN: in Him are being accomplished all the divine promises of the ages (2 Cor. 1:20).

Praise ye the Lord! O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him!
Let the Amen sound from His people again:
Gladly for aye we adore Him.

—Joachim Neander
One Good Myth Deserves Another

It strikes me that for the most part Christians have been hoodwinked by the Liberal legal establishment on this matter of the so-called separation of church and state. We have allowed them to utilize one of our own strengths against us very effectively, that strength being our firm belief in the existence and integrity of God. Their strategy has gone something like this: They have established in the mind of the courts that something very objective and definable called "religion" exists, and that this sinister force termed "religion" has no place influencing government. We have played right into their hands by arguing that there is such a thing as religion and that religion does have a place in government.

We have allowed them to lure us into adopting the term "freedom of religion" as our central theme word, and then they have successfully argued that religion has no place in government or the public sector. The irony of this is that they have not had to define what religion is; we have been willing to do that for them with great verbosity. And once we have neatly delineated religion as some clearly objective, definable, and potentially zealous movement, they have simply proceeded to demonstrate in court that this movement called "religion" has no place in government or the public sector. Rather than requiring that they—the Liberal Left—define religion, we have willingly defined it for the courts ourselves. With religion then depicted as a potentially coercive and divisive force to be reckoned with, they have had little difficulty in demonstrating to the court's satisfaction that it should be eliminated from the government altogether.

We would be well-advised for all practical purposes to do away with the term religion in the legal forum. As far as the legal system is concerned, we ought to maintain that as Christians we have a particular set of "myths," symbols, and customs that we enjoy recognizing. And although our "myths," symbols, and customs have special meanings to us, they need not be considered more or less valid than the literally hundreds of myths, symbols, and customs that permeate every sector of society. In the courtroom there should be no difference in the myth of Santa Claus and the "myth" of a baby born of a virgin; no difference in the "myth" of the three wise men and the myth of the Easter bunny; and no difference between the cross as a mystical symbol and the shamrock as a mystical symbol.

In declaring as Christians that our "myths," symbols, and customs deserve societal acknowledgments as truth, we have violated one of God's wisest Scriptures. Matthew 7:6 states, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend [tear] you." By willingly accepting the label religion as a nameplate for the beliefs, symbols, and customs of Christianity, we have strategically thrown the pearls of our faith before the swine of the secular world, particularly the Liberal legal establishment.

Instead of committing this naive faux pas, we should have been making them define what religion is. If the public schools want to utilize the custom of the Thanksgiving turkey, the myth of Santa Claus, and the symbols of Valentine's Day, then we should simply ask for equal treatment for the so-called myths, symbols, and customs that we Christians enjoy. As far as the law is concerned, the reading of biblical legends in the classroom should pose no more a threat than reading the story of "Frosty the Snowman," or "'Twas the Night Before Christmas." A myth is a myth, a symbol is a symbol, and a custom is a custom; yet we Christians have let the secular world throw out our "myths," symbols, and customs while keeping their own. If the National Forestry Service can have a talking bear named Smokey giving sound advice about fire safety (admittedly a pretty strange fantasy), then why shouldn't children also be allowed to discuss openly a story where a donkey gave some sound advice to a man? (Num. 22:28-30).

Can you see how we have been tricked? In the courtroom, the secular world has taken our "myths," symbols, and customs and branded them with the
One Good Myth continued from page 55

name of religion, and then proceeded to argue that religion has no place in government. At the same time, no one has challenged their myths, symbols, and customs that permeate the public sector.

As far as the legal system is concerned, we should demand that a myth is a myth. If school plays can be put on with the fantasy figure "E.T." talking to real live children, then plays should be permitted that feature angels talking to children as well. Remember, a myth's a myth, and the government has no business getting into the matter of deciding which myths are more acceptable than other myths. Does the Supreme Court decide whether the Smurfs are in and Spiderman is out? Of course not. Then why should they be in the business of deciding whether Noah’s Ark is in or the Great Pumpkin is out? Jesus warned us about evil days such as these when He said, “Be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16). In the legal arena we have been innocent as doves all right, but not nearly wise enough for the adversary we face.

