

Contemporary Ethical Issues

Manfred E. Kober, Th.D., Instructor



TRUTH: Honesty the Best Policy or Only Policy?



WORK: A Pleasure of Paradise or a Curse of Civilization?

CAPITAL PUNISHMENT: Barbaric or Biblical?



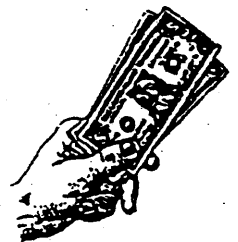
GIVING: The Problem of Priorities and Percentages

ECOLOGY: Nature's Use and Abuse

ALCOHOL: Token Moderation or Total Abstinence?

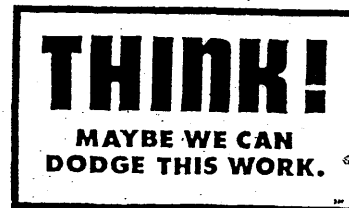
WAR: Ungodly or Unavoidable?

ABORTION: Woman's Choice or Wicked Carnage?



PRAYER: Do the Mechanics Matter?

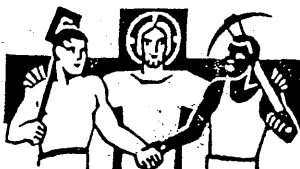
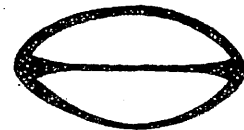
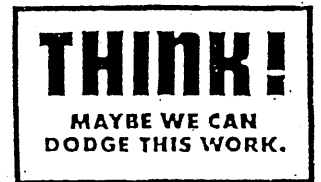
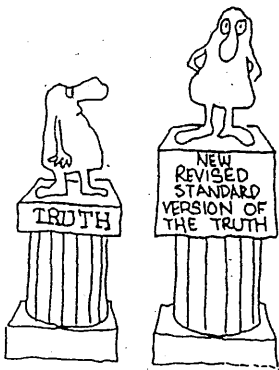
WORSHIP: Spiritual Exercise or Selfish Extravaganza?



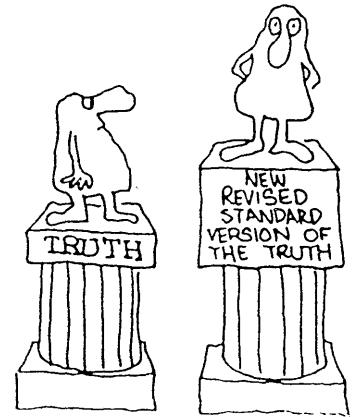
Contemporary Ethical Issues

The informed believer needs to be conversant with three areas of spiritual knowledge to enable him to function well as a messenger of his Master in a dark world, among men and women groping to find answers. Each believer should be acquainted with the areas of **doctrine**, **ethics** and **apologetics**, so he knows what to believe, how to act and how to defend his faith.

These sometimes controversial topics were selected to demonstrate the biblical relevance in all matters of faith and practice and to enable us to think through these topics from the perspective of God's Word. Then may we lovingly apply the biblical principles gleaned from the study to answer those who ask for the basis of our position in these crucial areas (1 Pet. 3:15).



Truth: Honesty -- the Best Policy or Only Policy?



1A. The Origin of Truth:

- 1b. In God the Father,--the manifestation of truth:

John 17:3 - "the only true God"

1 John 1:5 - "God is light and in Him dwelleth no darkness at all"

- 2b. In Christ the Son,--the incarnation of truth:

John 1:14 - "Grace and truth came by Jesus Christ"

John 14:6 - "I am the way, the truth and the life"

- 3b. In the Holy Spirit,--the revelation of truth:

John 14:17 - "Even the Spirit of truth"

John 16:13 - "the Spirit of truth. . .he will guide you into all truth"

- 4b. In God's Word,--the inscripturation of truth:

John 17:17 - "Thy word is truth"

Psalm 18:8,9

2A. The Offense of Falsehood:

- 1b. The emanation of falsehood:

1c. In eternity past: John 8:44

2c. On earth: Gen. 3:1-5

- 2b. The illustrations of falsehood:

1c. Joseph's brothers: Gen. 37:31-35

2c. Potiphar's wife: Gen. 39:13-18

3c. Pharaoh: Ex. 9:28

4c. Judas: Luke 22:3; John 13:27

5c. Ananias and Sapphira: Acts 5:4,8

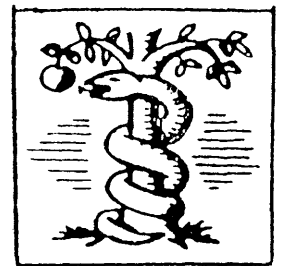
- 3b. The denunciation of falsehood:

1c. Falsehood is one of the most heinous sins:

1d. It is listed among the sins that God especially hates:

Proverbs 6:16-19 - "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren."

Prof. Manfred E. Kober, Th.D.



2d. It is contrary to God's character: 1 John 2:21

3d. It issues in eternal damnation: Rev. 21:8,27; 22:15

The reason why liars cannot enter into heaven is not because the sin of lying cannot be forgiven but this is the type of sin that keeps men from coming to the Savior. As Christ said in John 3:19ff, the condemnation is that light is come into this dark world and men love their wicked deeds rather than come to the light. Lying thus is one of the sins preventing individuals from coming to the Savior.

2c. Falsehood is a characteristic of the old life:

Col. 3:9-10 "Lie not one to another"
Eph. 4:25 "Speak every man truth to his neighbor"
Prov. 13:5 "A righteous man hateth lying"

3c. Falsehood must be consciously and continuously avoided:

Col. 3:9-10
Eph. 4:25
Ex. 20:16; 23:1,7

4c. Falsehood perpetuated by speech or utterance is especially denounced:

Col. 3:9-10
Eph. 4:25

4b. The operation of falsehood:

1c. Every deviation from the truth is the result of sin.

2c. A point can be reached where a person actually believes the lies which he invents.

3c. A liar is a person who asserts something which is contrary to fact.

4c. A person is a liar when he passes on misinformation, no matter what his motives or designs may be.

1d. All falsehood, as deviation from truth, is per se wrong.

2d. Prejudices, false judgments and convictions are deviation from the truth.

3d. Any deviation from the truth is sin because falsehood is contrary to the character of God.



5c. A person may misrepresent truth overtly in several ways:

1d. Design of deceiving or injuring someone.

2d. Design of benefiting someone:

1e. Out of necessity: e.g. Rahab hiding the two spies.

2e. Out of expediency: e.g. Taking children to the doctor and telling them it won't hurt.

3e. Out of custom: e.g. Santa Claus, "Boogy Man"

3d. Design to amuse or to instruct

1e. Parables: 2 Sam. 12:1-6, David and Nathan

2e. Fables: Judges 9:8-15

3e. Irony: 1 Kings 18:27; Job 12:2; Ex. 14:11

4e. Novels:

5e. Compliments:

6e. Exaggeration:

The above five methods of conveying information are not really wrong but caution needs to be used. Exaggeration is a form of lying and therefore needs to be avoided.

3A. The Obligation of Truth:

1b. The divine basis for truth.

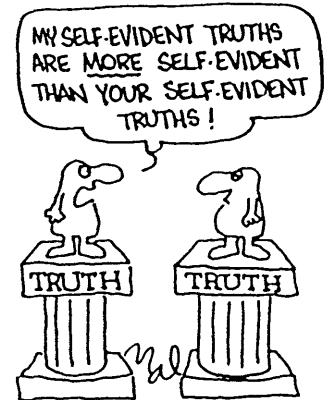
1c. The absolute character of truth.

1d. God is truth: John 14:6

2d. God is light: 1 John 1:5

3d. God is love: 1 John 4:8,16

4d. God is spirit: John 4:24



There are only four "God is" statements in the Bible and two deal with truth. Two of the seven sins which God hates, it will be recalled, deal with lying.

2c. The absolute requirement of truthfulness.

1d. The ultimate question:

IS IT EVER RIGHT TO DEPART FROM STRICT, LITERAL TRUTH? (or, Must we tell the truth at all costs, at all times, to everyone?)

1e. An affirmative answer:

It is right to lie at times under certain conditions, most ethicists believe:

Eavey thinks so (Practical Christian Ethics, p. 17):

"There are rigid moralists, e.g. Augustine and Kant, who maintain that no circumstances can justify departure from strict and literal truth--not even to deal with children, save life, to restrain madmen, to prevent criminal acts, or to deter an enemy in time of war. Most students of ethics, however, are in accord with sound human understanding and general practice which allow for exceptions."

Smyth, in Christian Ethics, asserts that we are never justified in telling an untruth unless "you can tell the necessary falsehood deliberately and positively, from principle, with a good conscience void of offense toward men, and sincere in the sight of God" (Pp. 399f).

2e. A negative answer:

It is never right, under any circumstances, to deviate from the truth.

1f. Theologians and philosophers agree: Augustine, Kant, Fichte

Fichte uses the illustration of a woman on her death-bed having just given birth to a dead infant. She asks if he is alive. The truth might kill her. Should she be lied to in order that the mother's life might be saved? Fichte replies: *Stirbt sie, so stirbt sie der Wahrheit.*" ("If she dies, she dies for the sake of truth.")

2f. John Murray, Principles of Conduct, p. 47:

"No claim is more basic or ultimate than that of truth. We cannot regard any other sanction as higher on the altar of which truth may be sacrificed. By what warrant may we plead, as many have done, that love is a higher end out of consideration for which untruth is sometimes justifiable and dutiful? Is life itself more sacred than truth? God is love. . . But God is truth also. Love and truth do not conflict in Him and His truth is never curtailed or prejudiced in maintaining and promoting the interests of His love."

One is inclined to agree with Murray that there is never a good reason to deviate from God's truth.

2d. An unequivocal answer:

Truthfulness may never be sacrificed for anything else.

1e. It cannot be sacrificed for love because love and truth do not conflict. They do not conflict in the nature of God. Love and truth are not antithetical in the actions of Christ.

2e. It cannot be sacrificed for life because God is the sovereign over life and no person can die one moment before God permits Him to leave this world.





For example, as we were hiding Jewish people in our home during World War II, it would not have been right for us to lie to the authorities about our knowledge of their whereabouts. Certainly, even if the truth had been told to the Gestapo, God would not have permitted these Jewish people to have been exterminated without His express permission. Lying in order to save a life or to bring about a beneficial situation for someone is not an ethical choice we should make, because it infers that God is impotent or because it implies that God is without power and not in sovereign control over the events of the universe.

- 3e. It cannot be sacrificed for any higher end, because untruth is the contradiction of God's nature, and that is wrong. Furthermore, it is never right to do evil that good may come. Rom. 3:8
- 2b. The personal knowledge of truth.
 - 1c. The believer must know the truth if he is to live the truth.
 - 2c. Truth comes through revelation rather than reason: Ps. 58:3; 2 Cor. 4:4
 - 3c. The life of truth is effected through a transformation by the God of truth.
 - 1d. The salvation experience may be considered as a change from living a lie to obeying the truth: 2 Thess. 2:13; 1 Jn. 2:22; Gal. 2:5
 - 2d. The believer's life is characterized by truth:
 - 1e. Carnal Christians do not obey the truth: Gal. 5:7
 - 2e. False teachers err from the truth: 2 Tim. 2:18
 - 3e. Apostates are unable to come to the knowledge of the truth: 2 Tim. 3:7-8; 2 Thess. 2:10-12; cf. Rom. 2:8
 - 4e. Believers are immersed in truth:
 - 1f. The Christian rejoices in the truth: 1 Cor. 13:6
 - 2f. The Christian walks in truth: 3 John 3-4; 2 John 4
 - 3f. The Christian delights to see others walk in truth: 3 John 4
- 3b. The biblical problems concerning truth.

The Bible contains various problems in relation to truth. The following are classic illustrations:

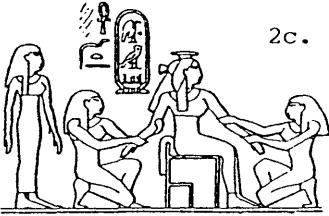
- (1) An example of untruth: Rahab and the men of Jericho, Josh. 2
- (2) An example of a half-truth: The midwives of Egypt and Pharoah, Ex. 1
- (3) An example of concealment of truth: Samuel and the men of Bethlehem, 1 Sam. 16
- (4) An example of strategems of war: Joshua and the men of Ai, Josh. 9

1c. Rahab's lie: Josh. 2:1-14

1d. The problem considered:

2d. The principles analyzed:

2c. The half-truths of the midwives of Egypt: Ex. 1:15-22



1d. The problem considered:

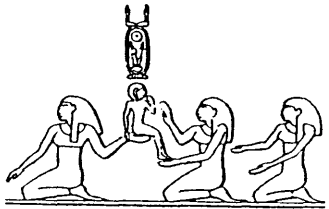
1e. The midwives revealed part of the truth: Ex. 1:19-20

2e. The midwives concealed part of the truth: Ex. 1:17, 20

2d. The principles analyzed:

1e. It is not the untruth of the midwives which is endorsed but their fear of God: v. 17, 21

2e. The case of the midwives demonstrates that the fear of God frequently co-exists with moral infirmity.



an Egyptian scene of birth

3c. Concealment of truth: 1 Sam. 16:1-15

1d. The problems of the passage:

1e. Samuel was commanded to do one thing and told to say another: 1 Sam. 16:1-2

Samuel was commanded to anoint a new king over Israel and yet said that he had come to offer sacrifice.

2e. God authorized concealment and evasion of the truth.

3e. Samuel was permitted to suppress the most important facts of his mission, that is, the anointing of a new king.

2d. The principles from the passage:

1e. Samuel did what he said he would do: 1 Sam. 16:4-5
He did offer the sacrifice.

2e. It is proper that under certain circumstances part of the truth may be withheld or concealed.

3e. Concealment is not the same as deception or lying.

4e. We are not warranted to maintain that in concealing the truth we may affirm untruth.

4c. The stratagems of war: Josh. 8:3-29

1d. The strategy intended at Ai:

1e. There was an ambush or a concealment: Josh. 8:4-13

2e. There was a feigned retreat: Josh. 8:15

3e. The Lord Himself was party to the stratagem: Josh. 8:8-18

2d. The principles inferred from the incident:

- 1e. There was no action on Israel's part contrary to fact or intent.
- 2e. Truth does not mean that the other person understands everything perfectly that we are saying or doing.
- 3e. Deception arises at times when the other party fails to interpret correctly our true purpose.

John Murray concludes concerning these and other difficult biblical illustrations:

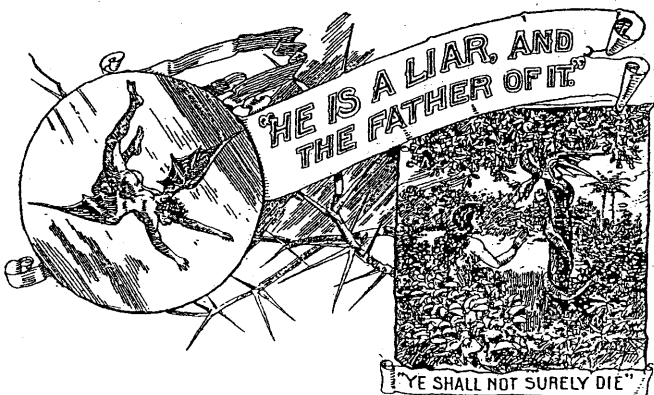
"The upshot of our examination has been that no instance demonstrates the propriety of untruthfulness under any exigency. We would require far more than the Scripture provides to be able to take the position that under certain exigencies we may speak untruth with our neighbour. In other words, the evidence is not available whereby we may justify deviation from the sustained requirement of the biblical witness that we put away falsehood and speak truth. We would need the most explicit evidence to warrant such deviation and it is that evidence that is wanting. How then could we justify it?" (p. 146)



Furse, Margaret Lewis. Nothing But the Truth? What It Takes to Be Honest. Nashville, TN: Abingdon, 1981, pp.127.

Murray. John. Principles of Conduct. Chapter VI, "The Sanctity of Truth," pp. 123-148. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1957, pp. 272.

GOD HATES AND DETESTS PROVERBS 6:16-19	GOD LOVES AND DESIRES
There are six things the Lord hates, seven that are detestable to Him:	
1. Haughty Eyes	1. Humility
2. A Lying Tongue	2. Truthful Speech
3. Hands that shed innocent blood	3. Preservation of Life
4. A heart that devises wicked schemes	4. Pure Thoughts
5. Feet that are quick to rush into evil	5. Eagerness to Do Good
6. A false witness who pours out lies	6. Honest Witness
7. A man who stirs up dissention among brothers.	7. Peaceful Harmony



THE SERPENT AND THE SAVIOR

5 "I will"s of Isaiah 14:13-14 2 Kings 9:22; Rev. 2:20	"A Proud Look"	Philippians 2:5ff; Matthew 11:29
John 8:44	"A Lying Tongue"	John 14:6; Matthew 26:62-66
John 8:44	"Hands that shed innocent blood"	John 11:25; John 14:6
Genesis 6:5	"An heart that devises wicked imaginations"	Hebrews 7:26; 2 Corinthians 5:21
Job 1:7	"Feet that be swift in running to mischief"	John 4:4-5
Matthew 26:60, Rev. 12:10	"A false witness that speaketh lies"	Rev. 1:5
	"he that soweth discord among brethren"	Matthew 11:28



Fig. 286. Ananias und Saphira. Elfenbeintafel zu Brescia.

ACTS 5

5 BUT a certain man named An-ā-nī'-ās, with Sāpph-i'-rā his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Pē'-tēr said, An-ā-nī'-ās, why hath Sā'-tān filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And An-ā-nī'-ās hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Pē'-tēr answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Pē'-tēr said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Sōl'-ō-mōn's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

51. Rahab rettet die israelitischen Spiondschleifer.

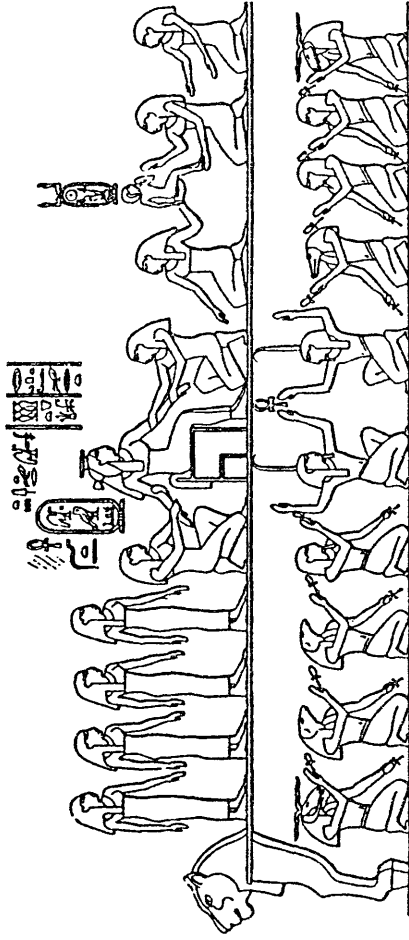


Buch Josua Kap. 2, Vers 3—15.

76. Davids erste Salbung zum Könige.



I. Samuells Kap. 16, Vers 1, 4, 7, 10—13.

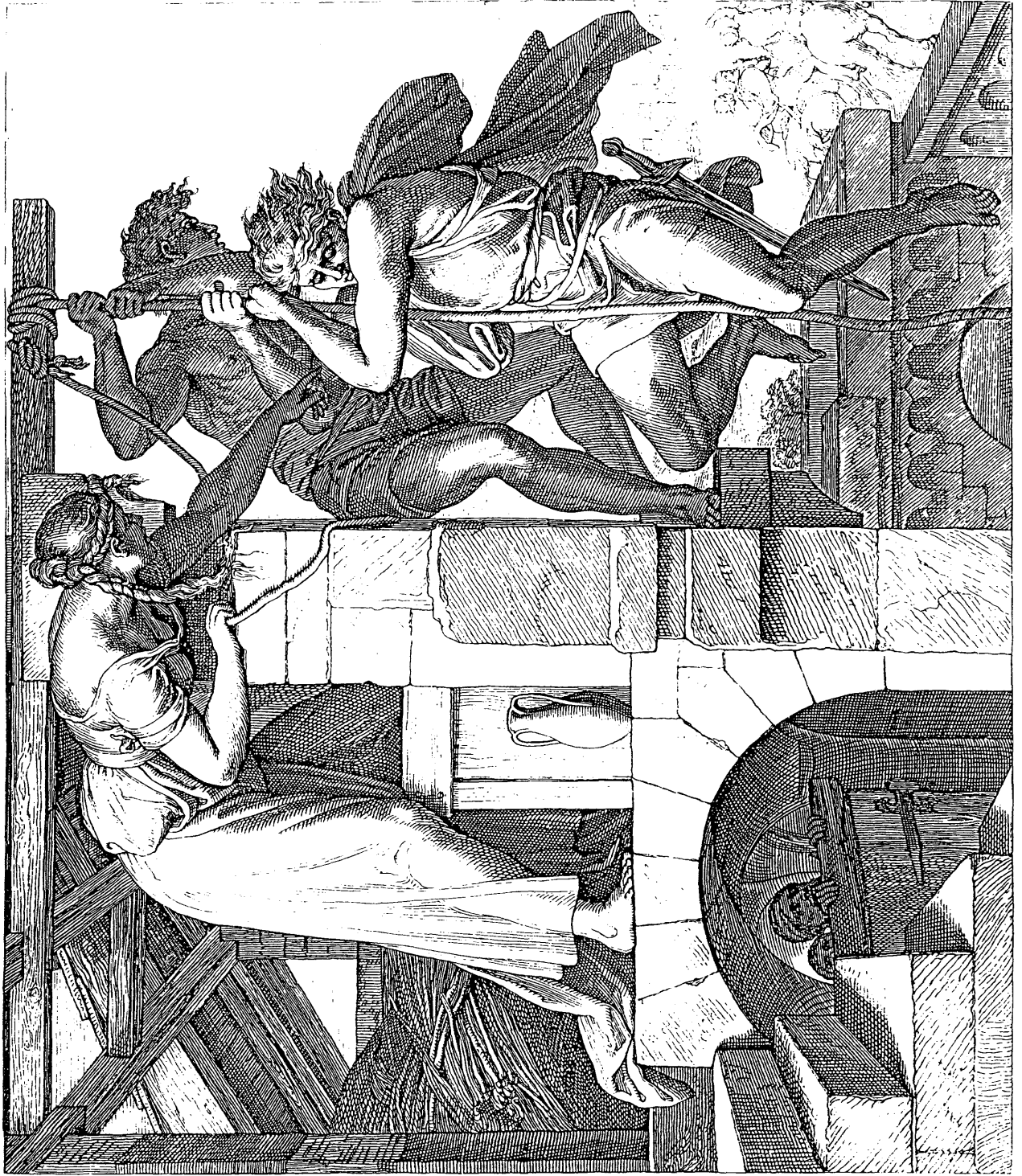


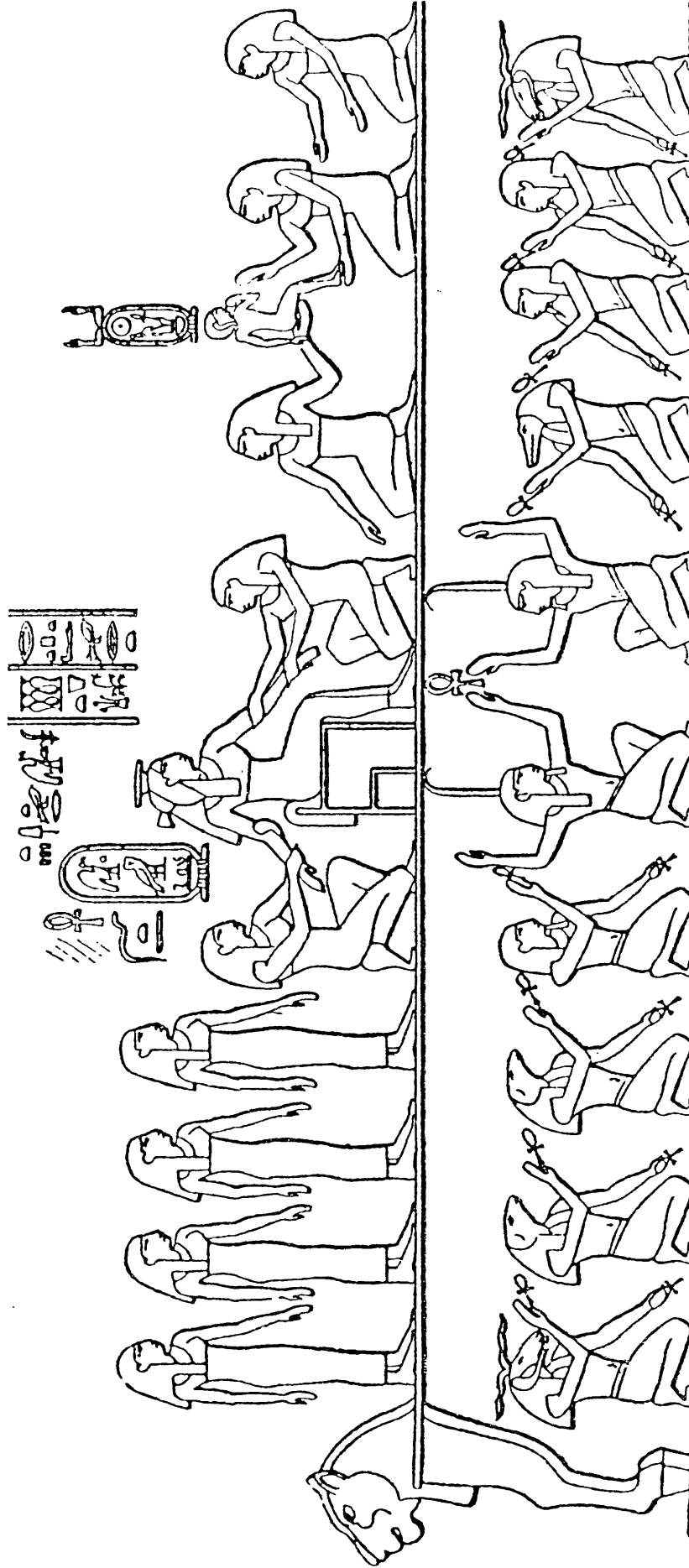
55. Eroberung der Stadt Jif.



Buch Josua Kap. 8, Vers 18—20.

Dasob rettet zwei israelitische Sündhäftler.





WHEN you serve as midwife to the Hebrew women, and see them upon the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live.

(Ex. 1 : 16)

David's erste Salbung zum König.





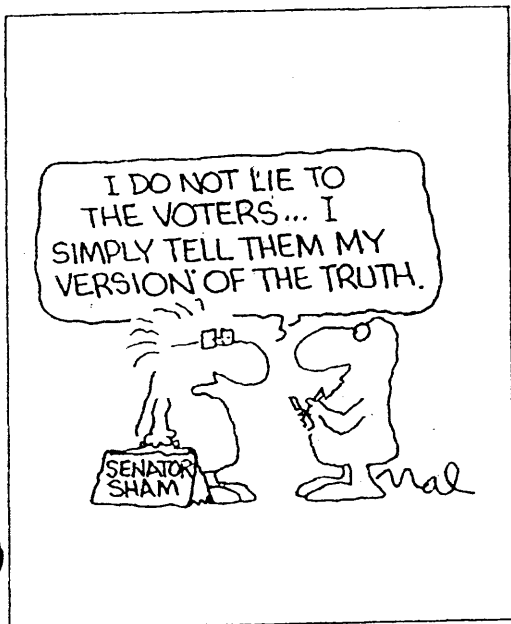
Essay

WILLIAM SAFIRE

15

Blizzard of Lies

Now



Americans of all political persuasions are coming to the sad realization that our First Lady — a woman of undoubted talents who was a role model for many in her generation — is a congenital liar.

Drip by drip, like Whitewater torture, the case is being made that she is compelled to mislead, and to ensnare her subordinates and friends in a web of deceit.

1. Remember the story she told about studying *The Wall Street Journal* to explain her 10,000 percent profit in 1979 commodity trading? We now know that was a lie told to turn aside accusations that as the Governor's wife she profited corruptly, her account being run by a lawyer for state poultry interests through a disreputable broker.

She lied for good reason: To admit

Protecting Bill from Hillary.

otherwise would be to confess taking, and paying taxes on, what some think amounted to a \$100,000 bribe.

2. The abuse of Presidential power known as Travelgate elicited another series of lies. She induced a White House lawyer to assert flatly to investigators that Mrs. Clinton did not order the firing of White House travel aides, who were then harassed by the F.B.I. and Justice Department to justify patronage replacement by Mrs. Clinton's cronies.

Now we know, from a memo long concealed from investigators, that there would be "hell to pay" if the furious First Lady's desires were scorned. The career of the lawyer who transmitted Hillary's lie to authorities is now in jeopardy. Again, she lied with good reason: to avoid being identified as a vindictive political power player who used the F.B.I. to ruin the lives of people standing in the way of juicy patronage.

3. In the aftermath of the apparent suicide of her former partner and closest confidant, White House Deputy Counsel Vincent Foster, she ordered the overturn of an agreement to allow the Justice Department to examine the files in the dead man's office. Her closest friends and aides, under oath, have been blatantly disremembering this likely obstruction

of justice, and may have to pay for supporting Hillary's lie with jail terms.

Again, the lying was not irrational. Investigators believe that damning records from the Rose Law Firm, wrongfully kept in Vincent Foster's White House office, were spirited out in the dead of night and hidden from the law for two years — in Hillary's closet, in Web Hubbell's basement before his felony conviction, in the President's secretary's personal files — before some were forced out last week.

Why the White House concealment? For good reason: The records show Hillary Clinton was lying when she denied actively representing a criminal enterprise known as the Madison S.& L., and indicate she may have conspired with Web Hubbell's father-in-law to make a sham land deal that cost taxpayers \$3 million.

Why the belated release of some of the incriminating evidence? Not because it mysteriously turned up in offices previously searched. Certainly not because Hillary Clinton and her new hang-tough White House counsel want to respond fully to lawful subpoenas.

One reason for the Friday-night dribble of evidence from the White House is the discovery by the F.B.I. of copies of some of those records elsewhere. When Clinton witnesses are asked about specific items in "lost" records — which investigators have — the White House "finds" its copy and releases it. By concealing the Madison billing records two days beyond the statute of limitations, Hillary evaded a civil suit by bamboozled bank regulators.

Another reason for recent revelations is the imminent turning of former aides and partners of Hillary against her; they were willing to cover her lying when it advanced their careers, but are inclined to listen to their own lawyers when faced with perjury indictments.

Therefore, ask not "Why didn't she just come clean at the beginning?" She had good reasons to lie; she is in the longtime habit of lying; and she has never been called to account for lying herself or in suborning lying in her aides and friends.

No wonder the President is fearful of holding a prime-time press conference. Having been separately deposed by the independent counsel at least twice, the President and First Lady would be well advised to retain separate defense counsel. []

Work: A Pleasure of Paradise or a Curse of Civilization?

1A. The Calling of Work: Gen. 1:28; 3:17-19

- 1b. Work is demanded by God in paradise: Gen. 1:28
- 2b. Work is designed for human prosperity: Gen. 1:29-31
- 3b. Work is disfeatured by human sin: Gen. 3:17-19
- 4b. Work is developed by early man:

1c. The compliance of work:

- 1d. Abel: Gen. 4:2
- 2d. Cain: Gen. 4:2,17
- 3d. Jabel: Gen. 4:20
- 4d. Jubal: Gen. 4:21
- 5d. Tubal-cain: Gen. 4:22
- 6d. Noah: Gen. 6:14,22

2c. The consequence of work: Gen. 5:29

Benefits

Blessings

- 1d. The natural result of diligent labor is wealth: Gen. 13:2;
27:28,29;30:34
- 2d. Possession of wealth and inheritance of wealth carry no dishonor and may be the direct result of God's blessing: Gen. 27:39

5b. Work is demanded in the Mosaic law: Ex. 20:9

"Six days shalt thou labor, and do all thy work. . ."

1c. Labor is a commanded activity:

2c. Labor is a regular activity:

6b. Work is discussed in great detail:

1c. The vices connected with work:

1d. The vice of idleness--ABSTINENCE from work:

"An idle brain is the devil's workshop."

"Activity may lead to evil, but inactivity cannot lead to good."

"Idleness is the sepulchre of virtue."

"Men are naturally tempted by the devil but an idle man positively tempts the devil."

THINK!
**MAYBE WE CAN
DODGE THIS WORK.**

- 1e. Idleness is a form of impiety: 2 Thess. 3:6,8
- 2e. Idleness results in the vice of being a busybody: 2 Thess. 3:11
- 3e. Idleness is tantamount to a denial of the faith: 1 Tim. 5:8
- 4e. Idleness is worse than infidelity: 1 Tim. 5:8b
- 5e. Idleness frequently parades under the guise of religious devotion: Mark 7:9,13
- 6e. Idleness is a special vice of young women: 1 Tim. 5:11-13
- 7e. Idleness robs people of happiness: Gen. 1:28-31

"Occupation was one of the pleasures of paradise and we cannot be happy without it."

2d. The vice of sloth--AVERSION to work:

1e. Described in Proverbs:

- 1f. Slothfulness is a great waste: Prov. 18:9
- 2f. Slothfulness finds constant excuses: Prov. 22:13
- 3f. Slothfulness makes no preparation: Prov. 6:6
- 4f. Slothfulness is manifested in excessive sleep:
Prov. 6:9-11; 19:15; 26:14

2e. Denounced in the New Testament:

1f. By Christ: Matt. 25:26

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."

2f. By Paul:

Not slothful in business; fervent in spirit; serving the Lord Rom. 12:11

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:11-12

3f. By the author of Hebrews: Heb. 6:12

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."



PAUL

3d. The vices of the rich--ADOPTION of a false perspective:

- 1e. Accumulation of ill-gotten gain: James 5:1-3
- 2e. Avarice: 1 Tim. 6:10

3e. Attitude of self-sufficiency: Mark 10:23,25; 1 Tim. 6:17-19

4d. The virtue of work:

1e. Each person's labor is a divine calling: 1 Cor. 7:20

"Let every man abide in the same calling wherein he was called."

2e. Our life will best be regulated when it is directed toward this mark.

3e. The work of the unsaved, no matter how necessary or noble, is sin: Prov. 21:4

"An high look, and a proud heart, and the plowing of the wicked, is sin."

4e. All activity can be performed to the glory of God: 1 Cor. 10:31

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

1f. The injunction:

2f. The implications:

3f. The importance:

7b. Work is discovered by the Reformers:

1c. The New Testament work ethic:

"Christianity has undoubtedly given new vigor and dignity to the belittled world of work. With its penetration of the pagan West, the Christian religion etched a halo, as it were, around man's daily labor. In stead of being just a time-consuming routine, a drab, monotonous sparring for subsistence devoid of ultimate meaning and laden only with burden and uncertainty, the workaday world was now interpreted as a divinely appointed sphere where man as a worker is ordained to glorify God, and in His name to serve his fellow man. Upon the humblest carpenter shop Christianity bestowed something of the radiance of Nazareth; through the tired limbs of even the lowliest slave the Gospel sent a surge of glory." Henry, Aspects of Christian Social Ethics, pp. 31-32

2c. The Roman Catholic work ethic

"It was the Roman Catholic misconception of vocation that prepared the way for the gradual inroads of modern secularism upon the Christian view of work. In the Middle Ages and throughout the centuries, Rome limited the idea of vocation only to the priestly class . . . Such denial of the priesthood of all believers has two important consequences: it excludes the laity from divine service, and it elevates the priesthood above the world of labor." Ibid., p. 36

3c. The Protestant work ethic:

"Over against Rome's distinction between the religious and the secular, which granted spiritual merit only to those in specifically designated religious pursuits, the Reformers insisted that every believer's calling is sacred. The Reformation intention, as Alexander Miller notes, was not to do away with all priests, but rather 'to make all Christians priests.' The layman has a calling in Christ no less than the minister, and the daily labor of both, performed as a consecrated sacrifice, is equally acceptable as spiritual service. On this basis, Martin Luther is said to have liberated not only the monks in the monasteries but all men to fulfill their divine vocation. The Reformation did not eliminate the priesthood but rather did away with a non-priestly laity; every follower of Jesus Christ was reminded anew of his calling to full-time priestly service. This emphasis did not so much secularize the ministry as it sanctified the laity. The Christian workman becomes a priest among his fellowworkers; he serves both God and neighbor by offering God the labor of his hands as a daily sacrifice." Ibid., p. 42.



1d. Luther's position:

"Yet Luther told his followers: 'God even milks the cows through you.' and restored to man's work the music that Christianity first put into the working man's heart. English fishermen and Russian harvesters often broke into song as they labored. And in Iowa, American farmers had a saying that even the cows knew the difference when a dairyman was converted." Ibid., p. 42



2d. Calvin's position:

"It is remarked that the Lord commands every one of us, in all actions of life, to regard His vocation. For He knows with what great inquietude the human mind is inflamed, with what desultory levity it is hurried hither and tither, and how insatiable is its universal confusion being produced by our folly and temerity, He has appointed to all their particular duties in different spheres of life. And that no one might rashly transgress the limits prescribed, He has styled such spheres of life vocations, or callings. Every individual's line of life, therefore, is, as it were, a post assigned him by the Lord, that he may not wander about in uncertainty all his days. . . . He that is in obscurity will lead a private life without discontent, so as not to desert the station in which God has placed him." Calvin's Institutes, III, X,6.



2A. The Conduct in Work: Col. 3:22-25; Eph. 6:5-9

Col. 3:22-25

22 "Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
 23 And *whatsoever* ye do, do it heartily, as to the Lord, and not unto men;
 24 Knowing that of the Lord ye shall receive the *reward* of the inheritance: for ye serve the Lord Christ.
 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Eph. 6:5-9

5 "Servants, be obedient to them, that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
 6 Not with *eyeservice*, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
 7 With good will doing service, as to the Lord, and not to men:
 8, Knowing that whatsoever good thing any man doeth, the same shall he *perceive* of the Lord, *whether he be* bond or free.
 9 And, ye masters, do the same things unto them, *forbearing* threatening: knowing that *your* Master also is in heaven; neither is there *respect* of persons with him.

1b. The action in work:

1c. Obeying:

2c. Obeying in all things:

2b. The attitude in work:

1c. The attitude of work negatively: Not superficiality

1d. Not with eye service

2d. Not as men pleasers

2c. The attitude of work positively: In sincerity

1d. In singleness of heart: Col. 3:22

2d. Heartily: Col. 3:23

3d. With a good mind: Eph. 6:7

3c. The anticipation in work:

1d. Recognition: Eph. 6:6

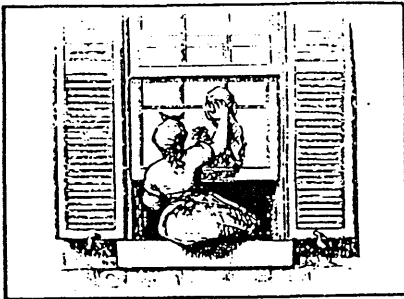
"Doing the will of God from the heart."

2d. Rewards:

Eph. 6:8 "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

3d. Recompence: Col. 3:24

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."



"The inscriptions and drawings in the catacombs discovered in Rome in 1578 depict believers in the course of daily work . . . the Christian movement was not embarrassed by the scarcity of philosophers in its ranks. Nor was it embarrassed because its first disciples included fishermen and a tax-gatherer, and because its greatest apostle was a tentmaker. Had not the Redeemer himself been a carpenter? First generation Christians reflected in daily living the biblically inspired conviction that manual work is noble." Henry, p. 53

3A. The Compensation for Work:

The calling of work makes it wonderful; work belonged to the pleasures of paradise.

The conduct in work makes it a witness; our conduct displays how clearly we see our relationship to Christ as Savior and master.

The compensation for work makes it worthwhile; the rewards are held up for each believer as incentives to diligence.

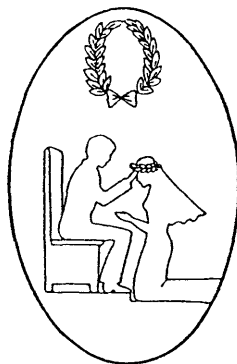
1b. The suggestion for rewards: Eph. 6:8; Col. 3:24

The servants addressed here by Paul are not performing a "spiritual" service but are encouraged in their every-day activity to be faithful because, while their recompense in this life may be minimal or nil, their reward from their "master in heaven" (Eph. 6:9) would be great. While they are on this earth they would hardly have opportunity to attend worship services, they would be unable to organize into a "Slaves for the Savior" organization but they are encouraged to be faithful in everything, because every act, no matter how trite, would ultimately be rewarded. If all things can be done for the glory of God (I Cor. 10:31), then all actions, even eating and drinking, will merit a reward or, if done improperly, will forfeit a reward. The realization of this puts a halo over every action we perform each day. It eliminates the distinction between the secular and the sacred. It sanctifies every-day work. It puts the common laborer on an equal basis with the most prominent pastor or missionary, as far as the value of their work for the Lord is concerned. It should make us look on work as a holy delight rather than a humdrum duty. The biblical view of work is that every action is important, making life a serious matter. Thus, if every action receives a reward, then every action is of greatest significance, whether remuneration or recognition in this life can be expected. Our divine Master keeps records and someday will reward us for each action performed with sincerity and without superficiality.

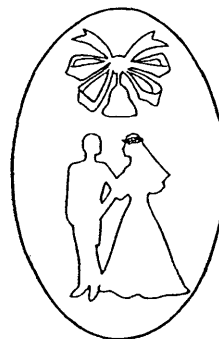
2b. The setting of rewards:

The judgment seat of Christ

The judgment seat of Christ is one of the most misunderstood prophetic events. Rather than it being a "protestant purgatory," it is a time of rewards when the believer will be decorated for the next event, the marriage of the lamb. While it may be a time of remorse and regret for missed opportunities it is not a time of punishment for sins but a time of rewards for those things done for the Lord. It is a time of triumph rather than tragedy, glory rather than gloom. Though some would use the judgment seat as a club to force people into greater faithfulness, the scriptures hold out the judgment seat of Christ as the crowning event of the faithful life. The Apostle Paul closes the discussion of the judgment seat of Christ in the most lengthy Scripture passage referring to it with these words: "Then shall every man receive praise of God" (I Cor. 4:5c)



JUDGMENT SEAT
OF CHRIST



MARRIAGE OF
THE LAMB

3b. The securing of rewards:

1c. Special rewards:



1d. The wreath of incorruptibility: 1 Cor. 9:25

2d. The wreath of life: James 1:12; Rev. 2:10

3d. The wreath of glory: 1 Peter 5:4



4d. The wreath of righteousness: 2 Tim. 4:8

5d. The wreath of rejoicing: 1 Thess. 2:19



2c. Individual rewards:

1d. "Whatsoever ye do" Col. 3:23

2d. "Every good thing" Eph. 6:8

3d. "Eating and drinking and whatsoever ye do" 1 Cor. 10:13



3c. Universal rewards:

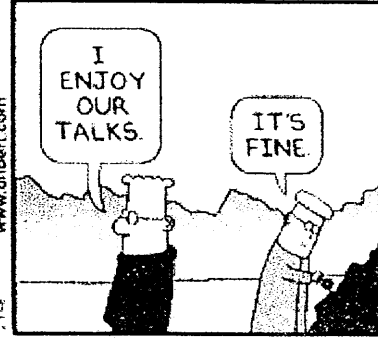
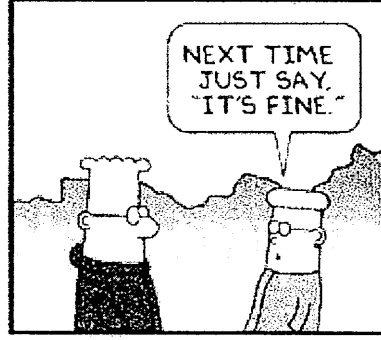
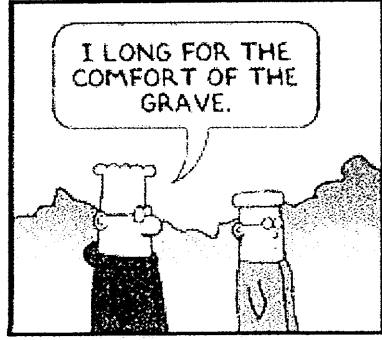
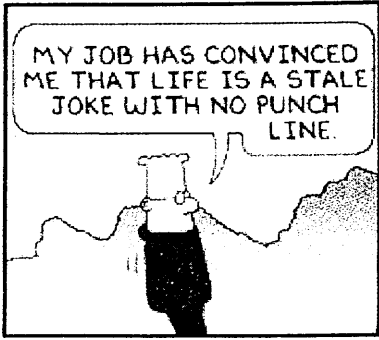
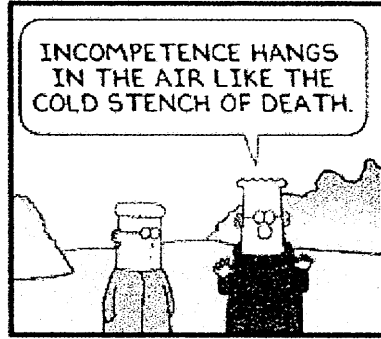
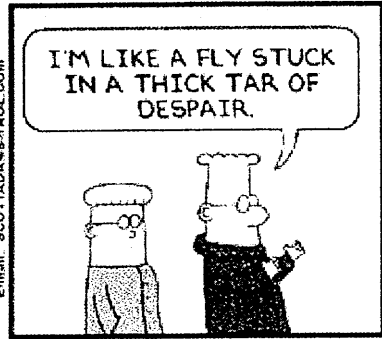
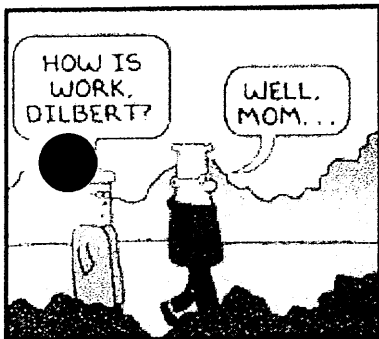
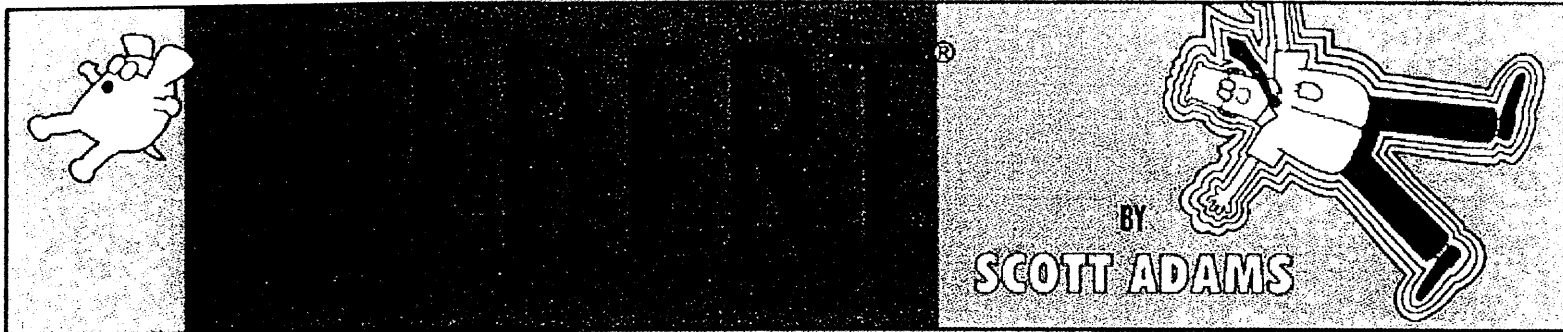
1d. Divine affection: 1 Thess. 4:17

2d. Divine appointment: 1 Cor. 6:2,3

3d. Divine approval: 1 Cor. 4:5

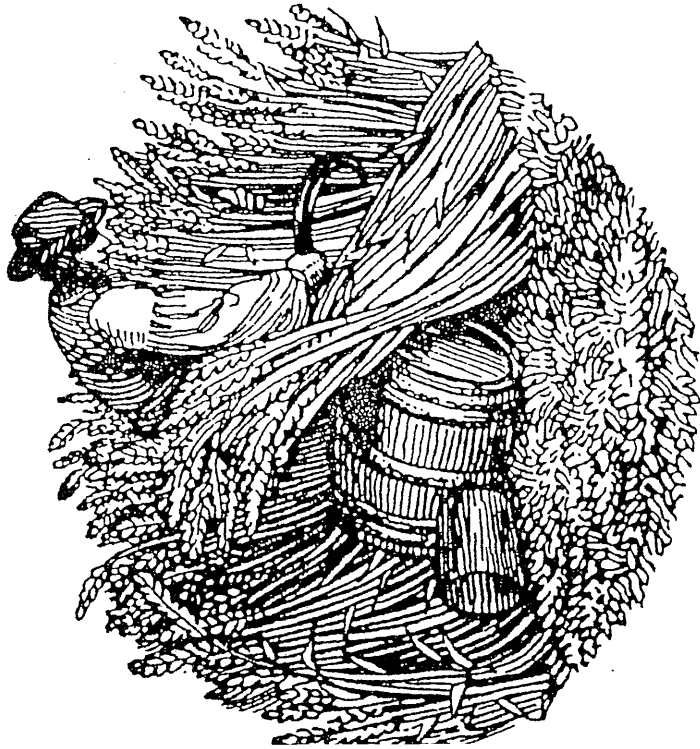
BIBLIOGRAPHY

- Brunner, Emil. The Divine Imperative, "Labor and Civilization," pp. 384-394, Philadelphia, PA: Westminster Press, 1947.
- Clark, Martin E. Choosing Your Career - The Christian's Decision Manual, "The Christian Value of Work and Career," pp. 13-19, Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1981.
- De Grazia, Sebastian. Of Time, Work, and Leisure. Garden City, NY: Anchor Books, Doubleday and Company, Inc., 1964.
- Engstrom, Ted. W. and David J. Juroe. The Work Trap. Old Tappan, NJ: Fleming H. Revell, 1979.
- Forrester, W. R. Christian Vocation - Studies in Faith and Work. New York, NY: Charles Scribner's Sons, 1951.
- Henry, Carl F. H. Aspects of Christian Social Ethics, "The Christian View of Work," pp. 31-71, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1964.
- Lehman, Harold D. In Praise of Leisure. Scottsdale, PA: Herald Press, 1974.
- Minirth, Frank, Paul Meier, Frank Wichern, Bill Brewer and States Skipper. The Workaholic and His Family. Grand Rapids, MI: Baker Book House, 1975.
- Murray, John. Principles of Conduct, "The Ordinance of Labor," pp. 82-106, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1957.
- White, Jerry and Mary. Your Job - Survival or Satisfaction? Grand Rapids, MI: Zondervan Publishing House, 1977.



WHOSE WORK IS MORE IMPORTANT?

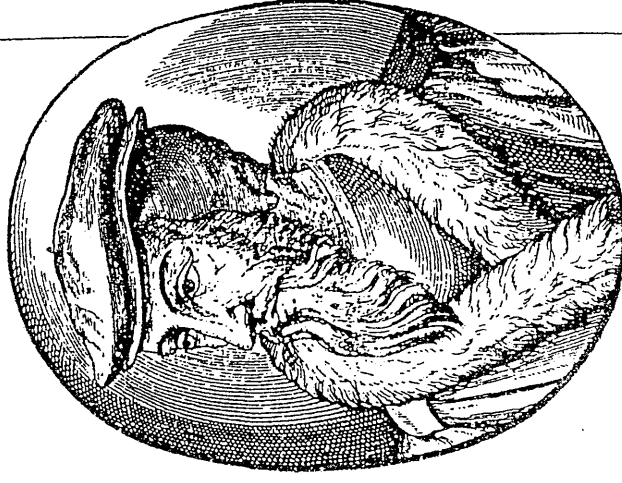
WHO WILL RECEIVE THE GREATER REWARDS?



CALVIN'S POSITION ON WORK:

"It is remarked that the Lord commands every one of us, in all actions of life, to regard His vocation. For He knows with what great inquietude the human mind is inflamed, with what desultory levity it is hurried hither and thither, and how insatiable is its universal confusion being produced by our folly and temerity, He has appointed to all their particular duties in different spheres of life. And that no one might rashly transgress the limits prescribed, He has styled such spheres of life vocations, or callings. Every individual's line of life, therefore, is, as it were, a post assigned him by the Lord, that he may not wander about in uncertainty all his days. . . . He that is in obscurity will lead a private life without discontent, so as not to desert the station in which God has placed him."

Calvin's Institutes, III, X, 6.



CALVIN

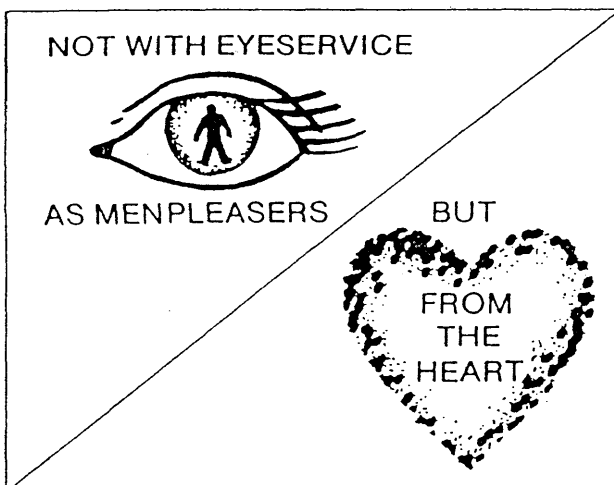
WORK:

humdrum duty or holy delight ??

1. The calling of work makes it _____; work belonged to the pleasures of paradise.
2. The conduct in work makes it a _____; our conduct displays how clearly we see our relationship to Christ as Savior and master.
3. The compensation for work makes it _____; the rewards are held up for each believer as incentives to diligence.

Col 3:22-25 -- Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: ²³ And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; ²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. ²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Eph. 6:5-9 -- Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; ⁷ With good will doing service, as to the Lord, and not to men: ⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. ⁹ And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.



KARDIA

EK PSEUCHĒS

COLOSSIANS 3:22-25

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

²³ And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

EUNOIAS < NOUS

EPHESIANS 6:5-9

⁵ Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With good will doing service, as to the Lord, and not to men:

⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

⁹ And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

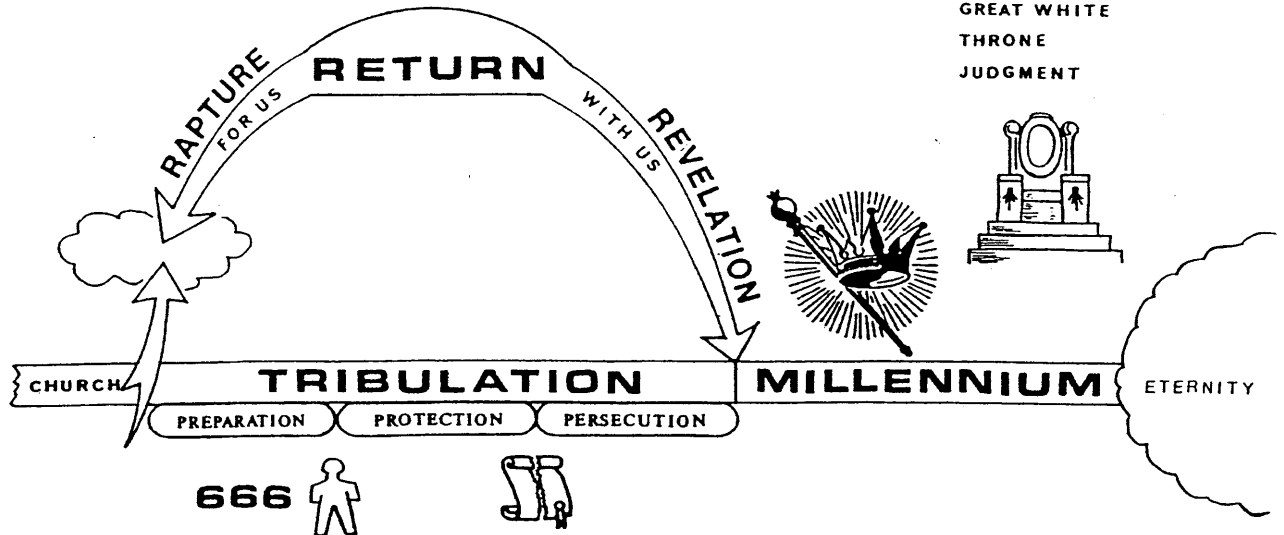
JUDGMENT
SEAT
OF CHRIST



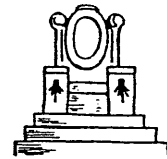
MARRIAGE OF
THE LAMB



CELEBRATION

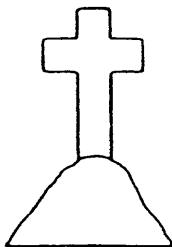


GREAT WHITE
THRONE
JUDGMENT



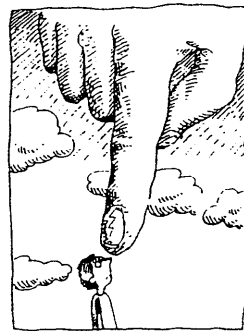
Manfred E. Kober, Th.D.

The Believer's 3 Judgments



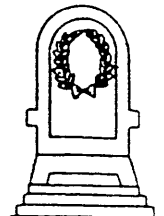
+

As a Sinner at the Cross
Gal. 3:13
1 Pet. 2:29



+

As a Son During Life
1 Cor.11:31-32
Heb. 12:5-7

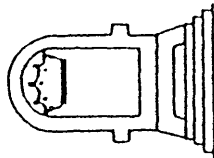


+

As Servant at the Bema
Rom. 14:10-12
1 Cor. 4:1-5



REWARDS FOR THE BELIEVERS' WORKS



Judgment Seat of Christ

(The BEMA)

2 Cor. 5:10 - 1 Cor. 3:11-4:5



**Wreath of
Incorruptibility**

1 Cor. 9:25
And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.



Wreath of Glory

1 Peter 5:2-4
2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.
3 Neither as being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Elder's Garland

The Victor's Garland



**Wreath of
Righteousness**

2 Timothy 4:8
Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

**For Those Who Love
His Appearing**



**Wreath of
Rejoicing**

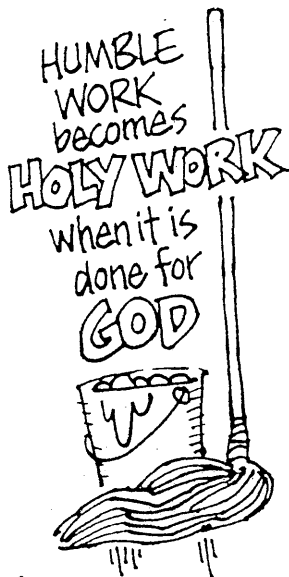
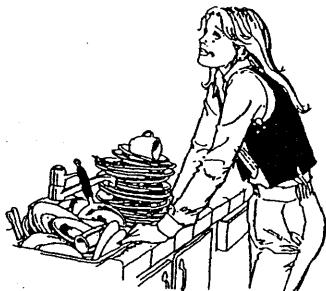
1 Thessalonians 2:19-20
19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

**Soul Winner's
Garland**

Martyr's Garland



DIVINE SERVICES
CONDUCTED HERE
THREE TIMES DAILY



THE BUSY MAN

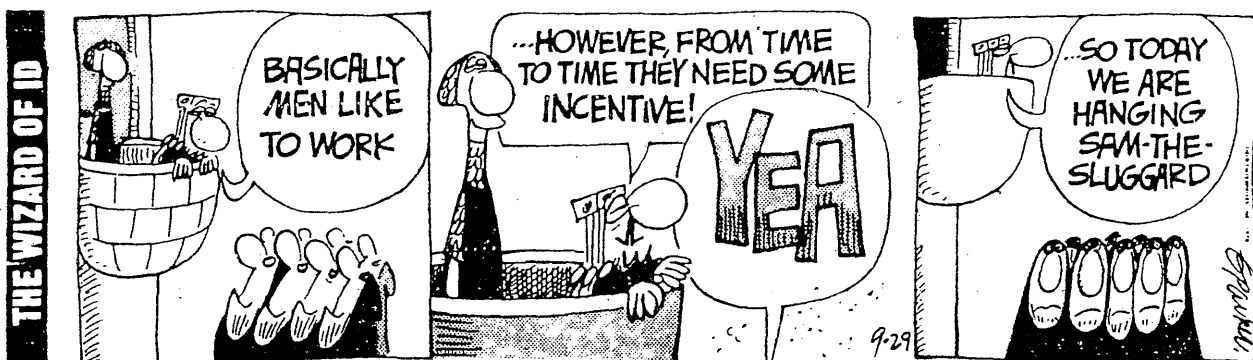
If you want to get a favor done
By some obliging friend,
And want a promise safe and sure,
On which you can depend,
Don't go to him who always has
Much leisure time to plan;
But if you want your favor done,
Just ask the busy man.

The man with leisure never has
A moment he can spare;
He's always "putting off" until
His friends are in despair.
But he whose every waking hour
Is crowded full of work;
Forgets the art of wasting time;
He cannot stop to shirk.

So when you want a favor done,
And want it right away,
Go to the man who constantly
Works sixteen hours a day.
He'll find a moment sure somewhere
That has no other use,
And help you, while the idle man
Is framing an excuse!

-- Author Unknown

"It is said that John Wesley traveled 250,000 miles on horseback...averaging 20 miles a day for 40 years, preached 40,000 sermons, and produced hundreds of books. At 83 he was annoyed that he could not write more than 15 hours a day without hurting his eyes, and at 86 he was ashamed that he could not preach more than twice a day.. He complained that there was an increasing tendency on his part "to lie in bed until 5:30 in the morning." Amazing that Wesley lived to be the same age as Dr. Ketcham when he died.