It is a matter of respect and restraint. In the Constitution, the person of God received respect both as the Creator of man and the Originator of all liberty. In His role as Creator He was respected by the framers of the Constitution as an integral part of the mind-set of free Americans. In order to protect the worship of God from any future oppression from government, the framers of the Constitution established a system of restraint, commonly referred to as “the separation of church and state.” The legal provisions they placed in the Constitution and the Bill of Rights were to protect the freedoms Americans enjoy to worship God without governmental interference. This worship of God was so universally respected and so fundamentally understood by Americans, that it became known as “religious freedom,” and the term religion emerged as an accepted legal and popular concept in the thinking of Americans.

Unfortunately, in the years since the Constitution was written, there has been an erosion of mainstream morals in America toward the Liberal Left. This filtrating government. They have carefully ignored the fact that the Founding Fathers established restraint as a Constitutional principle only after having first established the principle of respect for a Creator or God in that document. Having no respect for the existence of God themselves, the Liberals have used our Christian respect for God as a weapon against us. Since we respect the "myths," symbols, and customs of the Bible as inerrant communications from God, they have said that this is "religion" and hence must be banned from government and the public sector. We have handed away our freedoms to them in this area with little more in the way of a credible argument than such phrases as, “Don’t you do that, or else God will get you!” and “Thomas Jefferson never meant it to be this way.”

If they want to tell us that “religion” has no place in the classroom or the government, then we should say, “Fine, let’s do away with religion. Now, about this matter of myths, symbols, and customs, surely you wouldn’t have government divest itself of all the rich myths, symbols, and customs of the American people that are an integral part of society?” And if one myth is as good as another myth (unless the Supreme Court wants to get into the business of “myth” judging) then the fiery chariot of Elijah should be as natural in the classroom as science fiction, and the exploits of Samson should seem as no more preposterous than those of the Incredible Hulk.

Are we compromising? Are we giving away too much when we discard the term religion and give the “myths,” symbols, and customs of the Bible equal billing with all the secular ones in the classroom? Not at all. Because we as Christians have a promise that applies to the “myths,” symbols, and customs of the Bible: “So shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11).

Let’s put the burden of proof on the legal system to show why our “myths” are less acceptable than anyone else’s in the classrooms and government buildings of the nation. That would constitute a level of censorship that even the Liberal Left could not support.

erosion has affected every area of American life, but it has especially im-
Elim Home for Alcholics Ministers for 24 Years

Ray Horsley has directed Elim Home in Amherst County since 1964. His son, David, joined him as codirector of this special outreach in 1979.

"Most of the secular treatment programs call alcoholism a disease," says David Horsley. "This gives a man no hope for escaping the condemnation of this degrading lifestyle. But we deal with it as a sin, according to 1 John 1:7 and 2 Corinthians 5:17. Christ can release one from this and any other burden of sin into a victorious life."

Elim Home does not depend on drugs in working with the alcoholic; instead it relies on a program of Bible study and memorization and counseling to learn the unfailing biblical principles for living a successful life in Christ.

The staff of Elim Home is composed of men who were saved from alcoholism through the efforts of this ministry.

Although the home can handle only 18 men at a time, plans call for a new facility to house 50 men, thus freeing the existing structure for ministering to alcoholic women, another area of great need.

Government Political Leaders Teach LBC Class

Dr. Jerry H. Combee, Chairman of LBC's department of history and political science, has invited outstanding conservative leaders from various political organizations in Washington to teach Introduction to Political Science at LBC. The purpose of the class is to demonstrate the realism and relevance of political science in action.

Guest teachers include: Morton Blackwell, special assistant to the President; Michael Horowitz from the White House's Office of Management and Budget; Paul Weyrich from the Committee for the Survival of a Free Congress; Richard Dingman, Moral Majority in Washington, D.C.; Larry Butler, Head of Broadcasting in U.S. Chamber of Commerce; Howard Phillips, leader of the Conservative Caucus; and Peter Gemma of the National Pro-Life PAC.