SEEING OUR

WORK



THE
WAY GOD DOES

Mike and Janet's garden was something to behold. Long straight rows of sweet corn, green beans, cucumbers, tomatoes, beets, and carrots. Many of the lush plants were bent over from the weight of the harvest. And not a weed in sight.

They were proud of their garden, but uncomfortable about it, too. "We don't spend much time on it," Mike said. "Why, if Christ came back today, the effort would have been wasted." They gardened primarily to have a chance to witness, serving up vegetables and the gospel to their neighbors.

My friends' desire to be faithful to their Lord in the work of their hands is commendable, but their thinking represents a mistaken understanding of work and spirituality. The Reformers, in contrast, taught that every legitimate vocation was pleasing to God. The baker and the minister, the gardener and the scholar all were equally called by God, and each was to approach his work as service rendered to Him.

"The main end of our lives," said the Puritan William Perkins, "is to serve God in the serving of men in the works of our callings."

Unfortunately, we've largely lost this heritage of clear biblical teaching. We speak instead of "careers" or "jobs," ideas we've adopted from the world. Those in "full-time ministry" are "called," while the rest of us are stuck in "secular jobs." Like Mike and Janet in their garden, we try to squeeze in "spiritual" activities around the edges.

We've unconsciously embraced a secularized view of work. If we're to think Christianly about work, we'll need to recover a biblical perspective.

Faithfulness in work means approaching work as part of God's good creation for us.

Work is not something we're stuck with because of sin. The ideal life isn't devoid of work (as my children believe) — Adam was placed in the Gar-

by Denis D. Haack

den "to work it and take care of it" (Gen. 2:15) long before thistles became a problem. He was to exercise creativity and make changes that would reflect something of his ideas, experiments, and personality. Rooted in Creation, not the Fall, work provides both a fulfillment of our humanness and an opportunity to serve God.

God's command also stressed stewardship. The world in which Adam and Eve lived remained the Lord's, and so it was important that they manage it with wisdom, affection, and care.

Every vocation pursued as service to God is part of the spiritual task of pushing back the Fall.

When we sit down to dinner as a family, we pause to give thanks. We express our gratitude to God, acknowledging that He is the source of all good things. Both the work and the income are His good gifts.

Every legitimate vocation is equally acceptable before God.

The Creator intended for us to live as physical creatures in a physical universe, "serving and enjoying Him . . . ruling and enjoying His good world," write the authors of *Being Human: The Nature of Spiritual Experience*.

Adam was to "work" the Garden. The Hebrew word means "cultivate," which is related to the idea of culture. Our first parents cultivated the Garden, cultivated relationships with each other

Adapted with permission from The Rest of Success (InterVarsity Press) by Denis D. Haack, a writer and lecturer with Ransom Fellowship in Rochester, Minn.

and God, and used language imaginatively (Gen. 2:20,23). Human work produced human culture in obedience to God. All of this was part of being human, and all of it was pleasing to God.

The work of our hands is not an interruption we must try to minimize to pursue more important endeavors. Work and human culture are not incidental to our faith, but foundational to our relationship with God. To tend livestock, program software; or raise a child is as honorable — and as spiritual — as witnessing or prayer.

Rejecting what is physical and despising it as unspiritual is a pagan idea. At Mount Sinai, God invited Israel's leaders to walk up the mountain to appear before Him. So they "went up and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. But God did not raise his hand against [them]; they saw God, and they ate and drank" (Exod. 24:9-11).

Seventy-four people find themselves before the face of Him who is a consuming fire, and what do they do? Eat and drink. Even in

the presence of God, that which is physical is not despised, but appreciated and accepted.

God is not displeased with the physical, but with sin. Because Christ is Lord of all, there is no dichotomy between physical and spiritual, secular and sacred. We must purge our minds and speech of notions such as "full-time service" and "secular careers." All Christians are to be fully devoted to their Savior. Whether our vocation is in missions or astronomy, our Lord is satisfied only with lives that reflect full-time service to Him.

Faithfulness means that our work, regardless of vocation, is to be rendered as obedient spiritual service to God.

The early Puritans correctly insisted that the Christian must see "his shop as well as his chapel as holy ground" and

How do we know what to say no to? It is by knowing what God has called us to say yes to.



that "every step and stroke in your trade is sanctified."

When I first met Dan, he was a staff member with InterVarsity Christian Fellowship. He spent his days on college campuses bringing the truth of God to students. Later, Dan left IVCF to work on a ranch in Wyoming. Now his time is filled with cattle, hay, and barbed-wire fences. Less spiritual than campus ministry? Not at all. Less pleasing to his heavenly Father? Nonsense. The apostle Paul even instructed slaves to fulfill their duties as unto the Lord (Eph. 6:5-8).

A friend in northern Minnesota is self-employed as an excavator. John has developed

expertise in digging cellars and septic tanks, grading roads, and moving earth and rock. Good solid work, but hardly on most lists of spiritual ministries. He occasionally has a chance to witness, and he consistently treats his customers and employees with honesty. These things are important, but his excavating doesn't need to be justified by evangelism. Employment that is not condemned by Scripture is acceptable as work. Those weeks when John is shut up for long hours alone in the cab of a truck are also service to God.

Faithfulness in our work means being obedient to God's specific calling for our lives.

God directs us in two ways. First, there is His *general calling*. This is His call to Christlikeness — to righteousness and obedience — which is applicable to every believer. Most of what we need to know about life and godliness comes in God's general call to us in His Word.

Then there is God's *specific calling*, which is particular to each Christian. His specific calling places our gifts and work within His sovereign purposes in history.

There's no need to become mystical at this point. Rarely in Scripture did God express His direction to His children through miraculous visitations. To think that a vision is finer than recognizing His sovereign hand in our circumstances is a failure of imagination. Our concern must be faithful obedience, not seeking after spiritual highs.

God's specific calling gives us direction as His stewards on the earth. His calling fits us. The one who calls us, made us (Jer. 1:5). And it is in this calling that we can use our creativity, gifts, and skills in obedient service.

Gaining a sense of God's specific calling is strategic.

First, it gives us direction in a world overflowing with need. Obedience is not the same as being manipulated by guilt over

every new cause. Christ's lordship, not need, is our priority. Even our Lord didn't heal every leper in Israel. He knew what He was sent to do, and He could leave the rest to His Father.

This does not mean we can be callous to the needs around us. Nevertheless, we should gear our lives not to the negative (needs), but to the positive (obedience to God's calling).

Second, God's specific calling gives us a basis on which to say no to the myriad good things that compete for our attention. How do we establish clear priorities for our lives? How do we know what to say no to? It is by knowing what God has called us to say yes to.

It can be disobedience to say yes to a good thing. A man can disobey by witnessing. Jesus told a leper He had healed to go to the priest as the Mosaic law commanded. Instead he started telling people what had happened, and Christ's ministry was hindered (Mark 1:38-45).

Third, knowing our calling also saves us from being manipulated by the latest fads. A sense of calling from God leads to a quiet assurance amid pressure to conform to the social ideal of the group we belong to.

God communicates His specific calling to Christians in several ways. Sometimes He speaks supernaturally, as He did to Paul when he was called to be an apostle to the Gentiles (Acts 9). This is rare, but apparently unmistakable.

For other people, God communicates His special calling by placing within them a passion for some life's work. It seems to be part of their being, as if they have been created for a single task, be it missions or science.

And for others, God seems to center their specific calling around a spiritual gift. How they make their living is a relatively minor thing to them. Everything is secondary to their developing and using their gift for the glory of God and the building up of the church.

But then there are some who sense no particular passion for any vocation and don't see their lives centered around their spiritual gifts. They may not even be sure God has directed them to their vocations. They simply got there.

If this fits you, it would be wise not to make a change without clear direction from the Lord. Being faithful includes trusting His sovereignty. His hand brought you here; you didn't get here by chance. Be faithful to what He has made clear to you regardless of how unclear other details remain.

Faithfulness is the essence of discipleship. If you find yourself working in a bakery, gaining a sense of God's specific calling won't necessarily mean you'll take up another line of work. It'll mean you faithfully bake bread as if your only customer were the Lord.

The proper motivation for faithfulness in work is pleasing God.

"Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus" (Col. 3:17). Hard work doesn't necessarily result in success. It doesn't even guarantee we'll make a living. We are to work hard because we are servants of the King.

William Perkins put it this way: "What, must we not labor in our callings to maintain our families? I answer: this must be done: but this is not the scope and end of our lives. The true end of our lives is to do service to God in serving of man."

Even making money is a form of obedience. The Puritans understood that "if God show you a way in which you may lawfully get more than in another way (without wrong to your soul, or to any other), if you refuse this, and choose the less gainful way, you cross one of the ends of your calling, and you refuse to be God's steward."

Pleasing God means we will want our work to be marked

with excellence. How can we possibly settle for less when our labor is done as obedience to Christ? Just as we pray that our evangelism might bear fruit, so it is good to pray that the work of our hands would prosper to the Creator's glory.

Excellence includes working hard and conscientiously, giving the best we can. It means applying creativity in fulfilling our responsibilities. It means being the sort of employee who knows what it is to work for the King.

We must grant freedom to one another as we wrestle with what this means. Even those in the same profession can come to different conclusions before the Lord.

A doctor I know believes he is called to pour most of his time and energy into his local church. Though he works hard and with dedication as an emergency room physician, he is able to make a living by working only a few weekends each month. This doctor will probably never rise in the annals of the American Medical Association, but is this failure?

And the Christian physician who logs long days and nights at the hospital — and proportionately less time in church activities — is this different balance necessarily displeasing to God? Both physicians may be living lives of excellence before God.

Faithfulness means our vocation itself must be under the rule of Christ.

Scripture speaks not only to the personal morality of the scientist, but also to the nature of his science. The Word of God addresses not only the honesty and kindness of the teacher, but also the theories of learning, knowledge, and instruction. The lordship of Christ provides a foundation for understanding art and aesthetics even as it applies to the godliness of the musician.

No matter what our work involves, we must learn to ap-

proach it from the perspective of the Word of God. The Christian physician, for instance, must realize that bringing Christ's lordship to medicine involves far more than placing religious magazines in the waiting room. He must adopt a distinctly Christian basis for his ethics, business practices, relationships, and models of health, illness, and treatment.

At the Fall, sin bent everything out of shape. Every sphere of human labor carries mistaken assumptions and beliefs. We seldom discuss and examine them, yet this is exactly what we must do if we are to place our work under the rule of Christ. The enemy has infil-

Scripture speaks not only to the personal morality of the scientist, but also to the nature of science.



Beware of escapism, the temptation to use one part of our calling to escape other God-given responsibilities.



trated Creation, and now we can work to uncover his lies and replace them with truth (2 Cor. 10:4,5).

If a farmer sees the land as something he owns and can exploit, this will affect how he farms. But if he's deeply convinced the land is the Lord's, given to his care as a steward, he will make different choices.

The Fall didn't remove our work's significance, but it did twist work into something different from what God intended.

The Christian world view corresponds to what human beings have always understood about the nature of work. Work is a good thing and can be deeply satisfying, but it is also hard and

unrelenting. The Bible gives us reason to value work without idolizing it and at the same time understand why work is tormented with hardship. Without a knowledge of Creation and the Fall, it is impossible to reconcile these seemingly contradictory aspects of work.

Working in a fallen world means constantly leaning against the effects of the Fall. Just as we pull weeds in a garden, so we must labor to bring God's redemptive peace to every aspect of creation languishing under sin's curse, including the workplace.

Medicine and technology can free mankind from some of the painful aspects of the curse. Entrepreneurs can create new ventures, freeing families from the pain of unemployment. Artists can open our eyes to facets of truth we would otherwise miss. And missionaries can tell the Good News to people who have not yet heard. Every legitimate vocation and trade pursued as service to God is part of this redemptive task.

This is the Christian's call to arms. There is not one square inch of Creation over which Christ does not assert His absolute kingship. If that doesn't bring meaning to work, I can't imagine what would.

Faithfulness in work must be partially defined by the rest of what God has called us to do.

Though obedience in work is essential, the Creator doesn't see us as mere machines. Men and women, though made for work, are also made for much more. We have to set priorities and allocate our resources to the variety of responsibilities the Master has ordained for us. Destroying one's family to climb the corporate ladder is hardly Christian faithfulness.

Margie and I are convinced that if God has called me to travel in my work, then He has called our family to this as well. This means my travel need not

be a great burden, tearing away at the fabric of our relationships. Sure, this calls for sacrifice, and I have had to learn to schedule wisely. But because my calling embraces the family, dealing with my being away is also part of their calling before God. The one who called me made us a family.

I am a writer and lecturer by vocation. If I am to please God in my work, I must strive for standards of excellence appropriate to my trade. But I am also called to be a husband, a father, a citizen, and an elder in my church. Success in my work means I must be faithful to God in all He has called me to do.

This requires making difficult decisions. We need to resist the paralysis that can strike because we are faced with so many options. There is too much at stake in the spiritual warfare to be found running endlessly from one part of the battle to another, wondering where we should plunge in. Choose boldly by faith and work to His glory.

Beware of escapism, the temptation to use one part of our calling to escape other God-given responsibilities. I tend to find my vocation more satisfying than parenting, for example. Word processors and books don't talk back, even on bad days. Few of us find every task equally enjoyable, and if we're not careful, that can become an excuse for disobedience.

Faithfulness before God means we must be obedient across all of life. Seeking a proper balance in a fallen world is never easy, but it is part of the Christian's responsibility.

As William Tyndale said, "There is difference betwixt washing of dishes and preaching of the Word of God; but as touching to please God, none at all." It is in faithfulness to Him that we find His pleasure and our success. And it is in a biblical perspective on work that we find meaning and freedom in that part of life that consumes so much of our time and effort. ■

CAPITAL PUNISHMENT AND THE SANCTITY OF LIFE

By Manfred E. Kober, Th.D.

At the dawn of a new millennium the astute and alarmed observer can witness the ever-increasing attack on ethical maxims and precepts. Abortion, the murder of an unborn child, continues unabated and is still the number one killer in the United States. Homosexuality is ever more militant in its efforts to penetrate politics and culture. The legalization of euthanasia or mercy killing is receiving ever-increasing support. Pornography continues to invade America's homes through television and computers.

America's moral mess appears to be the result of humanistic philosophy and liberal theology as well as misguided sentimentality. However, the discerning believer has reason to conclude that behind this departure from ethical norms and the denial of biblical principles lies ultimately the strategy of Satan, the god of this age, hell-bent on undermining any vestiges of biblical ethics which have been an integral part of American culture and society since the inception of our nation.

Even secular ethicists notice the decline of and attack on moral standards in America and refer to it as "the second cold war." This war is waged against biblical Christianity with unbridled ferocity.

It is impossible to ignore the fact that an all-out attack against capital punishment seems to be underway. The execution of Oklahoma City bomber Timothy McVeigh has brought the ethics of execution into sharp focus. There is a growing abhorrence to the death penalty for capital crimes. Even voices inside Christendom deplore the death penalty for any crime. The pope, in his encyclical *EVANGELIUM VITAE*, issued in 1995, expressed his misgivings about capital punishment. Again at St. Louis in January, 1999, the pope appealed for an end to the death penalty on the grounds that it was "both cruel and unnecessary" (Avery Cardinal Dulles, "Catholicism and Capital Punishment," *First Things*, No. 112, April 2001, 35). Following the pope, the National Conference of Catholic Bishops and the United States Catholic Conference argue for an abolition of capital punishment. During their meeting in Washington, D.C., in the fall of 2000 "the 290 Roman Catholic bishops repeatedly stressed their opposition to the death penalty" (Patricia Rice, "Bishops Urge Clinton to End Federal Executions," *St. Louis Post Dispatch*, Nov. 17, 2000, A8). The liberal mainline denominations are ever more vocal in their denunciation of capital punishment. Then too, European countries where capital punishment has been eliminated no longer extradite prisoners to the USA, if their crime might result in capital punishment in America. Officials of the European Union chastise America for not abolishing capital punishment. Amnesty International is highly critical of America, calling capital punishment *per se* a human rights violation (Stefanie Grant, "A Dialogue of the Deaf? New International Attitudes and the Death Penalty in America," *Criminal Justice Ethics*, Vol. 17, June 22, 1998, 1-19).

Is America unchristian because some states execute criminals? Should capital punishment be abolished because a cacophony of voices demands it? For the Bible

believer, the final authority in matters of faith and practice must be the changeless principles in the Word of God rather than the changing preferences of culture and society. Society as a whole and Christendom by and large have departed from the Word of God and the God of the Word. In their apostasy they are in direct rebellion against divine revelation.

The question we must ask ourselves is, "What does the Word of God say on a given issue such as capital punishment?" America's Founding Fathers were guided by the Word of God. We can do no better than return to it as the source of our authority. As a nation or as individuals we should be willing to stand with clear scriptural principles rather than submit to changing societal guidelines.

The Scriptures do not leave us in doubt about the sanctity of life, the seriousness of sin, especially that of murder, and the necessity for capital punishment.

I. The Origin of Life Before the Fall.

- A. The Genesis record begins with the revelation that human life is a direct gift from God (Gen. 2:7-9). It is divinely imparted and maintained. God infused in man a living soul and provided a perfect environment so man could flourish.
- B. Further, the Genesis record discloses that death is a definite penalty for sin (Gen. 2:17). For Adam and Eve death was an awful possibility, were they to disobey. For mankind (and animals) death is an abnormal condition. When Adam disobeyed God, death ensued for all of mankind ever since (Rom. 5:12).

II. The Sanctity of Life After the Fall (Gen. 4; 6)

- A. The destruction of life is condemned by God. Cain's murder of Abel originated of envy and anger (Gen. 4:5-8) and occasioned severe judgment (Gen. 4:10-12). Cain was cursed and ostracized.
- B. The destroyer of life was to be preserved from harm. Cain had forfeited his life but because he was created in God's image, God protected him against human vengeance (Gen. 4:15). This sanctity of life was remembered but violated by the murderer Lamech (Gen. 4:23-24).
- C. The desecration of life ultimately led to total destruction (Gen. 6:1-12). The dissolution of society before the flood resulted in utter depravity so that not a single individual (with the exception of Noah and his family) did and thought that which was moral: "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Evil desires resulted in evil deeds. The whole earth was filled with violence, including wanton murder (Gen. 6:11-13). God's remedy was to mete out *universal capital*

punishment. John Murray's words are very much to the point: "It is the irony of man's perversity and the proof of God's veracity that the desecration of life's sanctity should be visited with the judgment of dissolution: 'I will destroy man whom I have created from the face of the ground' (Gen. 6:7)." (*Principles of Conduct*, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957, 108-109).

It is against this background that the institution of capital punishment after the flood becomes understandable. God had protected Cain, the first murderer, because even he was a creature in God's image. But capital punishment is intimated in that he feared the natural vengeance, which his conscience told him he deserved (Gen. 4:14c). Later Lamech displayed his audacity and arrogance in boasting about a murder. Finally, the human race, characterized by violence and debauchery, violated the sanctity of human life to such a degree that the only remedy was death through the flood. To prevent a future disintegration of society, God instituted capital punishment.

III. The Maintenance of Life After the Flood

After the flood, God introduced gracious provisions for the enhancement of life in the form of three institutions.

- A. The Propagation of Life (Gen. 9:1, 7) Mankind is commanded to populate the earth.
- B. The Preservation of Life (Gen. 8:22; 9:2b, 3) After the divine promise of no further deluge, man is assured that regular seasons and the consumption of animal meat would enhance his life.
- C. The Protection of Life (Gen. 9:2a, 5, 6) Man is protected in a two-fold way: in regard to ferocious animals (Gen. 9:2a, 5a) and in regard to his fellow-man (Gen. 9:5b-6). In the former case, a ferocious animal that kills a man is to be slaughtered. In the latter case, an individual who murders another person is to be put to death. At this epochal point in human history, God instituted capital punishment: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (**Gen. 9:6**).

Inherent in this short passage is contained the penalty for murder—death by execution. Further, the reason for the death penalty is given: man is created in God's image. In the words of John Murray, "An assault upon man's life is a virtual assault upon the life of God. So aggravated is this offense that the penalty is nothing less than the extremity." (*Principles of Conduct*, 111). The clause "by man shall his blood be shed" is best understood as a mandate rather than a statement of fact. In Numbers

35:10-34 God requires that the murderer be put to death at the hand of the avenger of blood.

With the introduction of capital punishment God institutes civil government. The dispensation of human government begins with the entrusting of the civil sword to the charge of man. Earlier, God spared Cain's life because even a murderer like Cain was of inestimable value since he was created in God's image. When murder became universal and violence filled the earth, God set limits for the proliferation of murder, first through capital punishment by way of the flood and then through capital punishment by human government.

IV. The Protection of Life Under Law

A. The Mandate of Capital Punishment Under Moses. Under the Mosaic law the mandate of capital punishment was reiterated: "He that smiteth a man so that he die, shall surely be put to death" (Ex. 21:12). And further, the mandate was applied not simply in case of murder but for twenty-one separate crimes. Norman Geisler lists these 21 offenses:

1. Murder (Exod. 21:12)
2. Contemptuous act against a judge (Deut. 17:12)
3. Causing a miscarriage (Exod. 21:22-25)
4. False testimony in a potentially capital crime (Deut. 19:16-19)
5. Negligence by the owner of an ox that kills people (Exod. 21:29)
6. Idolatry (Exod. 22:20)
7. Blasphemy (Lev. 24:15-16)
8. Witchcraft or sorcery (Exod. 22:18)
9. False prophecy (Deut. 18:20)
10. Apostasy (Lev. 20:2)
11. Breaking the sabbath (Exod. 31:14)
12. Homosexuality [sic, cf. Lev. 20:13]
13. Bestiality (Lev. 20:15-16)
14. Adultery (Lev. 20:10)
15. Rape (Deut. 22:25)
16. Incest (Lev. 20:11)
17. Cursing parents (Deut. 5:16)
18. Rebellion by children (Exod. 21:15, 17)
19. Kidnaping (Exod. 21:16)
20. Drunkenness by a priest (Lev. 10:8-9)
21. Unanointed individuals touching the holy furnishings in the temple (Num. 4:15)

(*Christian Ethics*, Grand Rapids: Baker Book House, 1989, 200).

B. The Meaning of the Sixth Commandment. The sixth commandment of the decalogue is "Thou shalt not kill" (Ex. 20:13), which emphasizes the

importance of the sanctity and protection of life. Some have understood “kill” in terms of all forms of life-taking, and use the passage as an argument against capital punishment. They reason that the execution of a criminal is as morally repugnant as the murder perpetrated by the criminal. This misguided philosophy of moral equivalence is seen in the sentiment of this bumper sticker recently observed: *Why do we kill a killer to show that killing is wrong?*

The Hebrew word *radzah* means murder and refers to the willful and violent assault on the life of another. The misunderstanding of “kill” further ignores the context. In Exodus 21 a variety of sins are listed for which the death penalty is commanded. God clearly distinguishes between a willful act of murder and an accidental killing. The manslayer, who slew his neighbor unwittingly, could flee for protection to a city of refuge. On the other hand, the manslayer who was a murderer was to be executed by the avenger of blood (Num. 35:9-28).

Then too, it must not be forgotten that God commanded Israel to put her enemies to death during the conquest of Canaan: “Thou shalt smite them and utterly destroy them” (Deut. 7:2).

Walter Kaiser succinctly summarizes the meaning and application of the sixth commandment. The verb “kill”

carries the idea of murder with premeditation and deliberateness—and that is at the heart of this verb. Thus this prohibition does not apply to beasts (Genesis 9:3), to defending one’s home from nighttime burglars (Exod. 22:2), to accidental killings (Deut. 19:5), to the execution of murderers by the state (Gen. 9:6), or to the involvement with one’s nation in certain types of war as illustrated by Israel’s history. It does apply, however, to self-murder (i.e., suicide), to all accessories to murder (2 Sam. 12:9), and to those who have authority but fail to use it to punish known murderers (1 Kings 21:19). (Frank E. Gaebelin, Gen. Ed. *The Expositor’s Bible Commentary*, Grand Rapids: Zondervan Publishing House, 1990, Vol. II, [Walter C. Kaiser, Jr., *Exodus*, 425]).

The sixth commandment in no way abrogates the institution of capital punishment. Exodus 20:6 deals with the *prohibition of murder* and is complementary to Genesis 9:6 which concerns the *punishment for murder*. Both passages stress the gravity of the crime of murder which is seen as a violation of the sanctity of human life.

V. The Value of Life in the New Testament

A. The continuation of capital punishment:

The fuller New Testament revelation continues the divine emphasis on the value of life and the reprehensibility of murder. Several factors argue for the enduring nature of capital punishment.

1. There is no alteration in the image of God. Even unsaved individuals retain vestiges of the image of God (James 3:7).
2. There is no alleviation of the crime of murder. Murder destroys that image of God and the murderer, now as in the days of Noah, forfeits his life.
3. There is no abrogation of the penalty for murder. The standards of Genesis 9:6 are never repealed or replaced in the New Testament, but rather, are reiterated.

The Noahic covenant was given at a crucial stage of God's progressive revelation and its features are still in effect. God promised fruitful seasons (Gen. 8:22), set the rainbow as a sign that He would no longer destroy mankind in a deluge (Gen. 9:15-17) and gave man permission to eat meat (Gen. 9:3). The institution of human government with the sanctioning of capital punishment continues as well.

B. The obligation of capital punishment:

As a matter of fact, the right for capital punishment is assumed, intimated and repeated in the New Testament. It is important to note the teachings of Christ and that of the apostles on the subject.

1. The comments of Christ.

Abolitionists sometimes argue that John 7:53-8:11, the incident of the woman taken in adultery, demonstrates Christ's opposition to capital punishment and His forgiving love. After all, did not Christ say to the woman, "Go and sin no more" (John 8:11)? It is significant that Christ claimed never to have broken the Mosaic law (Matt. 5:17). The law of Moses demanded that there had to be two or three eyewitnesses for the death penalty to be carried out (Num. 35:30). There were, in the end, none who claimed to be eyewitnesses or at least, none who condemned her (John 8:10-11). Besides that, Christ's directive that a stone should be thrown (8:7) does not argue for his opposition to capital punishment.

In fact, Christ did not object to the execution of criminals anywhere in His teachings (Mk. 15:7; Lk. 23:19, 25). Further, He reaffirmed

the principle of capital punishment in the Sermon on the Mount: "Think not that I have come to abolish the law: but I say unto you that everyone who is angry with his brother shall be liable to judgment" (by capital punishment; Matt. 5:21-22). Most significantly, Christ did not oppose capital punishment in His own case (Jn. 19:11). Norman Geisler incisively comments:

Jesus recognized the God-given authority over life which human governors possess. Pilate said to Jesus, "Do you not know that I have power to release you, and power to crucify you?" Jesus answered, "You would have no power over me unless it had been given you from above" (John 19:11). The implication here is that Pilate did possess divinely-derived authority over human life. As a matter of fact he used it (Jesus was sentenced to death) and Jesus submitted to it (*Ethics: Alternatives and Issues*, Grand Rapids: Zondervan Publishing House, 1971, 242).

Those who consider capital punishment unchristian should consider the fact that Christ, in this exchange with Pilate, recognized the legitimacy of the government to take human life not just for premeditated murder but also insurrection against the state and, by implication, for other heinous crimes.

2. The conviction of the apostles.
 - a. The Apostle Paul acknowledges that the government has the authority of capital punishment (Acts 20:10-11). Paul does not exempt himself from the severity of the law: "For if I be an offender or have committed anything worthy of death, I refuse not to die." With these words Paul acknowledges that some crimes are worthy of death, that the government has the right to put people to death and that the guilty has no right to protest against the death penalty.
 - b. Paul affirms that the government has certain unique rights, including that of taking human life. Charles Ryrie has a succinct summary of Paul 's teachings on the prerogatives of human government in Romans 13:1-7:
 - (1) human government is ordained by God (v. 1), yet it is a sphere of authority distinct from that of the home or the church; (2) human government is to be obeyed by the Christian because it is of God, because it opposes evil (v. 4), and because our consciences tell us to obey (v. 5); (3) the government has the right of taxation (vv. 6-7); and

(4) the government has the right to use force (v. 4), and this, of course, is the principle which impinges on our subject. The question is: what is included in its right to “bear the sword”? (*Biblical Answers to Contemporary Issues*, Chicago: Moody Press, 1991, 27).

This right to bear the sword is clearly stated in **Romans 13:4**, the key New Testament passage for capital punishment: “For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil.” The sword to which Paul refers is not merely a symbol of governmental authority.

Evidence that this “sword” (*machaira*, Greek), must refer primarily to capital punishment is seen in the fact that it refers not to the dagger worn by Roman emperors—a sign of office—but to the sword worn by the superior magistrates of the provinces, to whom belonged the right of capital punishment. The sword is not so much a symbol of capital punishment as it is the *instrument* of capital punishment. As such, therefore, it symbolizes the right of government to use force. (William H. Baker, *Worthy of Death*, Chicago: Moody Press, 1973, 72, italics in the original).

The state possesses unique prerogatives not possessed by individuals such as making treaties, passing of laws, levying taxes, and punishing criminals. On a personal basis, the individual is admonished with phrases such as “Recompense to no man evil for evil” (Rom. 12:17), “Avenge not yourselves” (12:19), and “Love worketh no ill to his neighbor” (13:10). The government functions as a representative of God in a completely different context: it acts in an official rather than a personal capacity.

- c. Peter assumes the governmental right of capital punishment. In 1 Peter 2:13-14 Peter echoes Paul’s words of Romans 13:4: “Be subject to every ordinance of man for the Lord’s sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise of them that do well.” Baker correctly notes that:
- Though Peter makes no specific reference to the sword, his words, “for vengeance on evil doers,” probably can be understood exactly the way Paul

meant them in Romans 13:4. Peter uses the word *ekdikēsīn* (vengeance) from the same root as Paul's word, *ekdikos* (avenger), in Romans 13:4. It is reasonable to assume that Peter attached the same significance to the word; that is, "retribution," and ultimately capital punishment, especially since Peter was familiar with the writings of Paul and regarded them as Scripture (2 Pe 3:15-16) (*Worthy of Death*, 73).

The Bible delineates three purposes of government:

- 1) To protect the good (Rom. 13:4a)
- 2) To punish the evildoers (Rom. 13:4b; 1 Pet. 2:13-14)
- 3) To promote peace and order (1 Tim. 2:2)

As can be seen, two of these purposes are found in the key passage of Romans 13:4. A government that refuses to follow these divine directives, including the execution of criminals, is derelict in its duty.

VI. The Opposition to Capital Punishment

The arguments for and against capital punishment are numerous. According to Michael Meltsner, "one observer has counted 65 pro and 87 contra. So many considerations are advanced on both sides of the question that one suspects few people undertake the demanding task of sifting the evidence before taking a position. . . [an individual's position] seems to come as much from the gut as the head" (*Cruel and Unusual The Supreme Court and Capital Punishment*, New York: Random House, 1973, 57).

A. The abolitionists of capital punishment.

The Bible believer deplores the concerted effort to abolish capital punishment. One is inclined to concur with William F. Buckley who bemoans the fact that "abolitionists gain strength every day, and agitation on the subject crops up in the media and in the mail weekly" ("Execution Day Ahead?" *National Review*, Vol. 51, No. 7, April 16, 2001, 63).

The execution of Timothy McVeigh has ignited a heated debate on capital punishment. On April 19, 1995, he bombed the federal building in Oklahoma City and sent 168 innocent men, women and children to their deaths. With total lack of remorse, he characterized the 19 children he murdered as "collateral damage." The case of McVeigh challenges the dogma of death penalty opponents as no other execution in recent memory. And yet the abolitionists of capital punishment are undeterred in their efforts to eliminate all executions. Liberal columnist Richard Cohen joined many others in trying to prevent the execution of McVeigh, who

died by lethal injection on June 11, 2001. He asserts that “McVeigh’s true punishment would be the refusal of the government to play by his rules. He’s dirt. He kills. We don’t” (“Case Proves Again What’s Wrong With Death Penalty,” *The Des Moines Register*, Feb. 19, 2001, 9A).

But as many have asked, If capital punishment was not appropriate for Timothy McVeigh, what was? If McVeigh should not have been executed, who should be? Opponents of capital punishment propose numerous arguments for its abolition. The informed believer can and should counter these arguments.

B. The arguments against capital punishment:

Most objections to the death penalty can be grouped under eight major headings: the social, penal, legal, constitutional, moral, humanist, spiritual and dispensational arguments.

1. The social argument:

- a. The argument: **capital punishment does not restrain crime**. The death penalty is not a deterrent.
- b. The answer: Logic shows that capital punishment, for one, deters the murderer from committing other crimes. Further, studies indicate that the death penalty deters others from committing murder. In the words of columnist Charley Reese, “the recidivism rate for executed murderers is zero” (“Bring Back Public Hangings,” *Conservative Chronicle*, Vol. 16, No. 21, May 21, 2001, 20).

District attorney Paul Shafer writes, “There is no known deterrent other than capital punishment to prevent these persons incarcerated for life from killing their guards in an attempt to escape” (“Death Penalty,” *The National Observer*, December 17, 1974, 12).

Even a life sentence without a chance of parole is no guarantee that serious crimes will not be committed. Vernon Crittendon, public information officer at San Quentin State Prison, reports that of 85 violent death row inmates at his institution, 45 attacked some 70 wardens and staff members at San Quentin during the past 18 months (Fox News, “The O’Reilly Factor,” May 31, 2001. Confirmed in a phone conversation with Mr. Crittendon on June 13, 2001).

While opponents of capital punishment argue that there is little reliable evidence that the death penalty is a deterrent to murder, various studies indicate otherwise.

One early study by an Illinois economics professor indicates that every execution would deter 156 murders. He admits the number is an estimate but after exhaustive statistical research concludes that “a single execution would be likely to deter somewhere between 50 and 200 murders” (“Study: Executions a Deterrent,” *The Des Moines Tribune*, Nov. 30, 1976, 1).

Other studies point to capital punishment as a deterrent:

In 1971, when we had no executions, there were an estimated total of 17,630 murders in our country as compared with approximately 9,000 in 1960—a 96 percent increase. [But with only a 15% increase in population.] (Daniel F. McMahon, “Capital Punishment,” *NCOA Journal*, San Antonio, TX, April 1973, 10-11).

The most thorough study done to date in the United States, covering the years 1977-1996, has just been released by three economics professors at Emory University, in Atlanta, Georgia. This is their conclusion: “An increase in any of the three probabilities—arrest, sentencing, or execution—tends to reduce the crime rate. In particular, each execution results, on average, in 18 fewer murders” (Paul H. Rubin, Hashem Dezhbakhsh and Joanna Melhop Shepherd, “Does Capital Punishment Have a Deterrent Effect?” *New Evidence from Post-moratorium Panel Data*. Web address: ssrn.com).

Opponents of capital punishment may argue its deterrent factor but they dare not ignore the above study. It should be pointed out, however, that the execution of the criminal is primarily a divinely sanctioned punishment for some heinous crime. On the other hand, God said that capital punishment will indeed deter crime: “(and the people) shall hear and fear and shall henceforth commit no more any such evil among you” (Deut. 19:20; cf. Deut. 13:11; 17:13).

2. The penal argument:
 - a. The argument: **capital punishment does not rehabilitate the criminal.**
 - b. The answer: capital punishment is not rehabilitative or remedial but retributive. There is a difference between chastisement, the source of which is love (Heb. 12:6), and punishment, the source of which is justice. The biblical

connection is not punishment and rehabilitation but punishment and justice. As Geisler well notes: "The prime reason for capital punishment...is that justice demands it. A just order is disturbed by murder and only the death of the murderer can restore that justice" (*Ethics: Alternatives and Issues*, 247).

Modern man no longer believes in God or in unchangeable moral law. Thus the idea of justice is foreign to much of our society. With no existing law which the criminal has broken, the abolitionist therefore argues for rehabilitation and reformation of the murderer. Furthermore, there is a real danger that a community which is too ready to forgive the criminal may end up condoning the crime.

The concept of retributive justice is rooted in the very character of God and the nature of the gospel. God's Son took our rightful punishment upon Himself. The cross demonstrates the divine justice in punishing sin and divine mercy in pardoning those who place their faith in Jesus Christ (Rom. 3:25-26).

3. The legal argument:
 - a. The argument: **capital punishment does not render justice**. The poor suffer while the rich go free. Blacks are more likely to be executed than whites.
 - b. The answer: Injustice in the application of capital punishment reflects on the administration of the law rather than the institution of capital punishment. Renowned penologist Ernest van den Haag puts things in focus. What if the selection of criminals slated for execution is capricious? Could that be an argument against the death penalty?

Guilt is personal. The guilt of a convict who has been sentenced to death is not diminished because another, as guilty, was sentenced to a lesser punishment or was not punished at all. Equality is desirable. But justice is more desirable. Equal justice is most desirable, but it is *justice* that we want to be equal, and equality cannot replace justice. (Ernest van den Haag, "New Arguments Against Capital Punishment?" *National Review*, Vol. 37, No. 2, February 8, 1985, 35, italics in the original).

Gordon H. Clark discounts the argument that only the poor (or blacks) are convicted and the wealthy (or whites) escape:

Actually the courts are so lenient and the public so permissive that nearly everybody escapes. If the objection were true, however, the answer would not be to abolish capital punishment and let the number of murderers keep on soaring, but it would be to put honest judges on the bench and in the box jurors who are more compassionate toward the victim than toward the criminal. (Carl F. H. Henry, ed., *Baker's Dictionary of Christian Ethics*, Grand Rapids: Baker Book House, 1973, 84).

To quote Professor van den Haag again:

Out of the approximately 20,000 homicides committed annually in the United States, fewer than 300 lead to a death sentence. . . Still, if there really were discrimination in sentencing, opposing it would not logically lead one to oppose the execution of the murderers discriminated against, let alone the death penalty as such. . . Suppose the police racially discriminated in handing out parking tickets. . . Would distributive discrimination argue for abolishing parking tickets. . .? To be sure, the death penalty is a more serious matter. But why should discrimination in distribution ever lead us to abolish what is being distributed? (*National Review*, February 8, 1985, 33-34, italics in the original).

Abolitionists charge that the death penalty is overused, especially in Texas where one-third of the executions have taken place in the United States in recent years. Van den Haag shows:

We are not ready to do without it, yet hesitate to use it: There are many convicts on death row, but only a few are actually executed. Between 1973 and 1995, 5,760 death sentences were imposed; as of 1995, only 313 had been executed, and only some 400 have been executed since ("The Ultimate Penalty...And a Just One: The Basics of Capital Punishment," *National Review*, Vol. 53, No. 11, June 11, 2001, 32).

"The leniency of the American judicial system is further seen by the fact that the average prison time served by a convicted murderer is 5 years and 11 months" (Charley

Reese, "Bring Back Public Hanging," *Conservative Chronicle*, 20).

The Bible demands fair and equal treatment: "You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor" (Lev. 19:15).

If capital punishment is applied unequally, then effort should be made to apply it equally, not abolish it. Geisler's comments are to the point:

A disproportionate number of capital punishments is not in itself a proof of inequity, any more than a disproportionately high number of minorities in professional basketball is proof of discrimination against majority ethnic groups. This is not to say that one group of people is more sinful than another, but simply that conditions may occasion different social behavior. However understandable and regrettable this may be, a society cannot tolerate violent social behavior, and it must protect its citizens. (*Christian Ethics*, 198).

As Walter Berns has succinctly summarized: "To execute black murderers or poor murderers because they are murderers is not unjust; to execute them because they are black or poor is unconscionable and unconstitutional" (*For Capital Punishment*, New York: Basic Books, Inc., Publishers, 1979, 187).

Related to the argument that capital punishment is capriciously applied is the protestation that human error leads to the execution of innocent individuals.

By way of response it may be said that no person should be executed without the due process of the law. Furthermore, there were slightly more than 700 people who were executed in this country since the Supreme Court authorized the death sentence in 1977. Among the experts, there is no consensus that any of them were innocent.

Supreme Court Justice Sandra Day O'Connor told the Minnesota Women Lawyers in July 2001 that she is leaning toward eliminating the death penalty because of the possibility that innocent people have been executed. She

noted that six death row inmates were freed in 2000 and 90 have been exonerated by new evidence since 1973.

Cal Thomas astutely assesses the situation: “The exoneration of some death row inmates is not an argument in favor of eliminating capital punishment but a testimony to the fairness of a system skewed toward protecting the accused, sometimes to the detriment of justice” (“Justice O’Connor and the Death Penalty,” *Conservative Chronicle*, Vol. 15, No. 29, July 18, 2001, 29).

Cal Thomas proceeds to chide Justice O’Connor for projecting on condemned killers an inalienable right to live yet refusing to project a similar view on innocent pre-born babies in the process of exiting the birth canal.

What of the likelihood of human error in executions? Gordon Clark puts this controversial subject into perspective:

Yet if just one innocent man is executed. . . ? Then consider: Do you prefer 10,000 murders to save one innocent man rather than one tragedy to save 5000 lives? But of course this type of argument is superficial and irrelevant. God gave the right of capital punishment to human governments. He intended it to be used wisely and justly, but he intended it to be used (*Baker’s Dictionary of Christian Ethics*, 84).

The fact that mistakes will be made by fallible human beings in the application of the death penalty does not argue for the doing away with it. Geisler’s analogy is very much to the point: “Doctors make fatal mistakes, and so do politicians, but these mistakes are not good reasons for doing away with the practice of medicine or government” (*Ethics: Alternatives and Issues*, p. 249).

4. The constitutional argument:
 - a. The argument: **Capital punishment does not respect the Constitution.** The death penalty, it is asserted, is a violation of the Eighth Amendment which prohibits “cruel and unusual punishments.” This worn argument, gaining momentum once again in recent months, looks upon capital punishment as a vestige of primitive people and a violation of our enlightened Constitution. As Meltsner, an abolitionist of capital punishment, explains it: “Progressive abandonment

of the death penalty marked the advancement of civilization. Capital punishment had always been associated with barbarism; its abolition with such democratic values as the sanctity of life, the dignity of man, and a humane criminal law" (*Cruel and Unusual*, 171).

Justice William J. Brennan, Jr. points out in *Furman v. Georgia* that all capital punishment is cruel and unusual because it degrades the human dignity both of the victim and executioner of the death penalty

Brennan insists that "the authors of the 'cruel and unusual' clause of the Eighth Amendment intended to forbid all punishments that do not comport with human dignity, and that the death penalty does not comport with human dignity because it is too severe, and that it is too severe because it causes death" (Berns, *For Capital Punishment*, 162-163).

- b. The answer: The Eighth Amendment provides that "excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." By cruel punishments they meant those which were especially of medieval barbarities such as disembowelment, the rack, the thumb-screw, pressing with weights, boiling in oil, drawing and quartering and burning alive.

By unusual punishment the Founding Fathers seemed to have meant "capricious," that is, "not guided by no rules which permit prediction" (Ernest van den Haag, *Punishing Criminals Concerning a Very Old and Painful Question*, New York: Basic Books, Inc., 1975, 227).

As capital punishment is presently administered, it is not cruel, that is, it is not a particularly painful death nor undeserved death. Neither is capital punishment unusual, insofar as legislators and governors have collaborated in the frustration of the administration of capital punishment. The answer is to expedite not to eliminate executions.

It is interesting to note that in the United States of America, arguably the most enlightened nation on this planet, a large percentage of its citizens favor capital punishment—an impressive 85% in the summer of 2001—despite the fact that capital punishment has almost no articulate supporters in the public among the intelligentsia.

Could it be that this American position on the death penalty reflects not a spirit of barbarism but a sense of biblical orientation, something passed on to us, like the Constitution, from our Founding Fathers?

5. The moral argument:
- a. The argument: **Capital punishment does not reflect love.** Love and capital punishment are mutually exclusive.
 - b. The answer: If love and capital punishment are contradictory, then the sacrifice of the Savior was a contradiction. The principle for the substitutionary atonement is that only life can atone for life (Lev. 17:11). God's love was manifest in the death of His Son as a substitute for the sinner (Jn. 3:16; Rom. 5:8; Jn. 15:13).

God is not only a God of love (1 Jn. 4:8) but of light (1 Jn. 1:5), spirit (Jn. 4:24), truth and life (Jn. 14:6). In whatever God does, His love and justice are in perfect harmony (Rom. 9:20; Gen. 15:25). God always does and demands that which is right.

As a God of light or righteousness, He cannot countenance sin but as a God of love He provided forgiveness for man's sin. Forgiveness, however, does not automatically remove any temporal penalties for sin. A Christian who jumps off a bridge will not escape death at the bottom though his sins have been forgiven. Similarly, an inmate on death row who trusts in Christ as Savior must still subject himself to the divine requirement that in taking another's life one forfeits his own life.

Even from a purely secular perspective, capital punishment is not in conflict with a loving attitude. Compassion is not decisive, as van den Haag demonstrates:

Felt with a man to be executed it may also be felt with his victim: If the execution spares future victims of murder, supporters of the death penalty may claim compassion as their argument (*Punishing Criminals*, 209).

6. The humanist argument:
- a. The argument: **capital punishment does not rectify evil.** Two wrongs don't make a right. Capital punishment is legalized murder and brutalizes the community. Opponents of capital punishment imply that no murder is so heinous that it should be punished with the death penalty.

- b. The answer: The Bible prohibits the taking of life but permits the execution of the murderer. Thus, the avenger of blood who apprehends and brings the criminal to justice is not guilty of blood (Num. 35:27). Then too, there is a world of difference between a murder and an execution. Individuals are appointed to be God's instruments of justice (Rom. 13:1-7; 1 Pet. 2:13-17). Their activity is a legal one rather than a personal one. As van den Haag incisively observes:
- When an offender is legally arrested and imprisoned, we do not speak of "legalized kidnapping." Arrest and kidnapping may be physically indistinguishable... Punishment differs because it has social sanction. . . . Not the physical act but the social meaning of it distinguishes robbery from taxation, murder from execution (*Punishing Criminals*, 223-224):

The Bible believer would add that in the case of murder, the act is an outrage against God. The death penalty is carried out in obedience to God.

In reality the humanistic opponents to capital punishment are opposed to the taking of any human life for whatever reason, but their attitude is paradoxical, as Charley Reese demonstrates:

As for those who profess sympathy for the killers, I think they are sick. They show no sympathy for innocent life. . . .most of them have zero sympathy for the 100-percent innocent children who are slaughtered in abortion clinics (*Conservative Chronicle*, 20).

7. The spiritual argument
- a. The argument: **capital punishment does not rescue the sinner from hell.** Our efforts should be the sinner's salvation rather than his execution.
- b. The answer: There is ample time between the apprehension and execution of the criminal. On the average, eight years and ten months elapse between sentencing and execution. Besides, there is no proof that a man serving a life sentence is more likely to turn to Christ for salvation than one with a death sentence. The observations of John Jefferson Davis go to the heart of the matter:
- Rather than foreclosing the possibility of salvation, the reality of the death penalty forces the one convicted to think about his eternal destiny and consequently can even be seen as beneficial. . . .The death penalty

reminds the murderer, in a way that life imprisonment cannot, of the grim but inescapable truth that “it is appointed for men to die once, and after that comes judgment” (Heb. 9:27) (*Evangelical Ethics Issues in the Church Today*, Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1985, 207).

One writer spells out the biblical hope that exists for death row convicts:

The repentant thief was facing the death sentence when he met Christ. He acknowledged his sin, recognized Jesus Christ for Who He is—the sinless Son of God—and trusted in Him and His once-and-for-all, vicarious atoning sacrifice. At that very moment, Jesus Christ forgave him and promised him: “Today thou shalt be with me in paradise” (Luke 23:43) Although the convict still faced the consequences of violating the law here on earth, God forgave him of his sin when he genuinely repented and trusted in Christ for salvation. (Roberto-Jose M. Livioco, “Capital Punishment: A Crime, a Cure or a Consequence?” *Foundation*, March-April 1999, Vol. 20, No. 2, 34-35).

8. The dispensational argument:
 - a. The argument: **Capital punishment does not realize the New Testament ethic.** It is based on a sub-Christian or pre-Christian concept of justice, which is superceded by a New Testament morality of forgiving grace.
 - b. The answer: Neither the Lord nor the apostles abrogated capital punishment. To the contrary, as has already been seen, they asserted the governmental right to execute criminals. While it is true that the Mosaic law has ended, capital punishment, introduced thousands of years before the giving of the law, continues as a governmental function. Charles Ryrie notes that the New Testament does not contain a replacement ethic for capital punishment:

Dispensational distinctions do recognize that the law of capital punishment for certain crimes was done away with in Christ, but this does not include capital punishment for murder. If the New Testament gave replacement for the standard of Genesis 9:6, then the Genesis command would no longer be valid. But since it does not, the dispensational teaching concerning the end of the law is irrelevant to Genesis

9:6, and the principle of that verse apparently still applies today. (*Biblical Answers to Contemporary Issues*, 30).

C. The antagonism toward capital punishment:

Opponents of capital punishment may be well intentioned but are misinformed and mistaken. Their abolitionist attitude is based on a number of erroneous perspectives in conflict with biblical revelation.

1. An insensitivity toward the image of God.

A murderer destroys someone in God's image. In God's estimate, the worth of an individual is so great that anyone who tampers with his sacred right to live forfeits his own life. Not the humanist who would save the life of the murderer but the biblicist who would opt for capital punishment has the highest regard for human life.

2. An ignorance of the Word of God.

Biblical revelation clearly calls for the execution of criminals guilty of capital crimes. We dare not change God's Word to fit our human sensitivity. For example, David Hoekema argues strongly for the abolition of capital punishment, concluding that "There are compelling reasons not to entrust the power to decide who shall die to the persons and procedures that constitute our judicial system" ("Capital Punishment: The Question of Justification," *The Christian Century*, March 21, 1979, Vol. 96, No. 10, 342).

How can a professor at a Christian institution dismiss Romans 13:4 which declares precisely what he denies, that government has the right and duty to take the life of the criminal?

3. An indifference to the glory of God.

Whatever God does, allows, or commands will ultimately bring glory to Himself. Whether we understand God's rationale or not, we bow to His omnipotent will and thus uphold His glory and honor.

As a holy God He is outraged by sin. As a just God He has decreed punishment for sin. As a gracious and merciful God, He can forgive sin through Jesus Christ, but man, nonetheless, will suffer the temporal consequences of sin. Murder is an attack on the holiness of God. God desires fair punishment of the murderer by human government which He ordained. He desires vindication

and not vindictiveness. When legal authorities acquiesce to God's command they bring glory to God.

I am currently corresponding with an individual incarcerated in a penitentiary in another state. His crimes are many, including manslaughter. Through a prison ministry he trusted in Christ as Savior. With his spiritual eyes opened, he knows he deserves death. He is aware of the enormity of his sin but deeply grateful for the forgiveness in Jesus Christ. Because of legal leniency, he looks forward to parole after eight years. He desires to serve the Lord the rest of his life but he would have been prepared to meet Him sooner, had the state demanded the extreme penalty. My friend has learned something that many fail to understand: God can forgive sin, but He cannot justify sin. God demands capital punishment for capital crimes.

At the Center

CRITICAL ISSUES IN LIGHT OF GOD'S WORD



Capital Punishment and the Sanctity of Life

Part 1

Manfred E. Kober, Th.D., former professor and chairman of the Theology Department at Faith Baptist Bible College and Theological Seminary in Ankeny, Iowa, is research assistant for Russ Doughten Films and Mustard Seed, International. He has hosted 30 Holy Land tours and numerous European tours.

At the dawn of a new millennium, the astute and alarmed observer can witness the ever-increasing attack on ethical maxims and precepts. Abortion, the murder of an unborn child, continues unabated and is still the number-one killer in the United States. Homosexuality is ever more militant in its efforts to penetrate politics and culture. The legalization of euthanasia, or mercy killing, is receiving ever-increasing support. Pornography continues to invade America's homes through television and computers.

America's moral mess appears to be the result of humanistic philosophy and liberal theology as well as misguided sentimentality. However, the discerning believer has reason to conclude that behind this departure from ethical norms and the denial of Biblical principles ultimately lies the strategy of Satan, the god of this age, hell-bent on undermining any vestiges of Biblical ethics that have been an integral part of American culture and society since the inception of our nation.

Even secular ethicists notice the decline of, and attack on, moral standards in America and refer to it as "the second cold war." This war is waged against Biblical Christianity with unbridled ferocity.

It is impossible to ignore the fact that an all-out attack against what we refer to as capital punishment seems to be underway. The execution of Oklahoma City bomber Timothy McVeigh brought the ethics of execution into sharp focus. There is a growing abhorrence to the death penalty for capital crimes. Even voices inside Christendom deplore the death penalty for any crime. The pope, in his encyclical

Evangelium Vitae, issued in 1995, expressed his misgivings about capital punishment. Again at St. Louis in January 1999, the pope appealed for an end to the death penalty on the grounds that it was "both cruel and unnecessary."¹ Following the pope, the National Conference of Catholic Bishops and the United States Catholic Conference argue for an abolition of capital punishment. During their meeting in Washington, D.C., in the fall of 2000 "the 290 Roman Catholic bishops repeatedly stressed their opposition to the death penalty."² The liberal mainline denominations are ever more vocal in their denunciation of capital punishment. Then, too, European countries where capital punishment has been eliminated no longer extradite prisoners to the U.S.A. if their crimes might result in capital punishment in America. Officials of the European Union chastise America for not abolishing capital punishment. Amnesty International is highly critical of America, calling capital punishment per se a human rights violation.³

Is America un-Christian because some states execute criminals? Should capital punishment be abolished because a cacophony of voices demands it? *For the Bible believer, the final authority in matters of faith and practice must be the changeless principles in the Word of God rather than the changing preferences of culture and society.* Society and Christendom have largely departed from the Word of God and the God of the Word. In their apostasy, they are in direct rebellion against divine revelation.

The question we must ask ourselves is, "What does the Word of God say on a given issue such as capital punishment?" America's founding fathers were guided by the Word of

God. We can do no better than return to it as the source of our authority. As a nation or as individuals, we should be willing to stand with clear Scriptural principles rather than submit to changing societal guidelines.

The Scriptures do not leave us in doubt about the sanctity of life, the seriousness of sin—especially that of murder, and the necessity for capital punishment.

I. Origin of Life before the Fall

A. The Genesis record begins with the revelation that human life is a direct gift from God (Genesis 2:7–9). It is divinely imparted and maintained. God infused in man a living soul and provided a perfect environment so man could flourish.

B. Further, the Genesis record discloses that death is a definite penalty for sin (Genesis 2:17). For Adam and Eve, death was an awful possibility were they to disobey. For mankind (and animals), death is an abnormal condition. When Adam disobeyed God, death ensued for all of mankind ever since (Romans 5:12).

II. Sanctity of Life after the Fall (Genesis 4; 6)

A. The destruction of life is condemned by God. Cain's murder of Abel originated of envy and anger (Genesis 4:5–8) and occasioned severe judgment (Genesis 4:10–12). Cain was cursed and ostracized.

B. The destroyer of life was to be preserved from harm. Cain had forfeited his life, but because he was created in God's image, God protected him against human vengeance (Genesis 4:15). This sanctity of life was remembered but violated by the murderer Lamech (Genesis 4:23, 24).

C. The desecration of life ultimately led to total destruction (Genesis 6:1–12). The dissolution of society before the Flood resulted in utter depravity so that not a single individual (with the exception of Noah and his family) did and thought that which was moral: "Every intent of the thoughts of his heart was only evil continually" (Genesis 6:5). Evil desires resulted in evil deeds. The whole earth was filled with violence, including wanton murder (Genesis 6:11–13). God's remedy was to

mete out universal capital punishment. John Murray's words are very much to the point: "It is the irony of man's perversity and the proof of God's veracity that the desecration of life's sanctity should be visited with the judgment of dissolution: 'I will destroy man whom I have created from the face of the ground' (Genesis 6:7)."⁴

Against this background, the institution of capital punishment after the Flood becomes understandable. God had protected Cain, the first murderer, because even he was a creature in God's image. But capital punishment is intimated in that he feared the natural vengeance, which his conscience told him he deserved (Genesis 4:14). Later Lamech displayed his audacity and arrogance in boasting about a murder. Finally, the human race, characterized by violence and debauchery, violated the sanctity of human life to such a degree that the only remedy was death through the Flood. To prevent a future disintegration of society, God instituted capital punishment.

III. Maintenance of Life after the Flood

After the Flood, God introduced gracious provisions for the enhancement of life in the form of three institutions.

A. The Propagation of Life (Genesis 9:1, 7). Mankind is commanded to populate the earth.

B. The Preservation of Life (Genesis 8:22; 9:2b, 3). After the divine promise of no further deluge, man is assured that regular seasons and the consumption of animal meat would enhance his life.

C. The Protection of Life (Genesis 9:2a, 5, 6). Man is protected twofold: in regard to ferocious animals (Genesis 9:2a, 5a) and in regard to his fellow-man (Genesis 9:5b, 6). In the former case, a ferocious animal that kills a man is to be slaughtered. In the latter case, an individual who murders another person is to be put to death. At this epochal point in human history, God instituted capital punishment: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man" (Genesis 9:6).

M. L. Moser's comments are to the point: "No statute was ever more clear, free from

ambiguity or more intelligible than this one."⁵

Inherent in this short passage is contained the penalty for murder—death by execution. Further, the reason for the death penalty is given: man is created in God's image. In the words of John Murray, "An assault upon man's life is a virtual assault upon the life of God. So aggravated is this offense that the penalty is nothing less than the extremity."⁶ The clause "by man his blood shall be shed" is best understood as a mandate rather than as a statement of fact. In Numbers 35:10–34, we read that God requires the murderer be put to death at the hand of the avenger of blood.

With the introduction of capital punishment God instituted civil government. The dispensation of human government began with the entrusting of the civil sword to the charge of man. Earlier, God spared Cain's life because even a murderer like Cain was of inestimable value, since he was created in God's image. When murder became universal and violence filled the earth, God set limits for the proliferation of murder, first through capital punishment by way of the Flood and then through capital punishment by human government.

IV. Protection of Life under Law

A. The Mandate of Capital Punishment under Moses. Under the Mosaic law the mandate of capital punishment was reiterated: "He who strikes a man so that he dies shall surely be put to death" (Exodus 21:12). And further, the mandate was applied not simply in case of murder but for 21 separate crimes. Norman Geisler lists these 21 offenses:

1. Murder (Exodus 21:12)
2. Contemptuous act against a judge (Deuteronomy 17:12)
3. Causing a miscarriage (Exodus 21:22–25)
4. False testimony in a potentially capital crime (Deuteronomy 19:16–19)
5. Negligence by the owner of an ox that kills people (Exodus 21:29)
6. Idolatry (Exodus 22:20)
7. Blasphemy (Leviticus 24:15,16)
8. Witchcraft or sorcery (Exodus 22:18)
9. False prophecy (Deuteronomy 18:20)
10. Apostasy (Leviticus 20:2)
11. Breaking the Sabbath (Exodus 31:14)
12. Homosexuality [Leviticus 20:13]

13. Bestiality (Leviticus 20:15, 16)
14. Adultery (Leviticus 20:10)
15. Rape (Deuteronomy 22:25)
16. Incest (Leviticus 20:11)
17. Cursing parents (Exodus 21:17)
18. Rebellion by children (Exodus 21:15, 17)
19. Kidnapping (Exodus 21:16)
20. Drunkenness by a priest (Leviticus 10:8, 9)
21. Unanointed individuals touching the holy furnishings in the temple (Numbers 4:15)⁷

B. The Meaning of the Sixth Commandment. The sixth commandment of the Decalogue is “You shall not murder” (Exodus 20:13), which emphasizes the importance of the sanctity and protection of life. Some have understood “kill” in terms of all forms of life-taking, and they use the passage as an argument against capital punishment. They reason that the execution of a criminal is as morally repugnant as the murder perpetrated by the criminal. This misguided philosophy of moral equivalence is seen in the sentiment of this bumper sticker recently observed: *Why do we kill a killer to show that killing is wrong?*

The Hebrew word *radzah* means “murder” and refers to the willful and violent assault on the life of another. The misunderstanding of “kill” further ignores the context. In Exodus 21 a variety of sins are listed for which the death penalty is commanded. God clearly distinguished between a willful act of murder and an accidental killing. The manslayer, who slew his neighbor unwittingly, could flee for protection to a city of refuge. On the other hand, the manslayer who was a murderer was to be executed by the avenger of blood (Numbers 35:9–28).

Then, too, it must not be forgotten that God commanded Israel to put her enemies to death during the conquest of Canaan: “You shall conquer them and utterly destroy them” (Deuteronomy 7:2).

Walter Kaiser succinctly summarizes the meaning and application of the sixth commandment. The verb “kill”

carries the idea of murder with premeditation and deliberateness—and that is at the heart of this verb. Thus this prohibition does not apply to beasts (Genesis 9:3), to defending one’s home from nighttime burglars (Exodus 22:2), to accidental killings (Deuteronomy 19:5), to

the execution of murderers by the state (Genesis 9:6), or to the involvement with one’s nation in certain types of war as illustrated by Israel’s history. However, it does apply to self-murder (i.e., suicide), to all accessories to murder (2 Samuel 12:9), and to those who have authority but fail to use it to punish known murderers (1 Kings 21:19).⁸

The sixth commandment in no way abrogates the institution of capital punishment. Exodus 20:13 deals with the *prohibition of murder* and is complementary to Genesis 9:6, which concerns the *punishment for murder*. Both passages stress the gravity of the crime of murder, which is seen as a violation of the sanctity of human life.

V. Value of Life in the New Testament

A. The Continuation of Capital Punishment. The fuller New Testament revelation continues the divine emphasis on the value of life and the reprehensibility of murder. Several factors argue for the enduring nature of capital punishment.