Calendar Update

November
23-30
Foreign exposure group led by Missi0n Department from LBC and TRBC to Mexico City

December
2-3
Liberty Mountain Basketball Classic Tournament
9-11
Living Christmas Tree at TRBC
16
Christmas vacation begins for LBC College and Schools
18
"Two Nights Before Christmas," a musical performed by the Junior Sunday school class at TRBC

January
19
New and returning students arrive at LBC
LBC Band Chosen for Macy’s Thanksgiving Day Parade

The Liberty Baptist College Flames Marching Band was chosen from over 350 national applicants, over 40 from Virginia alone, to attend Macy’s annual Thanksgiving Day Parade in New York.

The decision was based upon a videotape of the band’s performance sent to the selection committee by Ray S. Locy, director of the Flames Band for six years.

The invitation was confirmed in early October when NBC’s Dick Schneider and Mark Schonberg from Macy’s visited the LBC campus.

“We’re very pleased that we have this caliber group coming to New York,” Schonberg said to students. “When we see groups like you, we know our country isn’t in any trouble.”

Over three million people line the streets of New York to see the famous three-hour parade. Another 100 million watch by television.

The 160-member Flames Marching Band and LBC were honored to be one of the 12 bands chosen for this year’s parade.

Junior Branches Choir Performs Christmas Musical

The Junior Branches Choir and Herb Owen, junior department pastor, presented the premiere performance of a new musical, “Two Nights Before Christmas,” during the Thomas Road Baptist Church Super Conference.

The choir, 120 children in grades four through six, and additional junior actors were directed by Lynne Brower and Carol McMillen, the musical’s author and composer, respectively. Pastor Owen narrated the story and played the central character, Mr. McDuff, a grumpy toy store custodian who unravels the meaning of Christmas.

The musical will be presented again on December 18 at Thomas Road’s evening service.

Living Christmas Tree Presents “An Old-Fashioned Christmas”

The thirteenth annual Living Christmas Tree, directed by David Randlett, with a cast of 350 musicians, singers, and actors, will present “An Old-Fashioned Christmas” at Thomas Road Baptist Church, December 9-11. The 145-member Living Christmas Tree choir will stand 35-feet tall, providing a dramatic backdrop of lights and music.

Mack Evans will serve as narrator-host of the musical drama. Special vocal arrangements will be sung by six soloists, including Don Norman, Robbie Hiner, and Mark Lowry. Additional numbers will be presented by two trios, the Sounds of Liberty, and the Men of Liberty Quartet. The Old-Time Gospel Hour Orchestra and special brass antiphony will be led by Ray Locy. David Allison is the drama director.

Admission is free for the five performances: Friday—7:30 P.M., Saturday—2:00 P.M. and 7:30 P.M., and Sunday—2:00 P.M. and 6:00 P.M.

WRVL Installs New Antenna

WRVL station manager Jerry Edwards reports that the Federal Communications Commission has given permission for LBC to install a new antenna and test it at 50,000 watts.

The station’s previous 38-foot tower on Tobacco Row Mountain in Amherst County was cut down by vandals in May 1982.

The new antenna, installed on a 450-foot tower on Johnson Mountain in Bedford County, should allow the FM religious station to reach north of Charlottesville, Virginia, and to Greensboro, North Carolina, in the south.

Edwards said that the new location offers an omnidirectional advantage which is better than the old facility.

As the first school semester draws to a close, Liberty Baptist College has achieved a growth rate of 16.8 percent, making it one of the fastest-growing Christian liberal arts colleges in the world.

Enrollment reached 4,332 this semester, and represents all 50 states and 25 foreign countries. In addition, Liberty Home Bible Institute has 14,225 correspondence students, and Lynchburg Christian Academy, grades K-12, has over 1,400 students.

Tuition for the 1983-84 school term was not raised from last year’s cost of $2,000. This is about one-third the actual cost of a student’s education at LBC. The balance is underwritten by the Founders, 15,000 Club members, and other friends of the ministry.
When Rev. Jerry Falwell was about to speak at Princeton University, a bomb threat forced the evacuation of the auditorium. Falwell was unperturbed. The founder of Moral Majority gets more than 200 death threats every month, and he can usually tell the routine empty threats from the heartfelt ones.