1. There is no alteration in the image of God. Even unsaved individuals retain vestiges of the image of God (James 3:9).
2. There is no alleviation of the crime of murder. Murder destroys that image of God; and the murderer, now as in the days of Noah, forfeits his life.
3. There is no abrogation of the penalty for murder. The standards of Genesis 9:6 are never repealed or replaced in the New Testament, but rather are reiterated.

The Noahic Covenant was given at a crucial stage in God’s progressive revelation, and its features are still in effect. God promised fruitful seasons (Genesis 8:22), set the rainbow as a sign that He would no longer destroy mankind in a deluge (Genesis 9:15–17), and gave man permission to eat meat (Genesis 9:3). The institution of human government with the sanctioning of capital punishment continues as well.

B. The Obligation of Capital Punishment. As a matter of fact, the right for capital punishment is assumed, intimated, and repeated in the New Testament. It is important to note the teachings of Christ and the apostles on the subject.

1. The comments of Christ.

Abolitionists sometimes argue that

John 7:53—8:11, the incident of the woman taken in adultery, demonstrates Christ’s opposition to capital punishment and His forgiving love. After all, did not Christ say to the woman, “Go and sin no more” (John 8:11)? It is significant that Christ claimed never to have broken the Mosaic law (Matthew 5:17). The law of Moses demanded that there had to be two or three eyewitnesses for the death penalty to be carried out (Numbers 35:30). There were, in the end, none who claimed to be eyewitnesses, or at least none who condemned her (John 8:10, 11). Besides that, Christ’s directive that a stone should be thrown (8:7) does not argue for His opposition to capital punishment.

In fact, Christ did not object to the execution of criminals anywhere in His teachings (Mark 15:7; Luke 23:19, 25). Further, He reaffirmed the principle of capital punishment in the Sermon on the Mount: “Do not think that I came to destroy the Law. . . . But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment” (by capital punishment; Matthew 5:17, 22). Most significantly, Christ did not oppose capital punishment in His own case (John 19:11). Norman Geisler incisively comments:

Jesus recognized the God-given authority over life which human governors possess. Pilate said to Jesus, “. . . Do You not know that I have power to crucify You, and power to release You?” Jesus answered, “You could have no power at all against Me unless it had been given you from above” (John 19:10, 11). The implication here is that Pilate did possess divinely derived authority over human life. As a matter of fact, he used it (Jesus was sentenced to death), and Jesus submitted to it.⁹

Those who consider capital punishment un-Christian should consider the fact that in this exchange with Pilate, Christ, recognized the legitimacy of the government to take human life not just for premeditated murder but also for insurrection against the state and, by implication, for other heinous crimes.

2. The conviction of the apostles.

a. The apostle Paul acknowledged that the government has the authority of capital punishment (Acts 25:10, 11). Paul did not exempt himself from the severity

of the law: "For if I am an offender, or have committed anything worthy of death, I do not object to dying" (Acts 25:11). With these words Paul acknowledged that some crimes are worthy of death, that the government has the right to put people to death, and that the guilty have no right to protest against the death penalty.

b. Paul affirmed that the government has certain unique rights, including that of taking human life. Charles Ryrie has a succinct summary of Paul's teachings on the prerogatives of human government in Romans 13:1-7:

(1) human government is ordained by God (v. 1), yet it is a sphere of authority distinct from that of the home or the church; (2) human government is to be obeyed by the Christian because it is of God, because it opposes evil (v. 4), and because our conscience tells us to obey (v. 5); (3) the government has the right of taxation (vv. 6, 7); and (4) the government has the right to use force (v. 4), and this, of course, is the principle that impinges on our subject. The question is What is included in its right to "bear the sword?"¹⁰

This right to bear the sword is clearly stated in Romans 13:4, the key New Testament passage for capital punishment: "For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil." The sword to which Paul referred is not merely a symbol of governmental authority.

Evidence that this "sword" (*machaira*, Greek), must refer primarily to capital punishment is seen in the fact that it refers not to the dagger worn by Roman emperors—a sign of office—but to the sword worn by the superior magistrates of the provinces, to whom belonged the right of capital punishment. The sword is not so much a symbol of capital punishment as it is the instrument of capital punishment. As such, therefore, it symbolizes the right of government to use force.¹¹

The state possesses unique prerogatives not possessed by individuals, such as making treaties, passing of laws, levying taxes, and punishing criminals. On a personal basis, the individual is admonished with phrases such as "Repay no one evil for evil" (Romans 12:17), "Do not avenge yourselves" (12:19), and "Love does no harm to a neighbor" (13:10). The government functions as a representative of God in a

completely different context: It acts in an official rather than in a personal capacity.

c. Peter assumed the governmental right of capital punishment.

In 1 Peter 2:13 and 14, Peter echoed Paul's words of Romans 13:4: "Submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good." Baker correctly notes that

though Peter makes no specific reference to the sword, his words, "for vengeance on evil doers," probably can be understood exactly the way Paul meant them in Romans 13:4. Peter uses the word *ekdikesis* (vengeance) from the same root as Paul's word, *ekdikos* (avenger), in Romans 13:4. It is reasonable to assume that Peter attached the same significance to the word; that is, "retribution," and ultimately capital punishment, especially since Peter was familiar with the writings of Paul and regarded them as Scripture (2 Peter 3:15, 16).¹²

The Bible delineates three purposes of government:

- (1) To protect the good (Romans 13:4a)
- (2) To punish the evildoers (Romans 13:4b; 1 Peter 2:13, 14)
- (3) To promote peace and order (1 Timothy 2:2)

As can be seen, two of these purposes are found in the key passage, Romans 13:4. A government that refuses to follow these divine directives, including the execution of criminals, is derelict in its duty.

VI. The Opposition to Capital Punishment

The arguments for and against capital punishment are numerous. According to Michael Meltsner, "One observer has counted 65 pro and 87 contra. So many considerations are advanced on both sides of the question that one suspects few people undertake the demanding task of sifting the evidence before taking a position. . . . [An individual's position] seems to come as much from the gut as the head."¹³

A. The abolitionists of capital punishment. The Bible believer deplores the concerted effort to abolish capital punishment. One is inclined to concur with William F. Buckley,

who bemoans the fact that "abolitionists gain strength every day, and agitation on the subject crops up in the media and in the mail weekly."¹⁴

The execution of Timothy McVeigh has ignited a heated debate on capital punishment. On April 19, 1995, he bombed the federal building in Oklahoma City, which sent 168 innocent men, women, and children to their death. With total lack of remorse, he characterized the 19 children he murdered as "collateral damage." The case of McVeigh challenges the dogma of death penalty opponents as no other execution in recent memory. Yet the abolitionists of capital punishment are undeterred in their efforts to eliminate all executions. Liberal columnist Richard Cohen joined many others in trying to prevent the execution of McVeigh, who died by lethal injection on June 11, 2001. He asserts that "McVeigh's true punishment would be the refusal of the government to play by his rules. He's dirt. He kills. We don't."¹⁵

But as many have asked, if capital punishment was not appropriate for Timothy McVeigh, what was? If McVeigh should not have been executed, who should be? Opponents of capital punishment propose numerous arguments for its abolition. The informed believer can and should counter these arguments.

(continued next month)

Notes

¹ Avery Cardinal Dulles, "Catholicism and Capital Punishment," *First Things*, No. 112 (April 2001): 35.

² Patricia Rice, "Bishops Urge Clinton to End Federal Executions," *St. Louis Post Dispatch* (November 17, 2000): A8.

³ Stefanie Grant, "A Dialogue of the Deaf: New International Attitudes and the Death Penalty in America," *Criminal Justice Ethics*, Vol. 17 (June 22, 1998): 11-19.

⁴ John Murray, *Principles of Conduct* (Grand Rapids: Wm. B. Eerdmans, 1957), 108, 109.

⁵ M. L. Moser, *Capital Punishment: Christian or Barbarian?* (Little Rock, Ark.: The Challenge Press, 1971), 17.

⁶ Murray, *Principles of Conduct*, 111.

⁷ Norman Geisler, *Christian Ethics* (Grand Rapids: Baker Book House, 1989), 200.

⁸ Walter C. Kaiser, "Exodus" in *The Expositor's Bible Commentary*, Vol. II, Frank E. Gaebelin, gen. ed. (Grand Rapids: Zondervan Publishing House, 1990), 425.

⁹ Norman Geisler, *Ethics: Alternatives and Issues* (Grand Rapids: Zondervan Publishing House, 1971), 242.

¹⁰ Charles Ryrie, *Biblical Answers to Contemporary Issues* (Chicago: Moody Press, 1991), 27.

¹¹ William H. Baker, *Worthy of Death* (Chicago: Moody Press, 1973), 72.

¹² *Ibid.*, 73.

¹³ Michael Meltsner, *Cruel and Unusual: The Supreme Court and Capital Punishment* (New York: Random House, 1973), 57.

¹⁴ William F. Buckley, "Execution Day Ahead!" *National Review*, Vol. 51, No. 7 (April 16, 2001): 63.

¹⁵ Richard Cohen, "Case Proves Again What's Wrong with Death Penalty," *The Des Moines Register* (February 19, 2001): 9A. ■



Capital Punishment and the Sanctity of Life

Part 2

Manfred E. Kober, Th.D., former professor and chairman of the Theology Department at Faith Baptist Bible College and Theological Seminary in Ankeny, Iowa, is research assistant for Russ Doughten Films and Mustard Seed, International. He has hosted 30 Holy Land tours and numerous European tours.

Editor's Note:

Last month we reviewed the moral and spiritual conditions that breed the disfavor of capital punishment. We also noted the Biblical bases for capital punishment. This month we look at specific arguments against punishment and the Bible's answers to these arguments.

B. Opponents of Capital Punishment

Most objections to the death penalty can be grouped under eight major headings: the social, penal, legal, constitutional, moral, humanist, spiritual, and dispensational arguments.

1. The social argument.

a. The argument: Capital punishment does not restrain crime. The death penalty is not a deterrent.

b. The answer: Logic shows that, for one, capital punishment deters the murderer from committing other crimes. Further, studies indicate that the death penalty deters others from committing murder. In the words of columnist Charley Reese, "The recidivism rate for executed murderers is zero."¹

District attorney Paul Shafer writes, "There is no known deterrent other than capital punishment to prevent these persons incarcerated for life from killing their guards in an attempt to escape."²

Even a life sentence without a chance of parole is no guarantee that serious crimes will not be committed. Vemell Crittendon, public information officer at San Quentin State Prison, reports that of the 85 violent death-row

inmates at his institution, 45 attacked various wardens and staff members at San Quentin during the past 18 months.³

While opponents of capital punishment argue that there is little reliable evidence that the death penalty is a deterrent to murder, various studies indicate otherwise. One early study by an Illinois economics professor indicates that every execution would deter 156 murders. He admits the number is an estimate, but after exhaustive statistical research, he concludes that "a single execution would be likely to deter somewhere between 50 and 200 murders."⁴

Other studies point to capital punishment as a deterrent.

In 1971, when we had no executions, there were an estimated total of 17,630 murders in our country as compared with approximately 9,000 in 1960—a 96 percent increase. [But with only a 15 percent increase in population.]⁵

The most thorough study done to date in the United States, covering the years 1977–1996, has just been released by three economics professors at Emory University in Atlanta, Georgia. This is their conclusion:

Results suggest that capital punishment has a strong deterrent effect. An increase in any of the three probabilities—arrest, sentencing, or execution—tends to reduce the crime rate. In particular, each execution results, on average, in 18 fewer murders—with a margin of error of plus and minus 10.⁶

Opponents of capital punishment may argue its deterrent factor, but they dare not ignore the above study, which concludes that each execution deters anywhere between 10 and 28 murders. It should be pointed out, however, that the execution of the criminal is primarily a

divinely sanctioned punishment for some heinous crime. On the other hand, God said that capital punishment will indeed deter crime: “[The people] shall hear and fear, and hereafter they shall not again commit such evil among you. Your eye shall not pity; but life shall be for life . . .” (Deuteronomy 19:20, 21; cf. 13:11; 17:13).

2. *The penal argument.*

a. The argument: **Capital punishment does not rehabilitate the criminal.**

b. The answer: Capital punishment is not rehabilitative or remedial but retributive. There is a difference between chastisement, the source of which is love (Hebrews 12:6), and punishment, the source of which is justice. The Biblical connection is not punishment and rehabilitation but punishment and justice. As Norman Geisler well notes, “The prime reason for capital punishment . . . is that justice demands it. A just order is disturbed by murder and only the death of the murderer can restore that justice.”⁷

Modern man no longer believes in God or in unchangeable moral law. Thus the idea of justice is foreign to much of our society. With no existing law that the criminal has broken, the abolitionist therefore argues for rehabilitation and reformation of the murderer. Furthermore, there is a real danger that a community that is too ready to forgive the criminal may end up condoning the crime.

The concept of retributive justice is rooted in the very character of God and in the nature of the gospel. God’s Son took our rightful punishment upon Himself. The cross demonstrates the divine justice in punishing sin and divine mercy in pardoning those who place their faith in Jesus Christ (Romans 3:25, 26).

3. *The legal argument.*

a. The argument: **Capital punishment does not render justice.** The poor suffer while the rich go free. African-Americans are more likely to be executed than Caucasians.

b. The answer: Injustice in the application of capital punishment reflects on the administration of the law rather than on the institution of capital punishment. Renowned penologist Ernest van den Haag puts the issue in focus. What if the selection of criminals slated for execution is capricious? Could that be an argument against the death penalty?

Guilt is personal. The guilt of a convict who has been sentenced to death is not diminished because another, as guilty, was sentenced to a lesser punishment or was not punished at all. Equality is desirable. But justice is more desirable. Equal justice is most desirable, but it is *justice* that we want to be equal, and equality cannot replace justice.⁸

Gordon H. Clark discounts the argument that only the poor (or African-Americans) are convicted and the wealthy (or Caucasians) escape:

Actually the courts are so lenient and the public so permissive that nearly everybody escapes. If the objection were true, however, the answer would not be to abolish capital punishment and let the number of murderers keep on soaring, but it would be to put honest judges on the bench and in the box jurors who are more compassionate toward the victim than toward the criminal.⁹

To quote Professor van den Haag again,

Out of the approximately 20,000 homicides committed annually in the United States, fewer than 300 lead to a death sentence. . . . Still, if there really were discrimination in sentencing, opposing it would not logically lead one to oppose the execution of the murderers discriminated against, let alone the death penalty as such. . . . Suppose the police racially discriminated in handing out parking tickets. . . . Would distributive discrimination argue for abolishing parking tickets? . . . To be sure, the death penalty is a more serious matter. But why should discrimination in distribution ever lead us to abolish what is being distributed?¹⁰

Abolitionists charge that the death penalty is overused, especially in Texas, where one-third of the executions have taken place in the United States in recent years. Van den Haag shows,

We are not ready to do without it, yet hesitate to use it: There are many convicts on death row; but only a few are actually executed. Between 1973 and 1995, 5,760 death sentences were imposed; as of 1995, only 313 had been executed, and only some 400 have been executed since.¹¹

“The leniency of the American judicial system is further seen by the fact that the average prison time served by a convicted murderer is 5 years and 11 months.”¹²

The Bible demands fair and equal treatment: “You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. But in righteousness you shall judge your neighbor” (Leviticus 19:15). If capital punishment is applied unequally, then effort should be made to apply it equally, not abolish it. Geisler’s comments are to the point:

A disproportionate number of capital punishments is not in itself a proof of inequity, any more than a disproportionately high number of minorities

in professional basketball is proof of discrimination against majority ethnic groups. This is not to say that one group of people is more sinful than another, but simply that conditions may occasion different social behavior. However understandable and regrettable this may be, a society cannot tolerate violent social behavior, and it must protect its citizens.¹³

As Walter Berns has succinctly summarized, “To execute black murderers or poor murderers because they are murderers is not unjust; to execute them because they are black or poor is unconscionable and unconstitutional.”¹⁴

Related to the argument that capital punishment is capriciously applied is the protestation that human error leads to the execution of innocent individuals. By way of response it may be said that no person should be executed without the due process of the law. Furthermore, there were slightly more than 700 people who were executed in this country since the Supreme Court authorized the death sentence in 1977. Among the experts, there is no consensus that any of them were innocent.

Supreme Court Justice Sandra Day O’Connor told the Minnesota Women Lawyers in July 2001 that she is leaning toward eliminating the death penalty because of the possibility that innocent people have been executed. She noted that six death row inmates were freed in 2000 and that 90 have been exonerated by new evidence since 1973.

Cal Thomas astutely assesses the situation: “The exoneration of some death row inmates is not an argument in favor of eliminating capital punishment but a testimony to the fairness of a system skewed toward protecting the accused, sometimes to the detriment of justice.”¹⁵ He proceeds to chide Justice O’Connor for projecting on condemned killers an inalienable right to live yet refusing to project a similar view on innocent pre-born babies in the process of exiting the birth canal.

What of the likelihood of human error in executions? Gordon Clark puts this controversial subject into perspective:

Yet if just one innocent man is executed, . . . then consider: Do you prefer 10,000 murders to save one innocent man rather than one tragedy to save 5,000 lives? But of course this type of argument is superficial and irrelevant. God gave the right of capital punishment to human governments. He intended it to be used wisely and justly, but he intended it to be used.¹⁶

The fact that mistakes will be made by fallible human beings in the application of the

death penalty does not argue for the doing away with it. Geisler's analogy is very much to the point: "Doctors make fatal mistakes, and so do politicians, but these mistakes are not good reasons for doing away with the practice of medicine or government."¹⁷

4. *The constitutional argument.*

a. The argument: **Capital punishment does not respect the Constitution.** The death penalty, it is asserted, is a violation of the Eighth Amendment, which prohibits "cruel and unusual punishments." This worn argument, gaining momentum once again in recent months, looks upon capital punishment as a vestige of primitive people and a violation of our enlightened Constitution. As Michael Meltsner, an abolitionist of capital punishment, explains it, "Progressive abandonment of the death penalty marked the advancement of civilization. Capital punishment had always been associated with barbarism; its abolition with such democratic values as the sanctity of life, the dignity of man, and a humane criminal law."¹⁸

Justice William J. Brennan, Jr., opines in *Furman vs. Georgia* that all capital punishment is cruel and unusual because it degrades the human dignity both of the "victim" and the executioner of the death penalty. Brennan insists that the authors of the "cruel and unusual" clause of the Eighth Amendment intended to forbid all punishments that do not comport with human dignity, and that the death penalty does not comport with human dignity because it is too severe, and that it is too severe because it causes death.¹⁹

b. The answer: The Eighth Amendment provides that "excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." By "cruel punishments" the writers meant those that were especially of medieval barbarities, such as disembowelment, the rack, the thumb-screw, pressing with weights, boiling in oil, drawing and quartering, and burning alive.

By "unusual punishment" the founding fathers seemed to have meant "capricious," that is, "not guided by known rules which permit prediction."²⁰

As capital punishment is presently administered, it is not cruel, that is, it is neither a particularly painful death nor an undeserved

death. Neither is capital punishment unusual, insofar as legislators and governors have collaborated in the undermining of the administration of capital punishment. The answer is to expedite, not to eliminate, executions.

It is interesting to note that in the United States of America, arguably the most enlightened nation on this planet, a large percentage of citizens favor capital punishment—an impressive 85 percent in the summer of 2001—despite the fact that capital punishment has almost no articulate supporters in the public among the intelligentsia.

Could it be that this American position on the death penalty reflects not a spirit of barbarism but a sense of Biblical orientation, something passed on to us, like the Constitution, from our founding fathers?

5. *The moral argument.*

a. The argument: **Capital punishment does not reflect love.** Love and capital punishment are mutually exclusive.

b. The answer: If love and capital punishment are contradictory, then the sacrifice of the Savior was a contradiction. The principle for the substitutionary atonement is that only life can atone for life (Leviticus 17:11). God's love was manifest in the death of His Son as a substitute for the sinner (John 3:16; Romans 5:8; John 15:13).

God is not only a God of love (1 John 4:8) but of light (1 John 1:5), spirit (John 4:24), truth, and life (John 14:6). In whatever God does, His love and justice are in perfect harmony (Romans 9:20; Genesis 18:25). God always does and demands that which is right.

As a God of light, or righteousness, He cannot countenance sin, but as a God of love He provided forgiveness for the sin of humankind. Forgiveness, however, does not automatically remove any temporal penalties for sin. A Christian who jumps off a bridge will not escape death at the bottom though his or her sins have been forgiven. Similarly, inmates on death row who trust in Christ as Savior must still subject themselves to the divine requirement that in taking another's life, one forfeits his or her own life.

Even from a purely secular perspective, capital punishment is not in conflict with a loving attitude. Compassion is not decisive, as van den Haag demonstrates:

Felt with a man to be executed [compassion] may also be felt with his victim: If the execution spares future victims of murder, supporters of the death penalty may claim compassion as their argument.²¹

6. *The humanist argument.*

a. The argument: **Capital punishment does not rectify evil.** Two wrongs don't make a right. Capital punishment is legalized murder and brutalizes the community. Opponents of capital punishment imply that no murder is so heinous that it should be punished with the death penalty.

b. The answer: The Bible prohibits the taking of life but permits the execution of the murderer. Thus, the avenger of blood who apprehends and brings the criminal to justice is not guilty of blood (Numbers 35:27). Then, too, there is a world of difference between a murder and an execution. Governing authorities are appointed to be God's instruments of justice (Romans 13:1-7; 1 Peter 2:13-17). Their activity is a legal one rather than a personal one. As van den Haag incisively observes,

When an offender is legally arrested and imprisoned, we do not speak of "legalized kidnapping." Arrest and kidnapping may be physically indistinguishable. . . . Punishment differs because it has social sanction. . . . Not the physical act but the social meaning of it distinguishes robbery from taxation, murder from execution.²²

The Bible believer would add that in the case of murder, the act is an outrage against God. The death penalty is carried out in obedience to God. In reality the humanistic opponents to capital punishment are opposed to the taking of any human life for whatever reason, but their attitude is paradoxical, as Charley Reese demonstrates:

As for those who profess sympathy for the killers, I think they are sick. They show no sympathy for innocent life. . . . Most of them have zero sympathy for the 100-percent innocent children who are slaughtered in abortion clinics.²³

7. *The spiritual argument.*

a. The argument: **Capital punishment does not rescue the sinner from Hell.** Our efforts should be on the sinner's salvation rather than on his or her execution.

b. The answer: There is ample time between the apprehension and execution of the criminal. On the average, eight years and ten months elapse between sentencing

and execution. Besides, there is no proof that a man or woman serving a life sentence is more likely to turn to Christ for salvation than one with a death sentence. The observations of John Jefferson Davis go to the heart of the matter:

Rather than foreclosing the possibility of salvation, the reality of the death penalty forces the one convicted to think about his eternal destiny and consequently can even be seen as beneficial. . . . The death penalty reminds the murderer, in a way that life imprisonment cannot, of the grim but inescapable truth that "it is appointed for men to die once, and after that comes judgment" (Hebrews 9:27).²⁴

One writer spells out the Biblical hope that exists for death row convicts:

The repentant thief was facing the death sentence when he met Christ. He acknowledged his sin, recognized Jesus Christ for Who He is—the sinless Son of God—and trusted in Him and His once-and-for-all, vicarious atoning sacrifice. At that very moment, Jesus Christ forgave him and promised him, "Today thou shalt be with me in paradise" (Luke 23:43). Although the convict still faced the consequences of violating the law here on earth, God forgave him of his sin when he genuinely repented and trusted in Christ for salvation.²⁵

8. *The dispensational argument.*

a. The argument: Capital punishment does not realize the New Testament ethic. It is based on a sub-Christian or pre-Christian concept of justice, which is superceded by a New Testament morality of forgiving grace.

b. The answer: Neither the Lord nor the apostles abrogated capital punishment. To the contrary, as has already been seen, they asserted the governmental right to execute criminals. While it is true that the Mosaic law has ended, capital punishment—introduced thousands of years before the giving of the law—continues as a governmental function. Charles Ryrie notes that the New Testament does not contain a replacement ethic for capital punishment.

Dispensational distinctions do recognize that the law of capital punishment for certain crimes was done away with in Christ, but this does not include capital punishment for murder. If the New Testament gave replacement for the standard of Genesis 9:6, then the Genesis command would no longer be valid. But since it does not, the dispensational teaching concerning the end of the law is irrelevant to Genesis 9:6, and the principle of that verse apparently still applies today.²⁶

C. The Antagonism toward Capital Punishment

Opponents of capital punishment may be well intentioned but are misinformed and mistaken. Their abolitionist attitude is based on a number of erroneous perspectives in conflict with Biblical revelation.

1. *Insensitivity toward the image of God.*

A murderer destroys someone in God's image. In God's estimate, the worth of an individual is so great that anyone who tampers with the individual's sacred right to live forfeits his or her own life. Not the humanist who would save the life of the murderer, but the Biblicalist who would opt for capital punishment, has the highest regard for human life.

2. *Ignorance of the Word of God.*

Biblical revelation clearly calls for the execution of criminals guilty of capital crimes. We dare not change God's Word to fit our human sensitivity. For example, David Hoekema argues strongly for the abolition of capital punishment, concluding that "there are compelling reasons not to entrust the power to decide who shall die to the persons and procedures that constitute our judicial system."²⁷

How can Hoekema, a professor at a Christian institution, dismiss Romans 13:4, which declares precisely what he denies, that government has the right and duty to take the life of the criminal?

3. *Indifference to the glory of God.*

Whatever God does, allows, or commands will ultimately bring glory to Him. Whether we understand God's rationale or not, we bow to His omnipotent will and thus uphold His glory and honor.

As a holy God, He is outraged by sin. As a just God, He has decreed punishment for sin. As a gracious and merciful God, He can forgive sin through Jesus Christ, but humankind, nonetheless, will suffer the temporal consequences of sin. Murder is an attack on the holiness of God. God desires fair punishment of the murderer by human government, which He ordained. He desires vindication and not vindictiveness. When legal authorities acquiesce to God's command, they bring glory to God.

* * *

I am currently corresponding with an individual incarcerated in a penitentiary.

His crimes are many, including manslaughter. Through a prison ministry he trusted in Christ as Savior. With his spiritual eyes opened, he knows he deserves death. He is aware of the enormity of his sin but is deeply grateful for the forgiveness in Jesus Christ. Because of legal leniency, he looks forward to parole after eight years. He desires to serve the Lord the rest of his life, but he would have been prepared to meet Him sooner, had the state demanded the extreme penalty. My friend has learned something that many fail to understand: God can forgive sin, but He cannot justify sin. God demands capital punishment for capital crimes.

Notes

¹Charley Reese, "Bring Back Public Hangings," *Conservative Chronicle*, Vol. 16, No. 21 (May 21, 2001): 20.

²Paul Shafer, "Death Penalty," *The National Observer* (December 17, 1974): 12.

³"The O'Reilly Factor," *Fox News* (May 31, 2001). Confirmed in a phone conversation by Mr. Crittendon on June 13, 2001.

⁴"Study: Executions a Deterrent," *The Des Moines Tribune* (November 30, 1976): 1.

⁵Daniel F. McMahon, "Capital Punishment," *NCOA Journal* (April 1973): 10, 11.

⁶Paul H. Rubin, Hashem Dezhbakhsh, and Joanna Melhop Shepherd, "Does Capital Punishment Have a Deterrent Effect?" *New Evidence from Post-moratorium Panel Data*, http://papers.ssrn.com/sol3/papers.cfm?abstract_id=259538 [posted March 12, 2001].

⁷Norman Geisler, *Ethics: Alternatives and Issues* (Grand Rapids: Zondervan Publishing House, 1971), 247.

⁸Ernest van den Haag, "New Arguments against Capital Punishment?" *National Review*, Vol. 37, No. 2 (February 8, 1985): 35. (Italics in the original.)

⁹Carl F. H. Henry, ed., *Baker's Dictionary of Christian Ethics* (Grand Rapids: Baker Book House, 1973), 84.

¹⁰van den Haag, "New Arguments against Capital Punishment?" 33, 34. (Italics in the original.)

¹¹Ernest van den Haag, "The Ultimate Penalty . . . And a Just One: The Basics of Capital Punishment," *National Review*, Vol. 53, No. 11 (June 11, 2001): 32.

¹²Reese, "Bring Back Public Hangings," 20.

¹³Geisler, *Christian Ethics* (Grand Rapids: Baker Book House, 1989), 198.

¹⁴Walter Berns, *For Capital Punishment* (New York: Basic Books, Inc., 1979), 187.

¹⁵Cal Thomas, "Justice O'Connor and the Death Penalty," *Conservative Chronicle*, Vol. 15, No. 29 (July 18, 2001): 29.

¹⁶Henry, ed., *Baker's Dictionary of Christian Ethics*, 84.

¹⁷Geisler, *Ethics: Alternatives and Issues*, 249.

¹⁸Michael Meltsner, *Cruel and Unusual: The Supreme Court and Capital Punishment* (New York: Random House, 1973), 171.

¹⁹Berns, *For Capital Punishment*, 162, 163.

²⁰Ernest van den Haag, *Punishing Criminals concerning a Very Old and Painful Question* (New York: Basic Books, Inc., 1975), 227.

²¹*Ibid.*, 209.

²²*Ibid.*, 223, 224.

²³Reese, "Bring Back Public Hangings," 20.

²⁴John Jefferson Davis, *Evangelical Ethics Issues in the Church Today* (Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1985), 207.

²⁵Roberto-Jose M. Livio, "Capital Punishment: A Crime, a Cure or a Consequence?" *Foundation*, Vol. 20, No. 2 (March/April 1999): 34, 35.

²⁶Charles Ryrie, *Biblical Answers to Contemporary Issues* (Chicago: Moody Press, 1973), 30.

²⁷David Hoekema, "Capital Punishment: The Question of Justification," *The Christian Century*, Vol. 96, No. 10 (March 21, 1979): 342. ■

Biblical Principles on Capital Punishment

1. The preservation of life,
Genesis 1-2.

2. The protection of the
murderer, Genesis 4.

3. The prelude to capital
punishment, Genesis 6.

4. The punishment for
murder, Genesis 9.

5. The prohibition of
murder, Exodus 20.

6. The permission to
government, Romans 13.

7. The presence of the King,
Revelation 19.

Biblical Principles on Capital Punishment

1. The preservation of life,
Genesis 1-2.

**DEMONSTRATION OF
GOD'S CARE**

2. The protection of the
murderer, Genesis 4.

**DISTANCING OF THE
MURDERER FROM SOCIETY**

3. The prelude to capital
punishment, Genesis 6.

**THE DELUGE UPON THE
WICKED**

4. The punishment for
murder, Genesis 9.

**DIRECTIONS FOR CAPITAL
PUNISHMENT**

5. The prohibition of
murder, Exodus 20.

**DENUNCIATION OF WILFUL
KILLING**

6. The permission to
government, Romans 13.

**DISCHARGING OF DIVINE
RESPONSIBILITY**

7. The presence of the King,
Revelation 19.

**DISPATCHING OF ALL
UNBELIEVERS**

Arguments Against Capital Punishment

1. The Social Argument:

Capital punishment does not

2. The Penal Argument:

Capital punishment does not

3. The Legal Argument:

Capital punishment does not

4. The Constitutional Argument:

Capital punishment does not

5. The Moral Argument:

Capital punishment does not

6. The Humanist Argument:

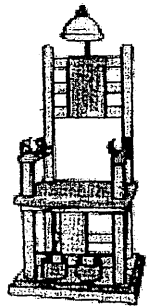
Capital punishment does not

7. The Spiritual Argument:

Capital punishment does not

8. The Dispensational Argument:

Capital punishment does not



Arguments Against Capital Punishment

1. The Social Argument:

Capital punishment does not restrain crime.