He assured the police that there was nothing to worry about, and the students crowded back into Alexander Hall. There were boos, hisses, and cat-calls as he was introduced. I sat beside him on the stage before he spoke. I asked him whether this sort of hostility was typical.

"College audiences are usually about 50 percent against us at the beginning," he said. "With a little luck we can turn that around and have about two-thirds on our side at the end."

And so it was. This crowd was not essentially hostile, but rowdy. There was more humor than hatred in the booing and hissing. Falwell, who knows how to handle an audience, caught that note of humor and played on it.

"You can't shock me," he told the close-packed crowd of 1,200. "I've spoken at Harvard." The name of the Ivy League rival drew more delighted boos. Falwell and Princeton were at play.

His half-hour speech stressed his usual themes: The foundations of America in the Judeo-Christian moral tradition, the family, and the work ethic. Then he answered questions for nearly an hour.

He answered even the silly questions earnestly, passing up the chance to show his/html>
Kemp's Response to Kennedy Pleases LBC Audience

In response to the Liberal opening gambit of Senator Edward Kennedy on October 3 at Liberty Baptist College, Representative Jack F. Kemp, "a bleeding heart Conservative," as he called himself, gave the New Right's perspective on November 1 in the debate on "Issues Facing America in the 1984 Election."

Formerly a successful quarterback for the Buffalo Bills, Kemp now quarterbacks Conservative causes in his seventh term as a U.S. Congressman from New York. He recently gained nationwide recognition for his efforts to restore tax incentives for savings, capital investment, and individual initiative. In 1981 Kemp's tax reform legislation which included an across-the-board tax cut became a major component of U.S. tax policy.

In his discussion of religion and politics, Kemp noted that the two often intersect. "Far from dividing life into a spiritual realm and a political realm, civil government rightfully claims a part of our life, but God rightfully claims all our life," he said. The purpose of government should be to "secure" the rights of citizens, not "confert" them "because what the government gives, it can also take away."

In response to Kennedy's point of view that certain parts of life, like abortion are "uniquely personal," Kemp disagreed saying that abortion involves the rights of two people. "Those who favor abortion, like those who favored slavery, must assume that the other person is not a human being," he said. In his viewpoint, both religion and democracy demand that the weak, the defenseless, and those in the minority should be protected and represented.

The First Amendment was intended to provide freedom for religion, Kemp said, but it is recently being interpreted to provide freedom from religion. He cited several examples including a Massachusetts school board allowing a vulgar library book while a Kentucky school system banned wall plaques containing the Ten Commandments. "Yet the Ten Commandments hang on the wall of the Supreme Court, apparently without ill effects," he said as the audience responded with laughter. Whereas Kennedy seemed to say those who believe in God and oppose such court decisions are imposing their will on others, Kemp felt these decisions denied some citizens equal protection by the law on the basis of their religious beliefs.

"No field of human endeavor can be unaffected by the knowledge that God is there and that right and wrong absolutes exist," Kemp maintained.

Even in the area of federal fiscal policy where religion would be an intrusion according to the Liberal view, Kemp affirmed that the lack of an honest economy and honest money is a "matter of morality" and a "gross injustice."

Where Kennedy interpreted social fairness to mean unequal treatment of some to achieve equality, Kemp preferred a social policy of equal opportunities to reduce the need for the heavy social spending because "the noblest generosity is to prevent people from ever needing generosity."

On the subject of nuclear freeze Kemp said history points out that weakness is far more provocative to aggressors than a strong defense program. "Moral relativism" is a dangerous policy that supposes all governments are equal.

Kemp summarized his Conservative viewpoint toward the 1984 election by saying, "When we fail to vote on the basis of our moral and religious heritage, then we will lose that which distinguishes us as Americans. Democracy without morality is impossible."

Yvonne Vest

FUNDAMENTALIST JOURNAL
BF '84 Registration Surpassing Expectations

LYNCHBURG, Va.—Cochairmen and members of the central committee for Baptist Fundamentalism '84 met in October to finalize convention details. BF '84 was planned in order to reaffirm the doctrines of the Fundamental Baptist movement. It will be the first gathering of such magnitude for independent Baptist churches.

Of the 26,000 participants expected to attend, 5,488 have already registered for the Washington, D.C., convention scheduled for April 11, 12, and 13, 1984. "Officials with other religious conventions say this response is highly unusual six months prior to an event," said Duke Westover, national convention chairman for BF '84. Ohio has the largest enrollment to date, followed by Texas, Maryland, Pennsylvania, and California. Participants have also registered from Canada and several foreign countries.

Dennis Fields, exhibit coordinator for the convention, reported that due to high sales response, exhibit booths are expected to be sold out by January, which may be a problem to latecomers.

A book containing the 19 sermons presented at the meetings will be available for purchase during the convention. Plans are being made to honor the most outstanding Fundamentalist leaders of this century with special awards for their contributions to the Fundamentalist movement.

Dave Randlett, music coordinator for BF '84 said, "We have nine exciting new choral arrangements prepared especially for BF '84. Representatives of over 2,000 churches will comprise the convention choir, accompanied each night by a full orchestra."

Conservative Virginia Southern Baptists Considering Additional Association

LYNCHBURG, Va.—Pastor Arthur Ballard, Jr., of Old Forest Road Baptist Church, on September 26 headed a meeting of 19 Virginia church representatives to consider formation of a conservative association with the Southern Baptist Convention organization. The new association would seek to exercise local church autonomy inherent in the SBC structure toward a more outspoken conservative and evangelistic policy, said Ballard.

The new association would speak out in a united conservative voice on moral issues: against abortion, in favor of public school prayer, and combating pornography. It would sponsor a conservative newspaper. Further, Ballard said, it would encourage the SBC to channel more mission funds into establishing new churches and less into administrative management. A primary goal of the conservative association would be to reach the lost in Virginia through enthusiastic evangelistic crusades.

A study committee was set up to investigate the feasibility of the new association.

Legislation Proposed to Protect Churches from Unjust IRS Exam

WASHINGTON—The Church Audit Procedures Act, currently in committee in both houses of Congress, could establish guidelines for church audits and examinations by the IRS.

Connie Heckman, chief legislative assistant to Congressman Mickey Edwards, one of the act's cosponsors, reported that the White House had generally endorsed the legislation through Treasury Department testimony at Senate hearings held September 30.

Heckman said the Church Audit Procedures Act would require the IRS to have evidence that a religious group is not a church or that it has unreported taxable income, before instigating a tax investigation. The CAP Act would require informal conference opportunities before an investigation and give each church opportunity for swift judicial follow-up. It would place a three-year statute of limitations for failure to file a return. In general, the CAP would provide safeguards for churches against unjust tax investigations.

The act has 76 House cosponsors, said Bill Billings, president of the National Christian Action Coalition, but further sponsors are needed to bypass resistance from Dan Rostenkowski, Chairman of the House Ways and Means Committee, who decides the calendar of bills to be considered.

Bible Publisher Prohibits Blasphemy in Its Secular Books

NEW YORK—Thomas Nelson Publishers, the largest publisher of Bibles in the world, has objected to the use of blasphemy and vulgarity in books published by its recently acquired subsidiary, Dodd, Mead & Co.

According to the September 16 Washington Post, Sam Moore, president of Thomas Nelson Publishers, said, "We feel good about this policy, and we believe the people in America at large feel good about it." He explained that 80 percent of Nelson's sales are Bibles, and the company intends to keep a "clean house" image in its secular business endeavors as well.

When authors of three books declined to delete the offensive language, two manuscripts that were already typeset were returned to the authors and another book ready for distribution was put on hold.
Baptist Bible Fellowship Plans National Meeting in Lynchburg Church

DENVER, Colo.—Board members of the Baptist Bible Fellowship International, meeting here recently, have accepted the offer of the Thomas Road Baptist Church of Lynchburg, Virginia, to serve as host for the fellowship's 1984 annual national meeting.

The Rev. Leland Kennedy, pastor of Trinity Baptist Church in Abilene, Texas, and newly elected fellowship president, will preside over the September 24-27 conclave.

The conference theme will center on missionaries sent out and supported by the Fellowship.