2. The Penal Argument:

Capital punishment does not rehabilitate the criminal.

3. The Legal Argument:

Capital punishment does not render justice.

4. The Constitutional Argument:

Capital punishment does not respect the US Constitution.

5. The Moral Argument:

Capital punishment does not reflect love.

6. The Humanist Argument:

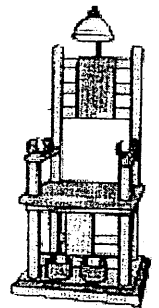
Capital punishment does not rectify evil.

7. The Spiritual Argument:

Capital punishment does not rescue the sinner from hell.

8. The Dispensational Argument:

Capital punishment does not realize the New Testament ethic.



Manfred Kober

From: Manfred Kober
Sent: Wednesday, December 26, 2007 6:02 PM
To: 'letters@dmreg.com'

December 26, 2007

Letter in response to DMR editorial, Fri., Dec. 21, 2007, 20A
"Let's make it a trend: Abolish death penalty"

Des Moines Register
Letters to the Editor

Dear Sirs:

In your editorial you suggested that the 36 states which have the death penalty on their books should abolish it. In your lengthy column you proffer all the various reasons why capital punishment should be universally abolished. Permit me to point out just three of the fallacious reasons in your editorial

For one, you suggest that capital punishment is barbaric. In fact, capital punishment is biblical. God places such high value on human life that a murderer, who takes the life of a person who is made in the image of God, forfeits his life. God introduced capital punishment in the days of Noah, asserting that "whosoever sheds man's blood, by man shall his blood be shed" (Genesis 9:6). The same divine injunction is repeated by the Apostle Paul in Romans 13:4, noting that the government which is to protect its citizens against evil doers does not carry the sword of capital punishment in vain.

Secondly, you insist that capital punishment "is not a proven deterrent." Well, all sorts of statistics to the contrary could be marshalled. Did your editorial writer miss the article in the Nov. 18 issue of the New York Times entitled, "Does Death Penalty Save Lives? A New Debate"? The article refers to a dozen recent studies which show that "executions save lives. For each inmate put to death. . . 3 to 18 murders are prevented." Mocan, an economist at Louisiana State University, who is personally opposed to capital punishment, shows in his study that each execution saves five lives. Would the editors of the Register rather have five innocent individuals perish so that the life of a criminal guilty of heinous crimes would be spared?

Finally, you deplore the fact that capital punishment is revenge. Capital punishment, like any other punishment meted out by government, is not revenge but retribution. There actually are some crimes so revolting that capital punishment is called for. This is not murder (as you suggest) but the putting to death of an individual who deserves this ultimate punishment! In this case the death penalty removes a murderer who has forfeited his life and at the same time deters at least five further murders. There is nothing barbaric or uncivilized about that.

Manfred E. Kober, Th.D.
308 Second St. SE
Bondurant, IA 50035

Home phone 515-967-4618
Office phone 515-270-2080

LETTERS TO THE EDITOR

Several reasons to keep the death penalty

In a Jan. 28 letter to the editor, Patti Brown argues for the abolition of the death penalty on the grounds that "there simply is no remedy for the execution of someone who may be innocent." As secretary of Iowans Against the Death Penalty, she feels that the execution of one innocent man is enough reason to abrogate capital punishment. Brown and

her organization overlook several factors.

With modern DNA testing, a criminal's guilt can normally be established beyond the shadow of any doubt. Few convicted criminals are ever executed. As of 2007, some 1,099 individuals have been executed since the Supreme Court reinstated capital punishment in 1977. There is no consensus among the

experts that any of them were innocent.

That mistakes will be made by fallible human beings in the application of the death penalty does not argue for the doing away of it. Doctors make fatal mistakes and so do politicians, but these mistakes are not a good reason for doing away with the practice of medicine or government.

A desire to abolish the

death penalty shows a low view of the will of the Creator. He commanded that a murderer be put to death (Genesis 9:6), and it fails to acknowledge that capital punishment serves as a deterrent. Finally, it minimizes the wickedness of criminals who deserve to pay the ultimate penalty for their heinous crimes.

— **Manfred Kober,**
Bondurant.

Letter to the Editor

Response to "Fallible system shouldn't include death penalty"
DMRegister Jan. 28, 2008 P.6A

Dear Editors of the Des Moines Register,

In a January 28 letter to the editor of the Register Patti Brown argues for the abolition of the death penalty on the grounds that "there is simply no remedy for the execution of someone who may be innocent. As secretary of Iowans Against the Death Penalty, she feels that the execution of one innocent man is enough reason to abrogate capital punishment. Ms. Brown and her organization overlook several factors.

For one, with modern DNA testing, a criminal's guilt can normally be established beyond the shadow of any doubt. Few of the convicted criminals are ever executed. As of 2007, some 1099 individuals have been executed since the Supreme Court reinstated capital punishment in 1977. There is no consensus among the experts that any of them were innocent. Furthermore, the American judicial system is extremely lenient as seen by the fact that the average prison time served by a convicted murderer is 5 years and 11 months.

The fact that mistakes will be made by fallible human beings in the application of the death penalty does not argue for the doing away with it. Doctors make fatal mistakes, and so do politicians, but these mistakes are not good reason for doing away with the practice of medicine or government.

It seems that Ms. Brown would eliminate capital punishment even in a case where the murderer, like Gary Gilmore, freely admits his guilt and asks to die. A desire to abolish the death penalty indicates three things. It shows a low view of the will of the creator-God. He commanded that a murderer be put to death (Genesis 9:6). Further, it fails to acknowledge that capital punishment serves as a warning and deterrent. Studies demonstrate that each execution saves about 10 innocent lives. Finally, it minimizes the wickedness of criminals who deserve to pay the ultimate penalty for their heinous crimes. If Timothy McVeigh, the Oklahoma City bomber, who sent 168 innocent individuals to their horrible deaths, should not have been executed, who should be?

Dr. Manfred Kober
308 Second St. S. E.
Bondurant, IA 50035

Phones; Home 967-4619
Office 270-2080
Cell 707-0071

Giving: The Problem of Priorities and Percentages.

1A. The Biblical Requirements for Giving:

1b. The standards of the Old Testament:

1c. The tithe in the ancient world:

The ancients honored their pagan deities by offering them a tenth. The number ten represented totality and indicated total surrender.

2c. The tithe before the Mosaic dispensation:

1d. Abraham and the tithe: Gen. 14:17-20; cf. Heb. 7:4

Abraham's victory over the Mesopotamian invaders gave him access to much spoil. Of this he paid a tithe to the priest-king Melchizedik. It was a voluntary tithe of the booty of war and apparently a one-time thing.

2d. Jacob and the tithe: Gen. 28: 20-22

Jacob was at a low point spiritually. He tried to bribe God with a tithe. God had promised Jacob His presence (v.15). Jacob, in unbelief, replies, "If God will be with me" (v. 20) then "I will surely give the tenth unto thee" (v. 22).

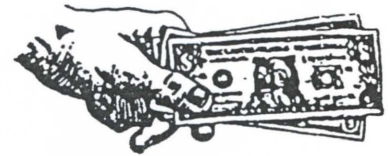
3c. The tithe of the Mosaic Law:

1d. The legal character of the tithe: Lev. 27:34, cf. vv. 30-33

2d. The divine requirement for the tithe:

1e. A tenth of all had to be given to the Levites: Lev. 27: 30-33

Israel was to support its theocratic rulers, God's vice-regents, with the tithe.



Tithe



Prof. Manfred E. Kober, Th.D.

- 2e. A second tithe (a tenth of the remaining nine-tenth) was to be set apart for a sacred meal in Jerusalem: Deut. 12: 5-6, 11, 18
- 3e. Every third year another tithe was taken for "the Levite, . . .the stranger and the fatherless and the widow" (Deut. 14:29).

3d. The national relevance of the tithe:

Under the Mosaic Law the proportion was clearly specified and every Israelite was under obligation to give approximately 22% of his annual income.



John McArthur has well summarized the purpose of Mosaic tithing: "Tithing, required to fund the theocracy, was equivalent to our modern-day tax structure. The three tithes took care of government salaries, the social and religious life of the nation, and a welfare system. Tithes were not freewill gifts. The tithes didn't belong to the people, so how could they give them away? The tithe was the Lord's" (Giving God's Way, p. 72).

4c. The tithe in the present dispensation:

1d. The impossibility of Mosaic tithing: Mal. 3:6-11

Malachi 3

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. "Return unto me, and I will return unto you, saith the LORD of hosts. "But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

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.

- 1e. The people who were commanded to tithe were Israelites: Mal. 3:6
- 2e. The place to which the tithe was taken was the temple: Mal. 3:10
- 3e. The procedure of paying the tithe limited it to the Jewish economy: Mal. 3:10

2d. The institution of a new economy:

- 1e. The elimination of the tithe:

Tithing was part of the Mosaic Law, given specifically to Israel, never to the Gentiles (Rom. 2:14). The law is expressly done away for the Christian (2 Cor. 3:7-11). With a change of the priesthood, there was a change of the law governing the priesthood (Heb. 7:12).

2e. The establishment of grace giving:

- 1f. Grace never compels, whereas the tithe was compulsory. The Israelite gave in order to be blessed. The believer gives because he has been blessed. The Christian is motivated to action by the blessings of God (Rom. 12:1, 2; Eph. 1:3).

- 2f. A new spirit permeates this age: The compulsory character of the law of tithing gave place to the spiritual grace of giving.

Law vs. Grace

2B. The standards of the New Testament:

1c. The significance of giving:

1d. The prominent place of giving:

1e. The references to giving:



The New Testament contains commands, practical directions, warnings, examples, and exhortations concerning giving: Christ spoke approximately five times as much about money and possessions than any other subject!

2e. The reprehensibility of greed:

The Scriptures denounce miserliness, greed and avarice but extol generosity, hospitality and charity.

3e. The recurrence of the theme of giving:

There are four central passages which set forth the principles of giving for the church: 1 Cor. 16: 1,2; 2 Cor. 8:1-12; 2 Cor. 9:6-8; Gal. 6:6-10

2d. The evidential nature of giving:

1e. The use of our possessions demonstrates our love for God.



Dr. Ryrie is absolutely correct when he states: "How we use our money demonstrates the reality of our love for God. In some ways it proves our love more conclusively than depth or knowledge [sic.], length of prayers or prominence of service. These things can be feigned, but the use of our possessions shows us up for what we actually are" (Balancing the Christian Life, p. 84).

2e. The love of God is linked intimately with gifts to our brother: 1 John 3:17

In commenting on this verse, Ryrie states: "How, then, can the believer in ordinary circumstances show that he loves his brother and thus God? The answer is simple: By giving money and goods to his brother. If he fails to do this, then he shows not only that he does not love his brother but also that he does not love God.



There is scarcely anyone who cannot give; therefore, all can show by this means the measure of their love for God. Giving of money and things is a manifestation and responsibility of a truly spiritual life" (ibid., pp. 84-85).



3d. The spiritual character of giving:

- 1e. Giving is called a fellowship: 2 Cor. 8:4

Giving is closely related to the believer's fellowship with his Lord.

- 2e. Giving is considered a spiritual gift: Rom. 12:8

This gift can be exercised by any believer, no matter what his financial status may be.

2c. The stewardship of giving:

1d. The definition of a steward:

- 1e. The biblical definition:

A steward in the New Testament as well as in the Old Testament was a man charged with the responsibility of managing another man's house.

- 2e. The ethical definition:

Man is not an owner but a trustee, managing another's goods, God being the one original and inalienable owner of all.

2d. The description of a steward:



- 1e. A steward is one who first gives back to God himself: 1 Cor. 6:19-20; 2 Cor. 8:5

- 2e. A steward is not one who gives what he owns, but rather he gives back to God a portion of what God has entrusted to him.

3d. The deportment of a steward: Luke 12:42

- 1e. A steward is faithful and wise:
- 2e. A steward is Spirit-controlled:

The believer puts his time, treasure and talent at his Master's disposal.

3c. The sacrifice of giving:

The New Testament lists four "Christian sacrifices." Giving is one of these high and noble activities.

- 1d. The Christian's sacrifice of his body to the Lord: Rom. 12:1-2
- 2d. The Christian's sacrifice of praise to God: Heb. 13:15
- 3d. The Christian's sacrifice of well doing: Heb. 13:16
- 4d. The Christian's sacrifice of communicating or contributing: Heb. 13:16

4c. The system of grace giving: 1 Cor. 16:1-2

- 1d. Giving is paramount: "let everyone of you."

Grace does not make giving an option but a privilege and responsibility of every believer.

- 2d. Giving is to be plenary: "let every one of you."

Every individual is responsible. Cf. 2 Cor. 9:7; Gal. 6:6-8

- 3d. Giving is to be periodic: "on the first day of the week."

Giving is not an erratic business but a regular and systematic stewardship.

- 4d. Giving is to be proportionate: "as God has prospered him." (Cf. 2 Cor. 9:7)

How much should the Christian give? As Ryrie says: "This may mean 8, 12, 20, 50 percent--any percent, depending on the individual case. It may also mean a variation in proportion suitable for one year will be satisfactory for the next. When prosperity comes, as it has for many Christians, it should be used to give more, not necessarily to buy more. Each time the Christian gives he is to reflect on God's blessing in his life and determine what proportion in return he will give to God" (ibid., p. 86).

- 5d. Giving is to be private: "lay by him in store."

This phrase suggests a private gift fund into which the believer places his proportionately determined gifts, enabling him to make contributions to specific causes.

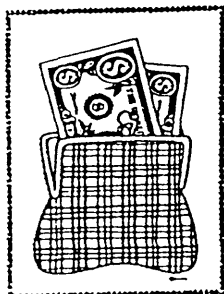
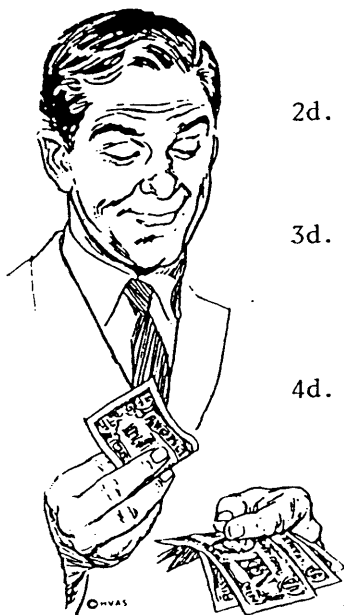
- 6d. Giving is to be purposeful: "that there be no gatherings when I come."

Prior determination and private deposit prevent the giving under pressure.

- 7d. Giving is to be perpetual: "all that are in every place call upon the name of Jesus Christ our Lord." (1 Cor. 1:2, Cf. 2 Cor. 9:2; Rom. 15:26)

5c. The spirit of grace giving:

- 1d. Giving must not be considered as the payment of a debt, rendered grudgingly: 2 Cor. 9:6-8



2d. Giving must be considered the demonstration of love based on past blessings:

1e. Giving is to be done cheerfully: 2 Cor. 9:7



The word cheerful (Greek hilarios), is akin to the word for mercy seat or propitiation. A cheerful giver is thus not one who gives boisterously but one who gives out of glad gratitude for his salvation.

"Love ever lives,
And while it lives, it gives;
For this is love's prerogative,
To give, and give, and give."

2e. Giving is to be done willingly: 2 Cor. 8:12; Matt. 10:8

3e. Giving is to be done unselfishly: Luke 6:35

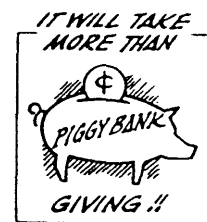
4e. Giving is to be done liberally: 2 Cor. 9:6

5e. Giving is to be done sacrificially: 2 Cor. 8:8

2A. The Proper Recipients of Giving:

1b. Introduction:

- 1c. The bewildering multiplicity of requests.
- 2c. The carnal commercializing of requests.
- 3c. The fleshly emotionalizing of requests.
- 4c. The proper priorities of giving.



The New Testament enables us to set priorities in our giving. Three passages related to giving permit us to catalog our requests in a descending order or urgency for the six areas of the believer's special financial concern (see the diagram of the three passages in the appendix).

- 1d. Destitute relatives: 1 Tim. 5:8
- 2d. Spiritual ministries: 1 Tim. 5:17-18
- 3d. Needy individuals: Gal. 6:10



2b. Destitute relatives: 1 Tim. 5:3-16

Two commands and one condemnation give special force to the area of priority. v. 8 "his own" and "his own house" are two levels of priority.

- 1c. The immediate family: 1 Tim. 5:4, 8, 16
- 2c. Indigent relatives:

- 1d. The believer is commanded to sustain all true widows:
1 Tim. 5:5
- 2d. The believer is commanded to support all needy relatives:
1 Tim. 5:8

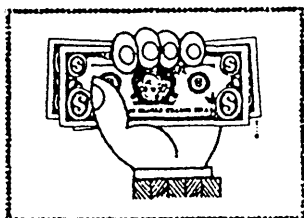
3b. Spiritual ministries: 1 Tim. 5:17-18

1c. Dedicated ministers:

This would include elders (1 Tim. 5:17-18); teachers (Gal. 6:6); evangelists (1 Cor. 9:14); missionaries (3 John 5-7).

2c. Deserving ministries:

- 1d. Unbelievers are never to be approached for support: 1 Cor. 8:1
- 2d. Pressure is never to be applied for support:
"A willing mind" (2 Cor. 8:12)



Not with a grudging attitude produced by the necessity of the moment (2 Cor. 9:7)

- 3d. The giver is to be accented rather than the gift: Phil 4:17
- 4d. The funds are to be administered with care: 1 Cor. 16:3;
2 Cor. 8:16-24

4b. Needy individuals: Gal. 6:10

1c. Fellow-believers: Rom. 12:13

2c. All men:

- 1d. The poor: Luke 10:33-37
- 2d. The travelers: Rom. 12:13b; 1 Pet 4:9
- 3d. The weak: Acts 20:35
- 4d. The orphans: James 1:27
- 5d. The widows: James 1:27

3A. The Present Regression in Giving:

1b. The primacy of the local church:

The local church is called "the pillar and ground of truth" (1 Tim. 3:15) which God has ordained as the instrument of world evangelism. If the local church is God's institution and instrument, then financial support belongs first and foremost to the local church, permitting it to carry on its God-ordained function.

2b. The problems in the local church:

1c. The dispersing of funds:

Much support is channelled to organizations which are unworthy of the believer's support because of their misuse of funds or their mistaken priorities.

2c. The dearth of funds:

Statistics bear out that the average fundamental church is supported substantially by only 18% of its membership.



Below are the stewardship statistics from an actual church with a membership of 175. The list of donations is that compiled by the financial secretary and represents those gifts for which a record for tax purposes was kept. The statistics speak for themselves.

BAPTIST CHURCH GIVING FOR 1982



1. 5965	26. 1686	51. 785	76. 253	101. 55	126. 10
2. 5845	27. 1636	52. 725	77. 252	102. 54	127. 10
3. 5527	28. 1618	53. 710	78. 240	103. 40	128. 10
4. 5379	29. 1580	54. 705	79. 235	104. 35	129. 10
5. 4760	30. 1564	55. 701	80. 232	105. 30	130. 10
6. 4505	31. 1541	56. 699	81. 230	106. 30	131. 10
7. 3543	32. 1540	57. 682	82. 228	107. 27	132. 10
8. 3368	33. 1531	58. 675	83. 218	108. 25	133. 10
9. 3277	34. 1530	59. 675	84. 205	109. 25	134. 10
10. 3180	35. 1374	60. 658	85. 190	110. 25	135. 10
11. 3152	36. 1339	61. 623	86. 190	111. 20	136. 10
12. 3047	37. 1312	62. 600	87. 181	112. 20	137. 10
13. 3043	38. 1223	63. 598	88. 171	113. 20	138. 10
14. 2792	39. 1212	64. 585	89. 160	114. 20	139. 9
15. 2547	40. 1120	65. 546	90. 135	115. 20	140. 9
16. 2265	41. 1073	66. 530	91. 121	116. 20	141. 9
17. 2180	42. 1040	67. 522	92. 118	117. 20	142. 5
18. 2175	43. 1038	68. 495	93. 115	118. 20	143. 5
19. 2143	44. 977	69. 475	94. 100	119. 20	144. 5
20. 2100	45. 960	70. 460	95. 95	120. 19	145. 5
21. 2075	46. 880	71. 430	96. 95	121. 17	146. 5
22. 1854	47. 848	72. 395	97. 90	122. 16	147. 5
23. 1784	48. 832	73. 365	98. 86	123. 15	148. 4
24. 1779	49. 800	74. 350	99. 65	124. 15	149. 3
25. 1738	50. 799	75. 276	100. 61	125. 15	150. 2
					151. 1
					152. 1
					153. 1
					154. 1

3b. The promotion of giving:

1c. The part of the local church:

- 1d. Information about worthwhile objects of support as well as dangerous organizations.
- 2d. Intercession for legitimate persons and projects, keeping those ever before the people.

2c. The part of the individual:

1d. Dedication:

1e. Personal dedication: 2 Cor. 8:5a

The Macedonians first gave themselves to the Lord.

2e. Spirit-led determination:

"They gave their ownelves . . . unto us by the will of God" (2 Cor. 5:5b).

3e. Generous donation: 2 Cor 8:2

"Their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2).



Even impoverished individuals made generous contributions to a worthwhile project.

2d. Involvement:

1e. Through giving:

New Testament believers are an example of grateful, glad, generous givers.

2e. Through going:

The Lord still calls individuals into full-time ministry. While we cannot all go, we can all give.



BIBLIOGRAPHY ON GIVING

Jeremiah, David. The Baptist Bulletin, "The New Testament Doctrine of Giving," March 1974, 8-10,28.

MacArthur, Jr., John F. Giving: God's Way. Wheaton: Tyndale House: 1983. 104 pp.

Ryrie, Charles C. Balancing the Christian Life, Chapter 8 "Money and the Love of God," pp. 84-93, Chicago: Moody Press, 1969.



Giving

under the
Law of Moses

MAL. 3:7-10

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

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*.

under the
Law of Christ

1 COR. 16:1-2

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

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.

Manfred E. Kober, Th.D.

Spiritual Stewardship

"The
1/10
shall be Holy
unto the
Lord" --Lev. 27:30

The O.T. Tithe:

- Jacob:
- Abraham:
- Moses:
- People:
- Percentages:
- Place:

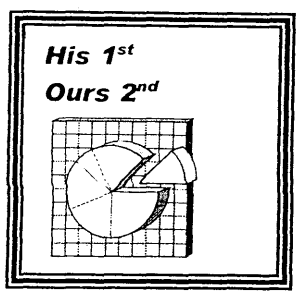
N.T. Giving

The Rationale:

The Recipients:

The Lord:

- The Needy:
1. Destitute
 2. Spiritual
 3. Needy



Spiritual Stewardship

"The

1/10

shall be Holy
unto the
Lord" --Lev. 27:30

The O.T. Tithe:

Jacob:

A Tithe in Carnality

Abraham:

A Tithe of Booty of War

Moses:

A Three-fold Tithe

People:

Israel, Not the Church

Percentages:

22%, Not 10%

Place:

Temple, Not the Local Church

N.T. Giving

The Rationale:

Give Because You Have Been Blessed

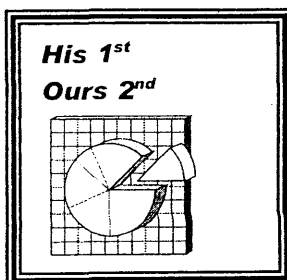
The Recipients:

The Lord:

A Part of Regular Worship

The Needy:

1. *Destitute Relatives*
2. *Spiritual Ministries*
3. *Needy Individuals*



Giving

under
Law of Moses

under
Law of Christ

	PASSAGE	
	PURPOSE	
	PERIOD	
	PLACE	
	PARTICULARS	
	PERCENTAGE	
	PRIORITY	
	PARTIES	
	PROMISE	
	PROMOTION	

Giving

under the
Law of Moses

under the
Law of Christ

MAL. 3:7-10	PASSAGE	1 COR. 16:1-2
TO BE BLESSED	PURPOSE	BECAUSE OF BLESSING
YEARLY	PERIOD	1ST DAY OF THE WEEK
STOREHOUSE	PLACE	BY HIMSELF
PRODUCE AND ANIMALS	PARTICULARS	MONEY
22%	PERCENTAGE	PROPORTIONATELY
NATIONAL TEMPLE	PRIORITY	LOCAL CHURCH
POLITICAL THEOCRACY	PARTIES	SPIRITUAL COMPANY
PHYSICAL PROSPERITY	PROMISE	SPIRITUAL PROSPERITY
WORK OF LEVITES	PROMOTION	WORK OF LORD

Films for Christ

Fundamental Evangelistic Association

Save
The Children
Federation

J. T. T. C. W.

A. Läscher
9703 Elletfeld (Vogtl.)
Mühlbergweg 9

DALLAS
THEOLOGICAL
SEMINARY



THE NATIONAL FOUNDATION
MARCH OF DIMES

Wilhelm, Arista

*Elab. No. 9369
DPR*

Baptist Mid-Missions
in Europe

DALLAS
BIBLE
COLLEGE

HEAVEN AND HOME HOUR

The Back-to-God Hour

UNITY SCHOOL OF CHRISTIANITY

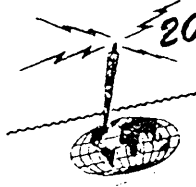


Inter-Varsity Christian Fellowship

CHAPLAIN RAY

The Billy Graham Evangelistic Association

20th Century Reformation Hour

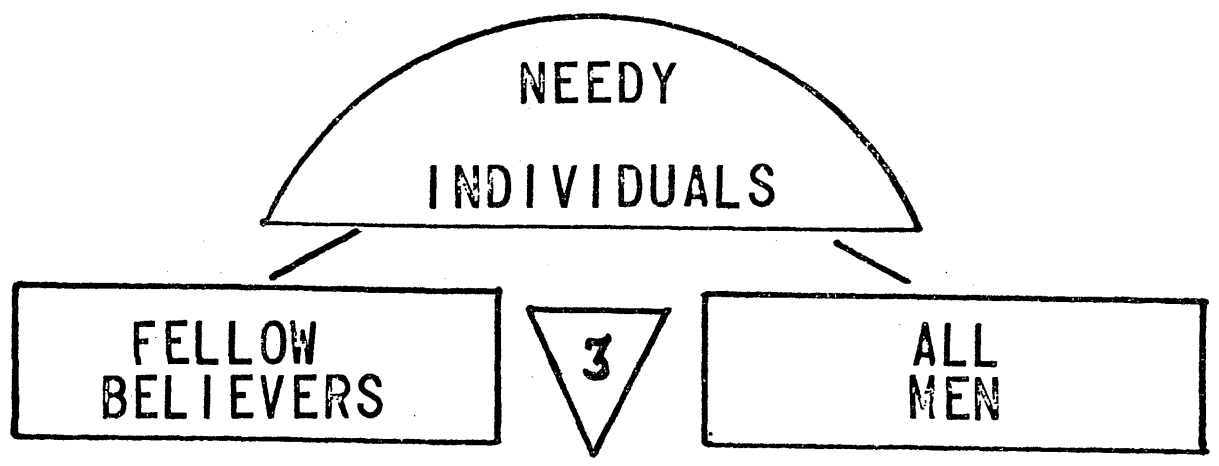
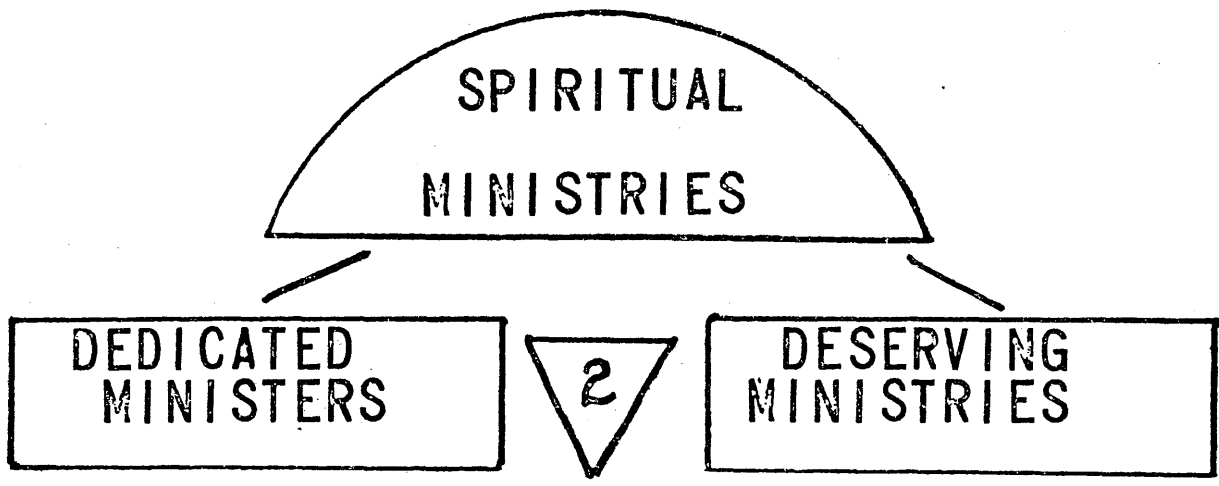
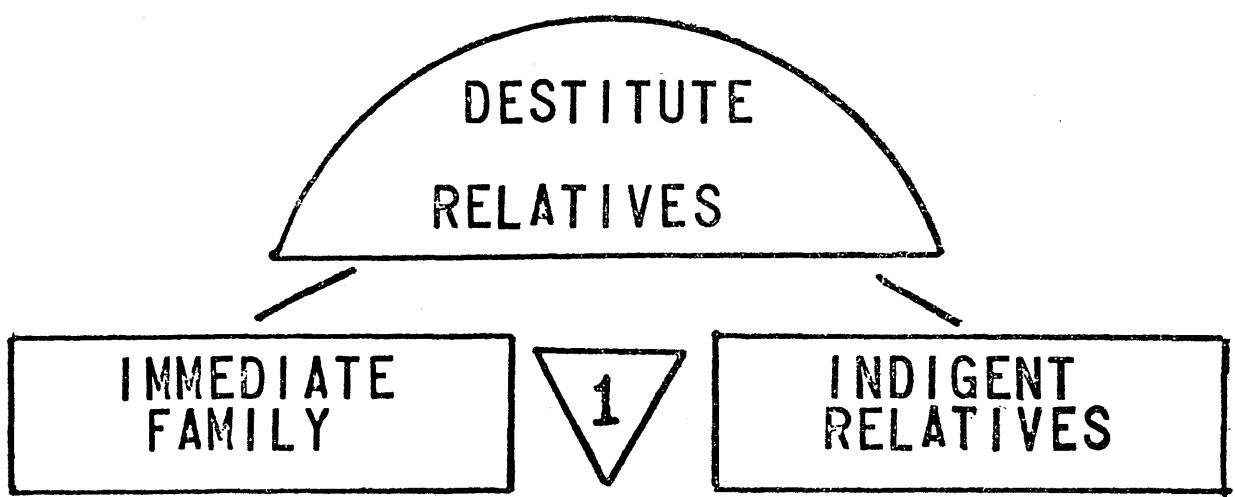


HINDUSTAN BIBLE INSTITUTE, INC.