Since 1981, the Baley family has traveled nearly 30,000 miles a year as Tim's incredible piano concerts “show not what Tim can do, but what God can do,” says Mrs. Baley.

The concerts, which open with “America” and close with “How Great Thou Art!” have been given at the Pentagon, in various churches and hospitals, and twice on the White House lawn. He has also performed on NBC’s television program “Fantasy.”

During the concert, as his parents explain the need of Christian training for the handicapped and Christian counseling for their families, Tim’s piano expertise gives clear testimony of God’s power in all circumstances.

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Creation Science in Court Again

NEW ORLEANS—On October 17 the Louisiana Supreme Court upheld the state legislature's right to pass laws saying what must be taught in public schools. In so doing, the court upheld a 1981 Louisiana law that calls for creation science to be taught equally with evolution science in public schools.

State Senator Bill Keith, who wrote the law, looks forward to a federal court trial early in 1984 that will hear the constitutional merits of teaching creation science.

Eight attorneys have worked to prepare a solid case on the basis of academic freedom and first amendment rights. Further, creation science is defined as “scientific evidences for creation and inferences from those scientific evi-
dences" rather than inserting religion, Genesis, or the Bible into the classroom. "Evolution is part of the religious beliefs of Confucianism, Buddhism, and Secular Humanism, but this law does not specifically refer to religion or to a supreme being," said Senator Keith.

"I think we have an excellent chance of winning this case because this law is better than the one Arkansas declared unconstitutional," Senator Keith said in a recent telephone interview. The American Civil Liberties Union will continue to oppose the Louisiana law in federal court. Senator Keith reported that a legal defense fund sponsored by private sources concerned with truth in public schools has been set up to handle court expenses.

Christian Flag Flies Again in Dallas

DALLAS—On July 31 when Delbert Fields flew the Christian flag outside his Deeper Life Book Store of Dallas, Texas, he was cited for displaying an illegal sign. Only the flags of Texas or the United States were permitted on flagpoles, said the city's sign board of adjustment. All other flags had to follow the sign ordinance. He was given the choice of flying the flag at a fine of $200 a day or attaching it to his business sign in front of the building.

Believing that Americans should be free to fly the Christian flag, he sued. Lorne Liechty, his attorney, called the city ordinance "an impermissible restriction upon Mr. Fields's free exercise of religion," according to the Dallas Morning News, September 15.

Fields said in a recent interview, "We put up a [legal] sign saying, 'City of Dallas said we cannot fly the Christian flag. Keep us in your prayers.' We gathered the signatures of over 3,000 people in a petition against the ordinance, and hundreds of people complained to city hall by phone on our behalf.

"On September 23 we received a letter saying they are excluding the Christian flag from the ordinance." A flag-raising ceremony was held in front of the Deeper Life Bookstore on October 1 to celebrate a victory for religious freedom.

Christmas Story Remains World's Greatest News

(RNS)—The gift that was brought into the world by Christ is the greatest good possible. It means that people can be reconciled to God without having to depend on their imperfect attempts to meet His standards.

One of the foundational beliefs of Christianity is humanity's inability to save itself. Despite all the good works done by believers through the ages and today, followers of Christ acknowledge that their efforts could achieve nothing lasting but for the grace of God. That God chose to bring His grace to the world through the person of Jesus Christ is unquestionably good news for all people.

To a world jaded with constant reports of violence, hatred, and selfishness, anything good is automatically news. And the good news of Jesus, being the greatest good, is therefore the greatest news.

The details of the Christmas story never become so familiar that they lose their significance and wonder for Christians. The idea that God came to earth in human form is so fantastic that it boggles the mind. The eternal Creator took on the form of a finite creature. He was born. He died. He rose again.

Yet today there are still people who do not realize that Christmas can be good news for them. Countless numbers do not know that the greatest Christmas gift of all is not one that they can give, but one that they can receive—one that will never break or wear out. They have never heard the good news in a personal way.

Christmas is still good. And its message is still news.

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Angels continued from page 29

are never to worship angels (Ex. 20:1-6; Col. 2:18); they are our fellow servants (Rev. 22:9).

A Song No Angel Can Sing

Marvelous though angels may be, God created them with definite limitations. For example, once an angel has fallen, he cannot be redeemed.