FAR EASTERN GOSPEL CRUSADE

The Foundation for Economic Education, Inc.

PRIORITIES IN CHRISTIAN GIVING



1 TIMOTHY, 6.

Of widows. Of servants.

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. C. 2 Tim. 2. 26.

C ~~6 But she that liveth in pleasure is dead while she liveth.~~

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

A. D. 65.
1 Or, kindness.
b Matt. 15. 4.
Eph. 6. 1, 2.
2 Or, delicately.
3 Or, kindred.
4 Or, chosen.
c Acts 16. 15.
d Gen. 18. 4.
e Luke 7. 38.
f Heb. 6. 4-6.
g 2 Thess. 3. 11.
h 1 Cor. 7. 9.
i 2 Sam. 12. 13.
j Dan. 6. 4. ch. 6. 1.
k 5 for their railing.
l Gen. 47. 12.
m Matt. 15. 4.
n Rom. 12. 8.
o Gal. 6. 6.
p Phil. 2. 29.
q Deut. 25. 4.
r Deut. 24. 14.
s Luke 10. 7.
t 6 Or, under.
u Tit. 1. 13.
v Deut. 13. 11.
w 7 Or, without prejudice.
x ch. 4. 14.
y 2 John 11.
z 1 Pet. 3. 8-16.
a Tit. 2. 9.
b 2 Sam. 12. 14.
c Isa. 52. 5.
d Col. 4. 1.
e 1 Or, believing.
f 2 Or, a fool.
g 1 Cor. 8. 2.
h 3 Or, sick.
i 4 Or, Gallings one of another.
j 2 Tim. 3. 8.
k Tit. 1. 11.
l Rom. 16. 17.
m Ps. 37. 16.
n Luke 12. 31, 32.
o Eccl. 5. 15.
p Gen. 28. 20.
q Matt. 13. 22.
r Ex. 23. 8.
s 5 Or, been seduced.
t Deut. 33. 1.
u Zech. 10. 5.
v Eph. 6. 10-18.
w Phil. 3. 12.
x Heb. 13. 23.
y John 5. 21.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER 6. 1125

1 Of servants
10 On love
Timothy.

LET as masters under the name of not blasphemous. And they, let them cause they do them self faithful and the benefit. exhort.

3 If any man consent not even the word Christ, and according to

4 He is proud but dotting stripes of envy, strife.

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

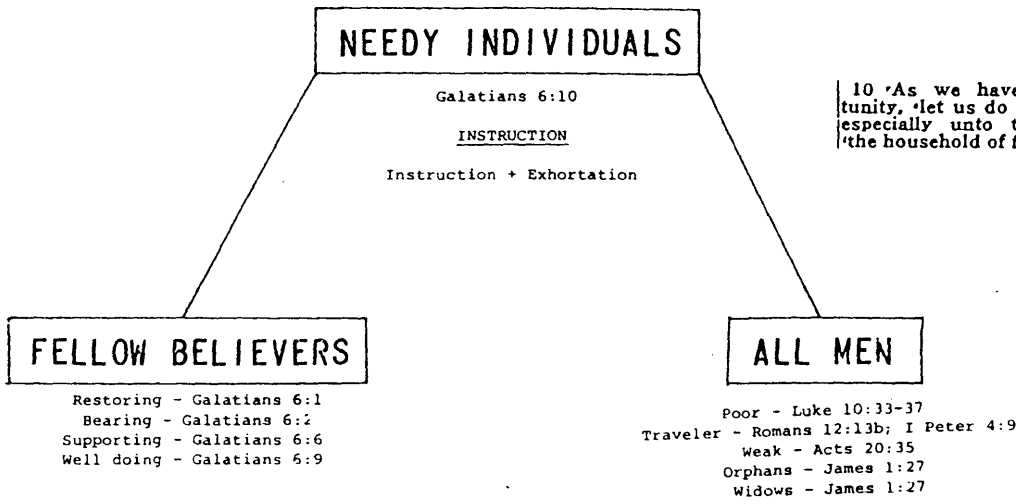
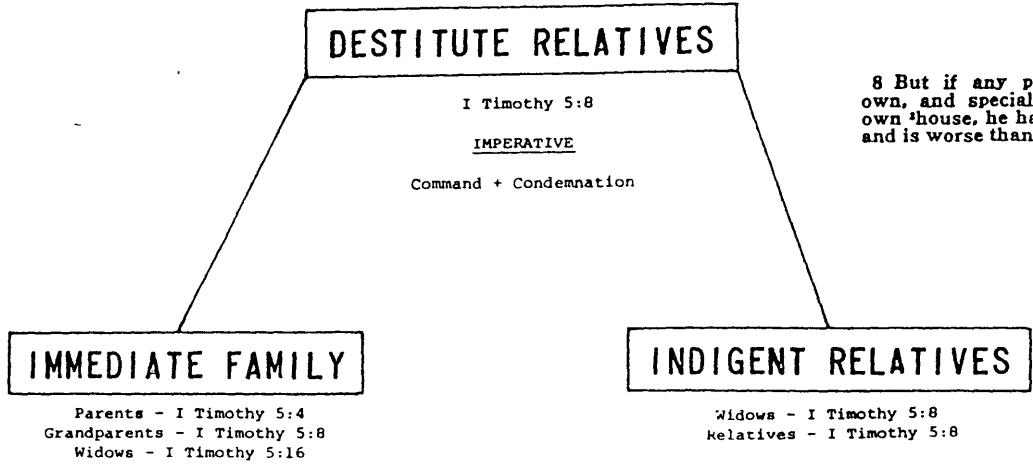
12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and

GALATIANS 6

A. D. 68.
6 Let him that is taught in the word communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
11 Ye see how large a letter I have written unto you with mine own hand.

PRIORITIES IN CHRISTIAN GIVING



Gru Schwärzler
Elab. Vogel 9369 Weißbach
Gartenstr. 4 DDR

Herbert Englert
9704 Falkenstein i.V.
DDR-Germany

Yante Ella
u. Ankel Hans.

Fellowship Baptist Church



"Holding Forth the WORD of Life."
Phil. 2:16
First Baptist Church

RADIO BIBLE CLASS

International Christian Relief

For Crippled Children
c/o The Easter Seal Center

Chaplain Ray
The Prisoner's Broadcast

CARE

the new testament doctrine of giving



By David Jeremiah

MANY modern-day Christians are existing under the assumption that Christian giving is a necessary evil which must be endured if one is to be a faithful disciple. It is tragic that such an attitude has been unknowingly communicated by those who are responsible for teaching proper attitudes toward Christian stewardship. For example: Many Baptist churches have two governing boards—the board of deacons and the board of trustees. And most of these churches have very high spiritual standards which must be met if one is to become a member of the deacon board. The same churches, however, will allow almost anyone to serve as a trustee, providing he is a Christian and knows something about business. One church I know of takes the spiritual rejects of the deacons' slate and automatically adds them to the list of nominees for trustees.

The idea that is communicated by such action is obvious. The deacons' business is spiritual business; the business of finance is not! One who has arrived at this conclusion, however, has lost all Biblical perspective in the matter of stewardship.

That the Word of God puts great im-

Mr. Jeremiah is pastor of the Blackhawk Baptist Church of Fort Wayne, Indiana.

portance on money and its place in the Christian's life can be demonstrated in many different ways. "Money is not carnal or worldly...a subject to be spoken of only after 'more important' matters have been considered."¹

If there were no division between chapters 15 and 16 of 1 Corinthians, one would be able to observe more readily how easily Paul moved from the deep doctrine of the resurrection of Christ to the practical matter of the collection for the saints. Without so much as a breath he says, "Now concerning the collection..." (16:1). Apparently Paul did not see a great chasm between these two areas of truth.

Dr. John Walvoord has made an interesting discovery which places giving in a very high and noble category. In his unpublished notes on the subject of Christology, he points out that there are four "Christian sacrifices" in the New Testament. These sacrifices are:

1. The Christian's sacrifice of his body to the Lord (Rom. 12:1, 2).
2. The Christian's sacrifice of praise to God (Heb. 13:15).
3. The Christian's sacrifice of doing good (Heb. 13:16).
4. The Christian's sacrifice of communicating or contributing (Heb. 13:16).²

One of the words that is used by New Testament writers for the grace of giving is the word *koinoneo* (Gal. 6:6; Heb. 13:16; 2 Cor. 8:4). This is the same word that is used to describe the believer's relationship with the Lord and clearly underlines the character of spiritual giving.

In the list of spiritual gifts found in chapter 12 of Romans, giving is included as one of these God-given abilities for service. This does not mean that only certain ones have been granted the ability to give. It simply means that some members of the body have this gift in a special way. To say it another way, "They are more gifted in giving than the average man." The point here, however, is that this divine enablement is included in the same category as teaching, prophecy, faith and exhortation.

God has given definite revelation concerning Christian giving. He has given every evidence that He considers it part of the holy life of the believer. It is here, as perhaps in no other area of our Christian experience, that we can tell where we stand in our relationship with God.

How we use our money demonstrates the reality of our love for God. In some ways it proves our love more conclusively than depth of knowledge, length of prayers or prominence of service. These things can be feigned, but the use of our possessions shows us up for what we really are.³

Six
vital
principles
for
our
consideration.

There is no attempt on the part of any of the New Testament writers to avoid the subject of giving or the mention of money. It seems to have been natural for the New Testament Christian to involve himself in the financial aspects of the ministry (Acts 2:41-47; 4:34-37). As one reads through Acts and the Epistles he begins to realize that the Christian was responsible for the financial security of certain individuals and groups. The following list represents some of the recipients of Christian giving in the early church:

1. Missionaries (3 John 5-7).
2. Elderly and sick (Acts 20:35).
3. Those in financial difficulty (Rom. 12:13; 2 Cor. 9:12).
4. Widows (Acts 6:1; 1 Tim. 5).
5. Elders, i.e., pastors (1 Tim. 5:17).
6. Those who teach the Word (Gal. 6:6-10).
7. The poor in one's family (1 Tim. 5:8-16).

Many New Testament passages mention money and its place in the life of a believer. There are four basic or central passages, however, which set forth general principles of giving for Christians of today. These passages are 1 Corinthians 16:1, 2; 2 Corinthians 8:1-12; 2 Corinthians 9:6-8; Galatians 6:6-10.

The Principle of Personal Responsibility

All of the four central passages listed above emphasize the personal responsibility of every believer in the matter of giving. Stedman points this out vividly:

...One may search in vain throughout the entire New Testament for a single divine command or even entreaty addressed to the church as a whole. It is always the individual believer that is in view. It ought not to be said, then, that the church is responsible to give to the Lord's work. To think in such a vein makes it all too easy for individual members, when the annual church benevolent report is read, to take smug satisfaction in the total amount expended by "their church," though they themselves have scarcely contributed a penny. Unfortunately for them, Scripture gives no assurance that God reads the annual reports.⁴

First Corinthians 16:2 speaks of "every one" giving as "God hath prospered him." Second Corinthians 8:5 emphasizes the personal aspect of their giving by pointing out that the Macedonians first "gave their own selves to the Lord" and then gave their gift. Second Corinthians 9:7 specifically states that "every man" was to give as he "purposeth in his heart." Galatians 6:6-8 abounds with personal references:

Let *him* [italics mine] that is taught in
MARCH, 1974

the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For *he* that soweth to the flesh shall of the flesh reap corruption; but *he* that soweth to the Spirit shall of the Spirit reap life everlasting.

Personal responsibility means that the individual and not the church stands responsible before God in the matter of giving. Personal responsibility also means that each and every Christian is responsible to God in this important area; it matters not what his circumstances or income may be.

The Principle of Prior Consecration

Under the New Testament plan for giving, much more is demanded of the individual than was demanded under the Law. God is never satisfied with the believer's money alone. He demands complete control of the believer himself. It is logical to assume that when God has control of the Christian, He will have control of the purse. In 2 Corinthians 8:5 we read of the Macedonians who went beyond the Apostle's expectation in that they "first gave their own selves to the Lord, and unto us by the will of God." Lenski comments: "To give of oneself when one gives a gift is the highest form of Christian giving. . . . No gift can please God as much as that."⁵

This principle of prior dedication is in harmony with the New Testament doctrine of stewardship. The Christian has been purchased by God (1 Pet. 1:18, 19). All that he has has been given or entrusted to him by God. Thus God has every right to demand that the Christian and his goods be dedicated to the ministry of the gospel.

The Principle of Proper Motivation

This principle, more than any other, elevates New Testament giving far above giving under the Law. It makes each Christian responsible not only for what he gives, but also for his attitude in giving. Second Corinthians 9:7 sums up the proper attitude and motivation in giving. The Christian is to give "not grudgingly, or of necessity." He is to give "cheerfully."

Commenting on the first two phrases, Lenski says:

In the whole matter of Christian giving, nothing is ever to be done from grief; no one is to be sorry about letting anything pass out of his hands; no one is ever to say, "I am sorry I gave so much." These negatives imply their corresponding positives. Thus the first implies, "I am glad I give; I wish I could give more." Nothing is ever to be given from compulsion, from a feeling that one is forced to give, that he is being robbed. No one is to think, "They

took advantage of me; they shall not do it again." The feeling is ever to be, "I am happy I gave; I really should have given more." Paul wants nothing but voluntary gifts for his great collection. Here he sets forth *voluntariness* as being the only true motive and principle of Christian giving.⁶

The positive attitude of the believer to the matter of giving is described here as "cheerful giving." Not a few expositors have pointed out that this word is from the Greek root "*hilaros*." The inference is readily seen. Stedman quotes the editor of *Revelation* magazine in pointed opposition to this application:

At times the Editor has shuddered when he has heard chairmen of meetings, ministers or laymen tell an audience that the Lord loved a *hilarious* giver, making a sad and ignorant pun on the meaning of the Greek word "*hilaros*." When it is understood that "*hilarious*," in the sense of boisterous joy, has been in use less than a hundred years, and when it is understood that the Greek word is akin to the word for propitiation, the mercy seat, it will be readily comprehended that the kind of giver which the Lord loves is not one who spends like a drunken sailor. . . .⁷

The words of Paul concerning the rich would certainly apply to the attitude of every Christian. He told Timothy, "Charge them that are rich in this world. . . . That they do good, that they be rich in good works, *ready* to distribute, *willing* to communicate [italics mine]." The attitude of each individual Christian is to be one of readiness and willingness to give to the Lord's work.

The Principle of Proportionate Return

Paul told the Corinthians that they were to give "as God hath prospered." If we give as God has prospered us, we will increase our percentage in giving as our income increases.

It is quite clear from various passages of Scripture that the tithe was intended to represent the reasonable standard of giving. If reasonable during Old Testament days, why not still reasonable? The Bible nowhere indicates that a man cannot give more than a tithe. It represents merely the minimum standard for those who belong to God. . . .⁸

Charles Ryrie has an interesting suggestion for avoiding the ten percent rut:

Proportionate giving is giving as God hath prospered. If someone felt, after prayer, that the right proportion for him should be ten percent, I would suggest that he give nine or eleven percent just to keep out of the ten percent rut. A person who is giving nine or eleven percent will find himself much more sensitive to the Lord's changing his proportion than if he were giving ten percent."

One of the reasons behind our failure to preach the doctrine of proportionate giving stems from our fear of losing support. In the back of our minds is the idea that if Christians feel no set obligation, they will lessen their proportion instead of increasing it. It is quite possible, however, that the reverse might be true.

Years ago, the late R. C. Campbell said that a certain pastor preached a missionary sermon and appealed to his people to give not less than \$2,000 in a special offering. Following the service one of the laymen said to him, "Pastor, I am ashamed of you." The preacher said, "Why?" The layman replied, "You asked us to give only \$2,000. Why I could give that much myself." The pastor said, "If you could, then you should." The layman departed but about the middle of the week he called his pastor and asked to see him. Seating himself in the pastor's study he said, "Do you remember what I said to you last Sunday?" The pastor said, "I do." The layman said, "And do you remember what you told me when I said that I could give \$2,000 myself?" "Yes," replied the pastor. "I told you that if you could, then you should." His layman said, "I couldn't get away from that. I couldn't get my mind out of my work. I could not sleep. My wife and I have prayed and talked it over. Here is a check for missions." The pastor took it expecting to see a check for \$2,000, but it wasn't. It was made out in the amount of \$200,000.¹⁰

It is no doubt true that many churches have short-changed their ministries because they have not challenged their people to proportionate giving.

Proportionate giving may mean 12, 20, 50 percent, any percent, depending on the

DOCTRINE OF GIVING

(from page 10)

Korea as for the support of an orphan down the street. There is to be one standard of choice and it is set forth here in the Bible. "As we have opportunity."

This means that if you have a million dollars, you may give to a wide range of activities. But it also means that if you do not have a million dollars, you are to confine your giving to the needs of those who are of the household of faith.

If I have a dollar and many hands are stretching towards me, I think along these lines. Suppose Cause A has a serious deficit. Can its officers appeal to Jew and Gentile, Christian and non-Christian? If so, then I do not give to that cause. But if Cause B is so Christian in its outreach and impact that no unsaved man would be interested in it, to that cause I give my dollar. Only the very wealthy are to support causes that do not minister in the name and for the sake of the Lord Jesus Christ. And even they are to give priority to Christian causes.¹⁴

individual case. It may mean a variation in proportion from year to year, for there is no reason to believe that the proportion suitable for one year will be satisfactory for the next. When prosperity comes, as it has for many Christians, it should be used to give more, not necessarily to buy more. Each time the Christian gives he is to reflect on God's blessing in his life and determine what proportion in return he will give to God.¹¹

The Principle of Periodic Giving

According to the New Testament, the money which we give is to be given on the first day of every week. "The first day of the week is Sunday, and *kata* is distributive so that we may translate: 'Sunday by Sunday let each of you . . .'"¹²

The freedom which is granted to the Christian in giving is not to be confused with a spasmodic, "whenever-I-feel-like-it" attitude. The Christian is to be regular and systematic in his monetary stewardship. "It is a fair inference that Sunday was the day which was set aside for the public worship of the Corinthian congregation, and that this custom was also followed in Galatia and in the other churches that had been founded by Paul."¹³ When the gifts of the individual Christians were gathered for total accumulation, it is reasonable to assume that this also took place on the first day of the week.

The Principle of Priority Distribution

This last principle of New Testament giving is found in Galatians 6. It is the answer to a question that is asked by a great many Christians. "How do I know what to do with the money that belongs to the Lord?" If we are personally re-

sponsible for the distribution of the Lord's money there certainly must be some way of knowing to whom it should be given.

Galatians 6:6-10 deals with several aspects of Christian giving. It presents the responsibility of the student in the Word of God to communicate or "contribute" to the one who is teaching him. It again applies the sowing-reaping law to New Testament giving. (This is also in the 2 Corinthians 9 passage.) Finally, verses 9 and 10 give some new encouragement and instruction to the grace-giver: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The comments of Donald Grey Barnhouse on these two verses are helpful:

A believer is not to sigh and moan when a cause is presented or another offering requested. We are not to be weary in well doing for in due season we shall reap if we do not lose heart. The principles set down here may require self-sacrifice but they lead to complete satisfaction.

The last verse in the paragraph about giving has to do with priorities. There are a thousand good causes asking for every dollar that we can afford to give. How shall we decide between so many things? Church, missions, radio broadcasts, Bible societies, Red Cross, Community Chest, cancer fund, other medical drives, other charitable causes. God tells us that we need not be perplexed if we follow Him closely. We love all the human race and are to be as open-handed for famine relief in India as for the local hospital. We are to give as readily for the relief of orphans in

(to page 28)

The emphasis of the New Testament is upon the ministry of the local New Testament church. If we follow the principle of priority one more step, we reason that our money should be directed toward the organization God has promised to bless. "As we have opportunity" we will want to give to other Christian causes. It should be remembered by each church member that the local church has no other constituency but its own people. Extra-church organizations have a wide base of appeal. In other words, if the members of the local church do not support its ministry, the church has no other source. This is not true with most other Christian organizations. This principle of priority is not the final answer in every situation, but it will be very helpful if applied correctly. □

¹Charles Rylie, *Balancing the Christian Life* (Chicago: Moody Press, 1969), p. 85.

²John F. Walvoord, "Outline of Christology" (notes from theology course at Dallas Theological Seminary).

³Rylie, p. 84.

⁴Ray Stedman, "Giving Under Grace," *Bibliotheca Sacra*, Vol. 107, pp. 469-70.

⁵R. C. H. Lenski, *The Interpretation of 1 and 11 Corinthians* (Minneapolis: Augsburg) p. 1130.

⁶Lenski, p. 1172.

⁷Stedman quoting Barnhouse, Vol. 107, p. 477.

⁸K. O. White, ed., *Messages on Stewardship*, (Grand Rapids: Baker, 1963), p. 130.

⁹Rylie, p. 89.

¹⁰White, p. 18.

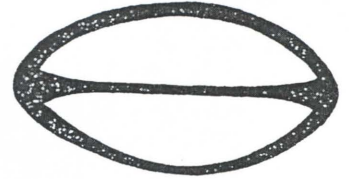
¹¹Rylie, p. 86.

¹²William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1957), p. 362.

¹³A. T. Robertson, *Word Pictures in the New Testament*, Vol. IV (Nashville: Broadman Press, 1931), p. 200.

¹⁴Donald Grey Barnhouse, "Lectures on Galatians" (transcribed from the Audio Bible Study Series).

Ecology: Nature's Use and Abuse



- 1A. THE CONTEMPORARY PROBLEM OF ECOLOGY.
- 2A. THE HUMANISTIC PROPOSALS FOR ECOLOGY.
- 3A. THE DIVINE PLAN FOR CREATION.
- 4A. THE DIVINE PROVIDENCE IN CREATION.
- 5A. THE HUMAN PREEMINENCE IN CREATION.
- 6A. THE SCRIPTURAL PATH OUT OF THE ECOLOGY CRISIS.



1A. THE CONTEMPORARY PROBLEM OF ECOLOGY.

1b. The Definition of Ecology:

1c. The primary meaning: "The study of the balance of living organisms in nature."

2c. The problem areas:

- 1d. Water pollution: the contamination of water with human or industrial waste.
- 2d. Land pollution: the destruction and disfiguration of land through industry or indifference.
- 3d. Noise pollution: the exposure of man to destructive noise levels.
- 4d. Air pollution: the pollution of air with industrial and mechanical fumes.



2b. The Importance of Ecology:

1c. The interest in ecology:

Ecology is a topic of great current interest. On the one hand it is a hobby horse of liberal ideologues. On the other hand, it is an increasingly acute problem.



Prof. Manfred E. Kober, Th.D.

2c. The indictment of Christians:

The Christian is indicted by some persons as the basic cause of the ecological crisis with its pollution of the environment. We are forced to think through our position and formulate our view. This type of activity is always good.

3c. The ignoring by the Church:

The Church has ignored the problem and has given little thought to it, let alone helpful guidance as to the Christian's responsibility toward God's creation.

4c. The instructions in the Word:

It will surprise many people to note how much the Bible actually has to say concerning the relationship of man to animate and inanimate creation.



2A. THE HUMANISTIC PROPOSALS FOR ECOLOGY.

Humanistic proposals have perverted the position of man in creation.

1b. The Accusations Against Orthodox Christians:

1c. The Christian view of the dominion of man has resulted in the destruction of nature. Man has lorded over nature and mistreated it, it is claimed. (See the letter to the editor in the appendix and my answer to the charge).

2c. The Christian view of the transcendence of God has caused a neglect of nature. God is removed from nature and organic life. He breaks into nature only through revelation and thus allows easy exploitation of nature which has no spiritual dimension.

2b. The Answer of Orthodox Christianity:

1c. We have dominion over nature but this is neutral. Man is responsible for the creation but must not act recklessly with creation. Christians have taught the use not the misuse and abuse of nature.

2c. The immence of God makes Him very much involved with nature.

Col. 1:17 "And he is before all things, and by him all things consist."

3b. The Attempts Apart From Orthodox Christianity:

1c. Pantheistic philosophy:

1d. The assumptions of the view:

Man, animals, plants and the rest of nature are of one essence. God is everything. Everything is of equal importance. In the East, ZenBuddhism espouses this view, in the West, St. Francis of Assisi held this view, espoused more recently by Albert



Emerson

Schweitzer in his "reverence for life" approach. Ralph Waldo Emerson would also belong to this group of Pantheists.

- 2d. The approach of the view:
If man believed that he was of the same essence as the air or the water, he would not pollute it or exploit it. He would treat creation whether animate or inanimate, as his equal.
- 3d. The arguments against the view:
 - 1e. Pantheism degrades man to a being who is no more important than nature or animals.
 - 2e. Pantheism leaves the universe without meaning. It gives an answer for the unity of everything but gives no meaning for diversity and individuality, including man.

2c. Humanistic liberalism:



- 1d. The assumptions of the view:
Man has developed from some lower form. Change takes place by the clash of opposing ideas. Progress is a synthesis of two opposites, a thesis and antithesis. Truth is always relative.
- 2d. The approach of the view:
Humanistic liberalism attempts to establish an earthly utopia. The environment needs to be improved. Progress is inherent in nature.
- 3d. The arguments against the view:
 - 1e. Liberalism ignores the basic devolution of nature and society. Nature disintegrates rather than improves.
 - 2e. Liberalism involves itself with the manipulation of and experimentation with nature and man. Nature becomes a tool rather than an object of enjoyment for everyone.

3c. Platonic Christianity:

- 1d. The assumptions of the view:
Only the heavenly is really important. Nature, comprised of matter, is either of no real value or is sinful in itself, as Plato taught.
- 2d. The approach of the view:
Nature becomes an academic proof of God and has little value in itself. For example, the Black Stocking Calvinists in Holland treated animals cruelly because they do not have a soul going to heaven.



Antique Bust of Plato.

3d. The arguments against the view:

1e. Platonism denies the fact that nature has a purpose in itself: God saw that it was good.

2e. Platonism makes a dichotomy between spirit and matter where there is none: Matter is considered evil spirit is good; nature is evil heaven is good.

3A. THE DIVINE PLAN FOR CREATION.

God purposed creation for man.

1b. Man Is the Sovereign of Creation.

1c. Man is the culmination of creation:

1d. Man is the ruler of creation: Psa. 8:5

"For thou has made him a little lower than the angels, and has crowned him with glory and honor."

2d. Man is the representative of God in creation:

He is made in God's image as God's sovereign emblem, Gen. 1:26,27

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

2c. Man is the center of creation.

The universe is man-centered because it was created for man and his enjoyment.

1d. The heavenly bodies are formed for earthly seasons: Gen. 1:5, 14; 8:22; 9:3

2d. The purpose for the heavens and the earth is to serve man: Gen. 2

The second creation account of Gen. 2 is a "close-up" of the panorama of chapter 1. It was a common Semitic idea to highlight the most important part of an epic and to elaborate on that. The whole purpose of chapter 1 is to provide a place for man as demonstrated in chapter 2 of Genesis.

2b. Man Is the Steward of Creation:



1c. Man's responsibility toward the divine creator:

1d. His accountability toward God:



1e. The earth: Psalm 24:1

"The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein."

2e. The animals: Psalm 50:10-12

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

2d. His activity for God:

Nature is for the purpose of Christ. We are stewards of His possession: Col. 1:16

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him."

2c. Man's responsibility toward the natural creation.

1d. Settling:

1e. Man is commanded at creation to replenish the earth: Gen. 1:28

2e. Man is compelled after the flood to resettle the earth: Gen. 11:8

2d. Subduing:

1e. Man's domain is all the earth: Gen. 1:26

2e. Man's domain is all creation: Psa. 8; Heb. 2:7,8

3c. Man's responsibility toward living creatures:

1d. Dominion: Gen. 1:26, 9:2

2d. Domestication: James 3:7

4A. THE DIVINE PROVIDENCE IN CREATION.

God's providence preserves creation for man.



1b. His Care Sustains Creation: Col. 1:17

1c. God upholds the physical laws of nature.

2c. God meets the physical needs of nature: Gen. 9:8-17

2b. His Concern Spans Every Aspect of Created Life.

1c. God is interested in the beauty of nature: Matt. 6:28-30

"And why take ye thought for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

2c. God is interested in food for creation: Matt. 6:26

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

3c. God is interested in the death of His creatures: Matt. 10:29

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

3b. His Compassion Sympathizes With Every Creature.

1c. Rest for animals: Ex. 20:10; Deut. 5:4

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

2c. Food for animals: Deut. 25:4, cf. 1 Cor. 9:9

"Thou shalt not muzzle the ox when he treadeth out the corn."

3c. Life of the animals: Jonah 4:11

"And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"



5A. THE HUMAN PREEMINENCE IN CREATION.

Man's prominent place in creation presupposes responsibility.

PEANUTS



1b. Responsibility to the Animate Creation.

1c. We realize our responsibility for the curse on nature and animals.

1d. All animals die because of our sin: Rom. 5:12

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

2d. Some animals are doomed because of our sin: Josh. 7:22

3d. Creation will be delivered because of Christ's righteousness: Rom. 8:22

"For we know that the whole creation groaneth and travaileth in pain together until now."

2c. We reflect our Father's concern for the animals:

1d. We manifest respect for God's creation:

1e. All things are important to God and therefore should be important to us also.

"If I love the lover, I love what the lover has made."

2e. All things are owned by God and therefore valuable: Psa. 24:1; 50:10-12

"He owns the cattle on a thousand hills, the wealth in every mine. He owns the rivers and the rocks and rills the sun and stars that shine. Wonderful riches more than tongue can tell. They are my Father's so they're mine as well. He owns the cattle on a thousand hills, I know that He will care for me."

2d. We maintain our Father's perspective on creation:

- 1e. Man is to have dominion over nature: Gen. 1:26,27
- 2e. Man is infinitely more important than animals: Matt. 6:26; 12:12; Lev. 24:17-22

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." (Matt. 12:12)

- 3e. Man is only a creature, however, and has therefore a certain kinship with the rest of God's creation.
- 3d. We maintain the species of animals that God has created:
 - 1e. Destruction of nature is destruction of a gift from God.
 - 2e. Delinquency in our obligation for dominion amounts to an unfaithful stewardship.