"But God can do anything," someone might say. Yes, but only those things in keeping with His character and plan. Once He created angels with the nature they have, He could not and would not change their design or basic characteristics.

Angels are individual, direct creations of God. They do not procreate (Matt. 28:28-30). They are not a "race" as such; they have no kinsmen. There is no way that Christ would become a Kinsman-Redeemer for them as He did for humans.

God's wise and righteous plan of redemption was to have Christ, who was genuine deity and genuine humanity united in one eternal Person, to become an equivalent, substitutionary sacrifice for men. As God-man, He paid man's debt in His death. Since His humanity through the Virgin Birth related Him to all the human race, He is genuinely related to us as our Kinsman-Redeemer (Heb. 2:11-15).

Since angels are not a race, they cannot be dealt with "representatively" in the way our Lord took the place of sinful mankind. Each stands or falls alone. Those angels who rebelled and fell with Satan (Ezek. 28:12-19), were irretrievably lost.

We can rejoice that, through the Virgin Birth, the incarnate Son became the Last Adam, the Kinsman-Redeemer for all of those who place their trust in Him.

We have a song no angel can sing—a song of personal praise and thanksgiving to the God-man and His saving grace and love (Rev. 5:9-10). This is the matchless song of the redeemed which will surpass any song ever sung by an angel on a starry, starry night.

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**Doctor Sentenced for Murder of Live Child Following Abortion**

EL PASO, Texas—Dr. Raymond Showery, age 55, was sentenced to 15 years in prison for drowning a baby who survived an abortion at his Family Hospital in El Paso, reported the Lynchburg, Virginia, *Daily Advance*, September 29.

Five former employees testified that in 1979 the late-term baby girl was born alive after an abortion, weighed about five pounds, and was drowned by Showery in a bucket of water before being placed in a plastic bag, according to the report.

**Atheists and Lear’s Group Criticize Texas Textbooks**

LONGVIEW, Texas—Texas presently provides 12 months for textbook selection, which allows for public hearings concerning the merits of books offered for each school subject, committee decisions to narrow the list to five with two alternative choices, and the final adoption of books that meet state specifications. The texts that emerge from this stringent selection process are then generally accepted by the rest of United States schools.

For 20 years Mel and Norma Gabler, of Educational Research Analysts, have sought to influence decisions toward an undistorted view of Christian values, theories, and doctrines.

A recent interview with Mel Gabler recounts criticism heard at the August 1 hearings from Madalyn Murray O’Hair and the American Atheists, and Norman Lear’s People for the American Way. Educational Research Analysts reported that several of the history books omitted historical documents like the Mayflower Compact. Some of the health books soft-pedaled the serious effects of hard drugs and defined *family* as “any group of people living together.” Books on language composition emphasized verbal communication and de-emphasized the importance of correct grammar. The American Atheists located in Austin, Texas, found world history textbooks too religious and objected to evolution being treated as a scientific theory. People for the American Way objected to the “censorship” in public textbooks of liberal ideas in favor of more conservative viewpoints.

**College Bans Artwork Depicting Abortion**

FREDERICKSBURG, Va.—Artist Mary Cate Carroll has caused quite a controversy with her painting “American Liberty Upside Down.” The painting depicts a man and woman sitting on a sofa with an outline of a child. Behind a small door on the canvas are the remains of a saline abortion, a greenish fetus curled in a jar.

Invited to place several paintings at the alumni art show this fall at Mary Washington College, where she had earned her bachelor’s degree, Mrs. Carroll was ordered to remove this painting before the show opened.

“I didn’t expect my work to be censored,” said Mrs. Carroll during a telephone interview. “I had earned a reputation at Mary Washington as a confrontational artist, confronting people with social and moral issues to make them think. After all, 20 fetuses were available to students in biology lab when I took Biology 101. What’s the difference?”

The school had agreed to allow Mrs. Carroll to choose and hang her own paintings for the show. When school officials told her to remove the painting, she suggested the compromise of posting a statement signed by college officials to explain the censorship. They refused.

Mrs. Carroll says she uses modern art to examine the moral implications of social issues. “If we could have seen the Holocaust’s effect on the Jew, we would have stopped it. Abortion is a Holocaust, too.”

**Family Structure and Roles Changing**

WASHINGTON—The Census Bureau said that for the first time in 20 years the number of new households has not significantly increased from the previous year, reported the Washington Post on August 16.

Divorce rates are dropping from 5.3 per 1,000 population in 1981 to 5.1 per 1,000 in 1982, reported the National Center for Health Statistics in the Post, February 2.

The Bureau states that 1.5 million American homes are maintained by two or more “related” persons, 49.9 million have both husband and wife, 2 million have no wife present, and 9.5 million have no husband present.

In San Francisco a Gallup Poll commissioned by Levi Corporation revealed that 96 percent of fathers help with the care of their babies, and most working mothers prefer for husbands, relatives, or friends to babysit. Only 13 percent use daycare centers and 3 percent use nurseries.
Huge tractors work the rich farmland, wide discs turning under several acres of land in a single day. Often such technology overshadows the need for single plows and shovels. Yet, those big tractors miss a lot of soil near the fencerows, leaving much soil unturned and necessitating hand labor in those untouched areas.

Like the farmer who has traded in his team of mules for a tractor, the role of Fundamentalists has changed with the times. No longer are the obscure Bible-believers meeting in rented storefront buildings. In general, Fundamentalists today are a visible and influential force in society. Fundamentalists are sweeping the conscience of America, speaking out on issues such as abortion, voluntary prayer in schools, homosexuality, and separation of church and state.

In this age of the super-aggressive church, the Fundamentalist who is called to work the fencerows of the world may not be part of the limelight of Fundamentalism. Yet, as in farm work, there is need for not only the big tractors but for men to work the smaller places of the world for Christ.

The Fundamentalist who is called to work the fencerows of the world may not be part of the limelight of Fundamentalism.

The main objective of the Fundamentalist on the foreign field is evangelism. Each year we go into virgin territory breaking new ground with the gospel of Christ. While the mainland denominations emphasize the social gospel, building schools, hospitals, and so forth, Fundamentalists are known for planting churches.

Winning and teaching are the heart of the Great Commission, and both the laborers in the States and those on the mission field strive to achieve them. While one in doctrine, Fundamentalists in the States and those on the foreign field have different strategies. Those who ride the tractors in the States work to get more yield on existing property, with a goal of building a large and successful ministry. Fundamentalists on the foreign field are more interested in clearing land and teaching the nationals how to drive the tractors. We then move on to another area to start all over again.

Unlike our distant brothers, we cannot own the land; in a very unique way, we are squatters. The governments tolerate our presence as long as we stick to preaching Christ. While our stand against immorality is concrete and our loyalty to our country is unwavering, our purpose is to make disciples for Christ. To do otherwise, we would soon find ourselves unemployed in overseas work.

As we share in the strengths of our fundamental family back home, we also share in its weaknesses. We have been extremely critical of other religious groups, yet we continue to use their services and reap from their programs. The Bible translations we use are from other groups. The books we teach from are written by others. We would not think of having an agricultural program, but if another group will teach the nomads how to settle down and farm, we will be there to start a church. I believe all Fundamentalists at home or abroad must learn how to appreciate the work of other denominations without compromising our convictions.

We are proud of our brothers in Fundamentalism riding the tractors making a sweeping impact on the moral conscience of our homeland. Though obscure, we Fundamentalists on the foreign field also take pride in our work and feel comfortable with a shovel in our hands. Being a missionary is not glamorous—it is hard and dirty work. However, there is a reward for the calloused hands of the fencerow farmers that our brethren cannot understand. Following our special calling from the Lord, we feel the carpenter from Nazareth empathizes with us. It was our Saviour who left the glamour of heaven for a stable. He spent a lifetime walking the dusty roads of Palestine, training 12 men to do His work before He left them with the charge to build His church. We feel that we are following the example the Lord established.

May the Lord be pleased to give us a few more men who are willing to grab a shovel and find the great joy in working the fencerows for the Master.
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Behavioral Science
Bible, Comprehensive
Bible, Preseminary
Biology
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Chemistry
Elementary Education
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