The sport of hunting is certainly justified if it serves a useful purpose such as thinning out a herd or obtaining needed food. Hunting for the sheer joy of destruction as was done with the buffalo and the carrier pigeons is immoral because man destroys without good cause that which does not belong to him.

3c. We renounce every type of cruelty:

- 1d. Because God commands it: Deut. 22:6,7; Ex. 23:4-5

"If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days."

- 2d. Because animals have feelings: Num. 22:28-33b

- 3d. Because the new nature forbids it: Prov. 12:10

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

How much I understand of my responsibilities as a steward of God's creation demonstrates itself in the common things of life. How do I react, sitting at the edge of the swimming pool, when I see a bee drowning in the water? Will I take a bath slipper and kill the creature or will I look for a stick and allow it to crawl on it, to dry off and to fly away? Do I have a right to kill one of God's creatures? If that creature is not harming me, especially if it is in need of help?

GUINDON



Vegetarian hunters, shooting mushrooms.

2b. Responsibility to the Inanimate World.

1c. God's ideal for untarnished beauty must be maintained:

1d. God is a God of beauty.

2d. Man is obligated to maintain God's beauty:

1e. Subduing, not spoiling:

God is very interested in how we leave a camp site. He gives specific instructions for the Israelites: Deut. 23:12,13

"Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee."

2e. Appropriation, not contamination.

2c. God's provision for earthly resources must be protected:

1d. God is a God of plenty.

2d. We are obligated to maintain this plenty:

1e. Working, not wasting.

2e. Preservation, not extermination.

Endangered animal species certainly should be preserved but not necessarily at all costs. Pollution of the air and oceans, of the land and waterway certainly should be kept at an absolute minimum. Nature is to declare the glory of God not the depravity or at least carelessness and wastefulness of man.

THE FAR SIDE



3c. God's directive for orderly dominion must be obeyed.

1d. God is a God of order: 1 Cor. 14:40

2d. Order is the basic law of the universe:

1e. Investigation without annihilation.

2e. Examination without extermination.



6A. THE SCRIPTURAL PATH OUT OF THE ECOLOGY CRISIS.

1b. Rejection of Humanism Proposals:

The culprit for the ecology crisis is actually the Secularist who lacks faith in the creator who commissioned mankind to protect and preserve the earth.

Thompson gives little comfort to these materialists who gloat about the religious exploiters of the earth. He says,

"There is a theological root from which many poisonous growths have sprung up. Repudiation of the biblical doctrine of creation by philosophers and scholars of the church in the 18th and 19th centuries led to a non-theistic, or at least a non-scriptural, concept of the universe. Purely conjectural answers were given to the question of the earth's origin. . . .

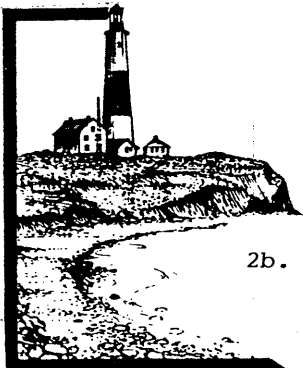
The implication was clear - earth just happened. No Mind thought it, no Purpose planned it, no Heart loved its noblest creatures. Random atoms colliding and cohering, propelled by inexplicable forces and fructified by unprecedented generative powers, produced our planet. Accidentally. And accidentally spontaneously, life sprang up. . . .

On the ground we have on our hands a self-creating universe. The laws of physics alone are germane to an order so conceived. What is material is real. Values? Truth? Morality? Referent-less (and thus meaningless) concepts.

So why should I treat my physical environment with respect and gratefulness? It is merely a resource from which comforts, services and enjoyments are engineered. I will exploit the ground under my feet, the waters at my shores and the air above my head for my material advantage. And I will call this progress. . . .

This is the kernel of our present pollution problem. Men have treated the earth as though it belonged to them. They have ignored the divine mandate to tend the garden which they occupy. The heritage of future generations has been squandered in riotous prodigality.

. . . We badly need a theology of ecology. The Bible, of course, offers one, but modern man has been too busy building steel plants and soap factories to read it. Perhaps in his present extremity he might be willing to consider the biblical doctrine of the world." (Fred P. Thompson, Jr. "At Issue" United Evangelical Action, Fall 1970, cited by Krutza and Di Cicco, in Facing the Issues, pp. 23-24)



2b. Realization of Holy Principles:

The Christian view of creation involves stewardship, responsibility and accountability. Munro observes correctly:

"There is no way that an evangelical Christian can biblically justify an indifference to the exploitation of nature. True Christianity is supposed to free a man from his natural self-centeredness and turn his mind toward the welfare of others. The Christian should not be interested in the exploitation of the here and now. Having dominion over, or control of something, should mean its protection rather than the improper use of it. Therefore, those who think that Christianity is a cover for

the self-centered use of any part of nature, be it another man, a forest or a stream, need to rethink their position to see whether this attitude stems from God's nature or their own. Furthermore, since we believe that God acted in the creation of nature, we should be expected to be the proper keepers of the vineyard. The motivation for properly protecting something that was a gift from our Lord and Savior should be far higher than that of a man who believes that it all happened by accident with no intervention by God." (Donald W. Munro, "Indifference to Exploitation Unjustifiable," Journal of the American Science Affiliation, Vol. 21, No. 2, 46 (1969), cited by Krutza and Di Cicco, Facing the Issues, pp. 22-23)

3b. Repentance From Intrinsic Selfishness:

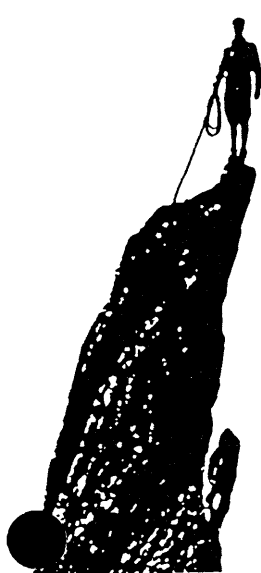
Norman Geisler has correctly discerned the basis of pollution:

"At the basis of pollution is selfishness. Man wants much out of nature but he is willing to put little back into it. He wants to use it for gain whether it is usable again or not. Men cut down forests but often leave wasteland behind them. They use natural resources but do not put the waste products in a reusable form. It is nearsighted and selfish to want the use and gain of nature for oneself without due regard for other men today or future generations. Most forms of pollution are directly traceable to man's exuberance in the greed for gain. According to the Bible, 'the love of money is the root of all evil' (1 Tim. 6:10). The destruction of man's environment is a sad but striking support of this truth." (Geisler, Ethics: Alternatives and Issues, pp. 254-255)

4b. Resolve in Personal Conduct:

"The Christian view of ecology is not based on exploiting natural resources, it stresses responsible stewardship. With a truly biblical understanding, Christians are among the best qualified to establish ethical guidelines to help solve environmental problems. . . . Christians, as well as others, must develop new attitudes and values if the environment is to be saved. Our assumptions that we must have more and more without taking into account the total effect on the environment, must yield to a self-discipline of conscientious conservation. New virtues of concern, discipline, conservation, thrift and stewardship of material resources, must replace the mania for pleasure, comfort, indulgence and luxury. A new moderation is needed to balance man's requirement for enjoyable earthly life against his need to tap its resources.

It's easy to release oneself from responsibility by looking upon man's exploitation of God's earth as a result of man's sinful nature. Yet the Christian still cannot simply identify the root cause as sin and leave it at that. For if we contend that personal conversion is the ultimate key to a better environment, then the world has the right to expect at least as much concern and action from Christians as from non-believers, and probably much more." (Krutza and Di Cicco, Facing the Issues, pp. 24,25)



BIBLIOLOGY

- Barbour, Ian G., ed. Earth Might Be Fair--Reflections on Ethics, Religion, and Ecology. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972. 168 pp.
- Blackburn, Joyce. The Earth Is The Lord's? Waco, Texas: Word Books, Publisher, 1972. 160 pp.
- Buchsbaum, Ralph and Mildred. Basic Ecology. Pittsburgh, Pennsylvania: The Boxwood Press, 1957. 195 pp.
- Cailliet, Greg, Paulette Setzer and Milton Love. Everyman's Guide To Ecological Living. New York: Macmillan Company, 1970. 119 pp.
- Commoner, Barry. The Closing Circle--Nature, Man & Technology. New York: Alfred A. Knopf, Inc., 1971. 324 pp.
- Elder, Frederick. Crisis In Eden. New York: Abingdon, 1970. 170 pp.
- Geisler, Norman L. Ethics: Alternatives and Issues. "The Christian and Ecology," pp. 250-260. Grand Rapids, Michigan: Zondervan Publishing House, 1971.
- Henry, Carl F. H., ed. Baker's Dictionary of Christian Ethics. "Environmental Pollution," pp. 209-212. Grand Rapids: Baker Book House, 1973.
- Inger, Robert F., Arthur D. Hasler, F. Herbert Bormann and W. Frank Blair. Man in the Living Environment. Madison, Wisconsin: The University of Wisconsin Press, 1972. 288 pp..
- Johnson, Huey D., ed. No Deposit--No Return. Reading, Massachusetts: Addison-Wesley Publishing Company, Inc., 1970. 351 pp.
- Klotz, John W. Ecology Crisis. St. Louis, Missouri: Concordia Publishing House, 1971. 176 pp.
- Krutza, William J. & Philip P. Di Cicco. Facing The Issues. "Should We Mix Ecology and Theology?" pp. 20-30. Grand Rapids, Michigan: Baker Book House, 1981.
- Lohrengel, Ralph C. "Theology and Ecology," The Christian News. March 1, 1971. p. 9.
- Roberts, W. Dayton. Running Out, Out, Out. Glendale, California: G/L Publications, 1961. 142 pp.
- Santmire, H. Paul. Brother Earth--Nature, God and Ecology in Time of Crisis. New York: Thomas Nelson, Inc., 1970. 236 pp.
- Schaeffer, Francis A. Pollution and the Death of Man--The Christian View of Ecology. Wheaton, Illinois: Tyndale House Publishers, . 125 pp.
- Sheaffer, John R. & Raymond H. Brand. Whatever Happened To Eden? Wheaton, Illinois: Tyndale House Publishers, Inc., 1980. 151 pp.

Scoby, Donald R., ed. Environmental Ethics. Minneapolis, Minnesota: Burgess Publishing Company, 1971. 239 pp.

Sheehan, Angela, ed. The Ecology Encyclopedia. New York: Fuller & Dees/Times Mirror, 1973. 320 pp.

Sherrell, Richard E., ed. Ecology-Crisis and New Vision. Richmond, Virginia: John Knox Press, 1971. 159 pp.

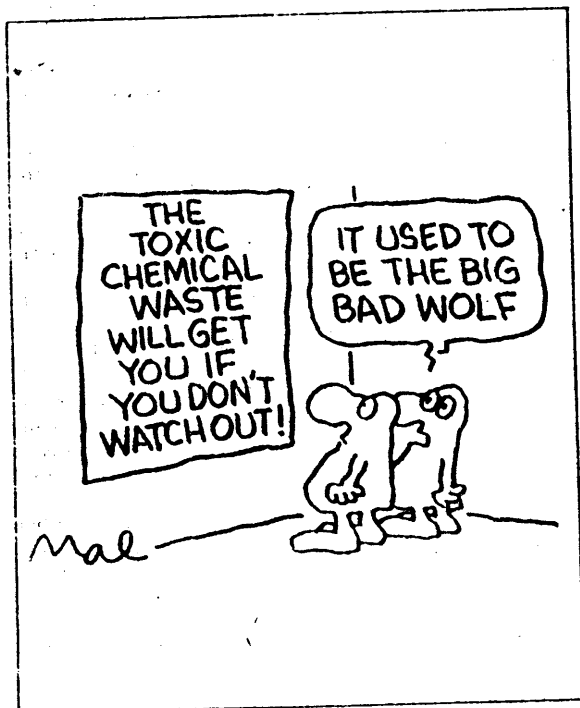
Spring, David and Eileen, ed. Ecology and Religion in History. New York: Harper Torchbooks-Harper & Row, Publishers, 1974. 153 pp.

Strong, Douglas H. The Conservationists. Menlo Park, California: Addison-Wesley Publishing Company, 1958. 196 pp.

Turk, Amos, Jonathan Turk and Janet T. Wittes. Ecology Pollution Environment. Philadelphia: W.B. Saunders Company, 1972. 217 pp.

Wilson, Clifford and John Weldon. Approaching the Decade of Shock. San Diego, California: Master Books, A Division of CLP, 1978. 194 pp.

The Willies



ZIGGY





More sensible for God to leave his creation to the tigers?

If Christianity has a real sore spot it would have to be its sophisticated — no, I take that back; its almost non-existent — attitude toward nature.

I know, I know. We sing, "Fair are the meadows; fairer still the woodlands," words from one of my favorite hymns. But in reality, Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world from Shueyville to Timbuktu than any other people on Earth.

If there is a God, a God whom Christians believe in, then you wonder what he was thinking about when he created something so beautiful and in so much order as the Earth, and then threw it all up for grabs to a bunch of litter-bugging, animal-killing, air- and water-polluting slobes such as people are.

It would seem more sensible for him to have left man out of it and just stuck with tigers, butterflies, birds, fish and all the other creatures of this world. They take only what they need, and while they are here they contribute something to the health of the planet.

When the Bible said that God was pleased with his creation, it meant he was pleased with the forests, jungles, plants, animals and all other natural things; not with a Detroit or New York or a Los Angeles or the millions of tons of concrete or DDT spread over the land.

It isn't only a handful of Bible-quoting pioneers pushing into the Alleghenies, with a gun and axe and traps in one hand and a Bible and a small-pox-infected blanket to give to the Indians in the other, and who chopped the forests into groves. Now we have God-fearing Sy the Sodbuster who looks at these groves with the thought of making fields out of them so he can make more money.

And we also have Never-Misses-a-Sunday, City-Slicker Joe O'Phony, who looks at the fields as a potential housing development so he can make more money.

Christians ... try to sell their brand of religion everyday. They never miss church or its activities. They say their prayers at mealtime, bedtime and in-between-time. But their kids will try to brain any wild bird or animal they can overpower, and the parents only see dollar signs when they look at a forest. The sad thing is, the church leaders, such as ministers, priests and rabbis, have been terribly callous toward nature, too.

Someone told me once that no other country would ever take over America because we're a Christian country. My answer to that was that we'd ruin America so much with concrete, litter, congestion and crud in general, that we'd try to build a highway to heaven, but on the way we'd litter Mars and pollute Pluto. — R. D. Vangea, 612 Thirty-fifth St. N.E., Cedar Rapids.

Blaming Christians for environmental woes

[Regarding the Aug. 18 letter] by R. D. Vangea of Cedar Rapids. Congratulations to him for being able to word so perfectly my sentiments on the realities of people and their negligence and treatment of nature, and especially animals and birds.

The writer lays at the feet of all Christians the guilt for the pollution that goes on around us. He blames Christians for killing animals of the forest. He forgets that many of those who came over to this land were convicts looking for a new life as well as people who were being persecuted for their faith. He also neatly forgets or does not know that many of the people who work for state conservation agencies are dedicated Christians. He evidently does not know of Christian children who go about picking up the mess others leave behind....

It is dangerous to lump all Christians together and say they are all guilty, just as it is wrong to say that all Jews are guilty of killing Christ. Some Christians do not live up to the high moral standards Christ set for the world, but then there are people who are not Christian who are just as bad or worse.... — Rev. W. Richard Graves, Prince of Peace Lutheran Church, 415 W. Fifty-third St., Davenport.

If ever I say "Amen" to a letter published in The Register, it's for the

one written by R. D. Vangea of Cedar Rapids. Congratulations to him for being able to word so perfectly my sentiments on the realities of people and their negligence and treatment of nature, and especially animals and birds.

My Bible mentions a time God will have a say in this — a time when the lion and the lamb will lie down together — a time when God's will for his creation will certainly come to pass.... — Mrs. Merritt McCoy, 916 First Ave. S.E., Clarion.

The writer has two main premises, both of which are patently untrue: (1) "Christianity has a real sore spot ... its almost non-existent attitude toward nature." (2) "Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world ... than any other people on Earth."

In the sixth century, Christians were blamed for the fall of Rome; in the Middle Ages for the bubonic plague, and now for the ecological crisis. One looks in vain for any supporting proof of the charges....

The solution offered? Give creation back to the "tigers, butterflies, birds, fish and all the other creatures of this

world. They only take what they need."

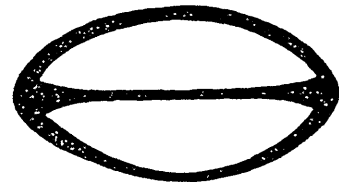
Vangea ignores, first of all, the destructive side of nature itself. His gentle animals are involved in a life-and-death struggle. Jane Goodall, living among African chimpanzees for 17 years, describes the conditions among them as "war and kidnapping, killing and cannibalism.... Our chimpanzees ... could on occasion become savage killers, ruthless cannibals" with "their own form of primitive warfare."

Granted, there is an ecological crisis. Granted, too, that some Christians have not always treated nature with respect, but Christians are no more or less responsible for the situation than anyone else....

A Christian is the only one who has a proper appreciation of nature, because he knows Jesus Christ, the creator, in a personal way. He believes that "all things were made by Him" (John 1:3)....

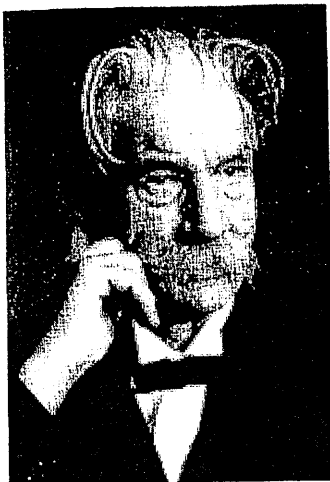
The Christian knows that every man was made in the image of God and has been given dominion over God's creation (Genesis 1:26-27). As such, man may use but not abuse the realm of his dominion.... — Manfred E. Kober, professor of theology, Faith Baptist Bible College, Ankeny.

This is the symbol of ecology, which represents a fusion of the letters "e" and "o". The "e" represents our environment, earth. The "o" stands for the oneness of our house ("oikos") and the organisms which inhabit it.



"You'd better get some sandals on -- this is an acid-rain cloud."

Important Individuals in the Ecological Controversy



Albert Schweitzer

German theologian/musician/medical missionary who taught absolute respect for all life



Immanuel Kant

German philosopher who stressed the categorical imperative as the rule for all conduct



Ralph Waldo Emerson

American poet and transcendentalist who taught pantheistic oneness of all being



Al Gore

American politician calling global warming mankind's greatest threat, thus receiving the Nobel Peace Prize



Francis Schaeffer

Christian apologist who wrote balanced book on ecology



Václav Klaus

Czech President, the lone outspoken critic among world leaders of the environmental hoax

Článek ze serveru www.klaus.cz

7.11.2007

The Other Side of Global Warming Alarmism

Thank you for the invitation and the opportunity to address this distinguished audience. I would like to start by stressing how glad I am to be for the first time in the well-known Chatham House which has been the place of so many important talks and discussions in the whole 87 years of its existence.

Thank you for the invitation and the opportunity to address this distinguished audience. I would like to start by stressing how glad I am to be for the first time in the well-known Chatham House which has been the place of so many important talks and discussions in the whole 87 years of its existence.

My speeches here in London have been in the past years connected with two topics. The first one was the end of communism and our way of getting rid of its legacy. The second one was the European integration.

The transition from communism to a free society is over, and not only in my country. We may have reservations about developments in some of the former communist countries but I disagree with the attempts to look at those countries with a misleading optics of fighting communism there even now. It is a mistake and I am afraid a slightly snobbish position as well.

My second topic here used to be Europe and the European Union. Whereas the first issue is more or less closed because communism is over, the second issue is here with us. It has not faded away. On the contrary, with treaty after treaty, with summit after summit, **the danger of creating a brave new world of a post-democratic European supranationalist entity is getting more and more acute.**

After almost half a century of communism **the Czech Republic had a strong desire to be a normal European country again.** We understood and accepted that it requires – these days – to become a member of the European Union. Nevertheless, due to **our experience with the suppression of freedom and democracy in the name of allegedly “higher” goals,** we consider the current European unification project itself – again an almost holy and sacred goal which explains, justifies and excuses everything – not only a blessing.

The recent embracement of the so-called Reform Treaty, which is in all important aspects identical with the old Constitutional Treaty, is a defeat for all true European democrats and should be interpreted as such. **The down-playing of its true essence is intellectually unacceptable and morally inexcusable.**

Nevertheless, there is another threat on the horizon. I see this threat in **environmentalism** which is becoming a new dominant ideology, if not a religion. **Its main weapon is raising the alarm and predicting the human life endangering climate change based on man-made global warming.** The recent awarding of Nobel Prize to the main apostle of this hypothesis was the last straw because by this these ideas were elevated to the pedestal of “holy and sacred” uncriticisable truths.

It became politically correct to caricature us, who dare to speak about it, as those who are talking about things they do not understand and are not experts on. This criticism is inappropriate. People like me do not have ambitions to enter the field of climatology. They do not try to better measure global temperature or to present alternative scenarios of the future global climate fluctuations.

They need not do it because the climate change debate is basically not about science; it is about ideology. It is not about global temperature; it is about the concept of human society. It is not about scientific ecology; it is about **environmentalism, which is a new anti-individualistic, pseudo-collectivistic ideology based on putting nature and environment and their supposed protection and preservation before and above freedom.** That's one of the reasons why my recently published book on this topic has a subtitle: **"What is Endangered, Climate or Freedom?"**.

When we look at it in a proper historical perspective, the issue is – once again – freedom and its enemies. Those of us who feel very strongly about it can never accept

- the irrationality with which the current world has embraced the climate change (or global warming) as a real danger to the future of mankind, as well as

- the irrationality of proposed and partly already implemented etatist and dirigistic measures because they will fatally endanger our freedom and prosperity, the two goals we consider – I do believe – our priorities.

My position can be summarized in the following way:

1. Contrary to the currently prevailing views – promoted by global warming alarmists, by Al Gore's preaching, by the IPCC, or by the Stern Report – **the increase in global temperatures in the last years, decades and centuries has been very small** and because of its size practically negligible in its actual impact upon human beings and their activities. For most of the Earth's history (95% of it), the globe has been warmer than it has been for the last 200 years. In addition to it, using history again, it has been proved that the consequences of modest warming have been mostly positive, not negative.

2. **The arguments of global warming alarmists rely exclusively upon very speculative forecasts, not upon serious analysis and extrapolation of past trends or upon undeniable conclusions of natural sciences.** The available empirical evidence is not alarming. The highly publicized forecasts made by some leading environmentalists are based on experimental simulations of very complicated forecasting models that have not been found very reliable when explaining past developments. They were mostly done by software engineers, not by scientists themselves.

3. The debate has its important scientific side connected with the dispute whether the current mild warming is man-made or natural. Let's listen to the scientists but one thing is and becomes evident more and more: **the scientific dispute about the causes of recent climate changes continues.** The attempts to proclaim a scientific consensus are self-debilitating. There is none. More and more scientists, on the contrary, dare to speak out about it.

4. The issue has an important economic aspect which requires the application of a standard cost-benefit analysis. **A rational response to any danger depends on the size and probability of the eventual risk and on the magnitude of the costs of its avoidance.** I feel obliged to say that – based on my knowledge – **I find the risk too small and the costs of eliminating it too high.** The application of the so-called "precautionary principle," advocated by the environmentalists, is – conceptually – a wrong strategy, because human civilization cannot exist in a regime of the precautionary principle.

5. The deindustrialization and similar restrictive policies will be of no help. Instead of blocking economic growth, the increase of wealth all over the world and fast technical progress – all connected with freedom and free markets – we should leave them to proceed unhampered. **They represent the solution to any eventual climate changes, not their cause.** We should trust in the rationality of men. We should never forget that the government failure is always much bigger than the market failure. We should not believe more in Al Gore than in the omnipotence of the Soviet or Czechoslovak central planners. Fifty- or hundred-year plans of the current environmentalists will not be any better than the five-year plans which liquidated the economic freedom (and the economic efficiency connected with it) in the centrally planned economies of the past.

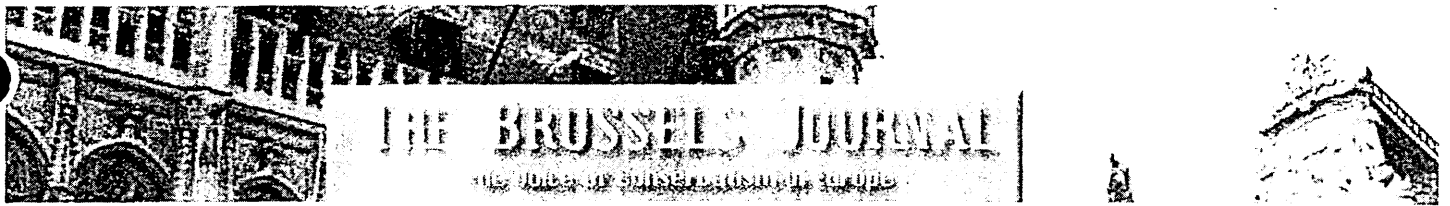
6. The global warming issue has a very important North-South and West-East aspect as well. Environmental quality is a luxury good and demand for it increases with income and wealth. The developed countries had to go along the path of the environmental Kuznets curve in the past and do not have any right to prematurely impose their current overambitious environmental standards upon less developed countries, because that would lead to an economic disaster there.

The only conclusion is that **no radical measures are necessary**. Famous Czech writer of the early 20th century Jaroslav Hašek, whose book “The Good Soldier Schweik” is known world-wide, made a point with saying: “To chce klid”. The Englishmen would probably say “Take it easy”.

I lived most of my life in an oppressive and very unproductive political, economic and social system called communism. It was impossible to “take it easy”. Now I live in a system based on the ideology of Europeism which prefers supranational institutions with their post-democracy to the good old democratic institutions in a well-defined constitutional sovereign state. It is difficult to “take it easy” again. And **we are moving – very rapidly – to the era of environmentalism** in which environment (or perhaps the irrational claims of environmentalists) is placed ahead of men and their freedom. **We can take the global climate changes easy, but the climate propaganda and new wave of dangerous indoctrination of the whole world not.**

Václav Klaus, Chatham House, London, 7 November 2007

Copyright © 2001, Václav Klaus. Všechna práva vyhrazena. Bez předchozího písemného souhlasu není dovoleno další publikování, distribuce nebo tisk materiálů zveřejněných na tomto serveru.



Published on The Brussels Journal (<http://www.brusselsjournal.com>)

Global Warming Is a Myth

By The Brussels Journal

Created 2007-02-12 21:59

A quote from Vaclav Klaus, President of the Czech Republic, in the Czech daily *Hospodářské Noviny*, 8 February 2007 (translation Lubos Motl)

Global warming is a myth and every serious person and scientist says so. It is not fair to refer to the U.N. panel. IPCC is not a scientific institution: it's a political body, a sort of non-government organization of green flavor. It's neither a forum of neutral scientists nor a balanced group of scientists. These people are politicized scientists who arrive there with a one-sided opinion and a one-sided assignment. Also, it's an undignified slapstick that people don't wait for the full report in May 2007 but instead respond, in such a serious way, to the summary for policymakers where all the "but's" are scratched, removed, and replaced by oversimplified theses.

This is clearly such an incredible failure of so many people, from journalists to politicians. If the European Commission is instantly going to buy such a trick, we have another very good reason to think that the countries themselves, not the Commission, should be deciding about similar issues.

[...] Other top-level politicians do not express their global warming doubts because a whip of political correctness strangles their voice. [...] Environmentalism as a metaphysical ideology and as a worldview has absolutely nothing to do with natural sciences or with the climate. Sadly, it has nothing to do with social sciences either. Still, it is becoming fashionable and this fact scares me. [...] Indeed, I never measure the thickness of ice in Antarctica. I really don't know how to do it and don't plan to learn it. However, as a scientifically oriented person, I know how to read science reports about these questions, for example about ice in Antarctica. I don't have to be a climate scientist myself to read them. And inside the papers I have read, the conclusions we may see in the media simply don't appear. But let me promise you something: this topic troubles me which is why I started to write an article about it last Christmas. The article expanded and became a book. In a couple of months, it will be published. One chapter out of seven will organize my opinions about the climate change.

[...] It is not quite exactly divided to the left-wingers and right-wingers. Nevertheless it's obvious that environmentalism is a new incarnation of modern leftism. [...] [W]e know that there exists a huge correlation between the care we give to the environment on one side and the wealth and technological prowess on the other side. It's clear that the poorer the society is, the more brutally it behaves with respect to Nature, and vice versa.

It's also true that there exist social systems that are damaging Nature - by eliminating private ownership and similar things - much more than the freer societies. These tendencies become important in the long run.

They unambiguously imply that today, on February 8th, 2007, Nature is protected incomparably more than on February 8th ten years ago or fifty years ago or one hundred years ago.

Guest Comment

On NRO

[Send to a Friend](#)
[Print Version](#)

August 28, 2002, 9:00 a.m.

Unsustainable

It's the third world, not the West.

By Jerry Taylor

As the U.N.'s "World Summit for Sustainable Development" got under way this week in Johannesburg, South Africa's President Thabo Mbeki welcomed the 12,600 attendees with the warning that "unsustainable patterns of production and consumption are creating an environmental disaster that threatens both life in general, and human life in particular." The root of the problem, according to Mbeki, is that the international economic order is "constructed on the basis of a savage principle of survival of the fittest." And thus, the U.N. conference got off on a predictably wrong foot.

First, blaming Western industrialized nations for producing and consuming too much is misguided. If the West didn't produce as much as it does, standards of living in countries like South Africa would be lower than they are today. If the West didn't consume as much as it did, we'd join those countries in their pool of human misery. Nobody in the United States has to apologize for living in nice houses, eating well, investing in education, spending money on health care, or enjoying life. Despite what the U.N. would have us believe, those things did not come at the expense of the third world or the global environment.

Tropical rainforest deforestation, for instance, has little to do with Western consumption. Less than ten percent of the harvested timber is exported. Most of that wood is burned for fuel, and most of the cutting takes place to clear the way for third-world farmers who lack the capital to increase yields in any other way save for putting more land under the till. Third-world poverty — not Western affluence — is the problem.

Pollution, moreover, is likewise primarily a problem in the developing — not the developed — world. As anyone who's traveled can attest, air and water quality in the West is far better than it is in countries like South Africa and continues to improve at jaw-dropping rates. Western nations aren't the ones exporting "brown clouds" to the Third World. It's the Third World that's exporting brown clouds to the rest of us.

President Mbeki ignores the fact that the West doesn't simply consume natural resources. It also creates them. Natural resources are simply that subset of the earth's "stuff" that we can harness profitably for human benefit. As knowledge and technology expands, our ability to harness new and different sorts of inert matter for human use expands along with it. It's the only way to square the fact that — no matter how you measure the availability of fossil fuels, minerals, or foodstuffs — they're becoming relatively more abundant, not scarcer, even in the face of growing consumption.

Second, Mbeki's slur against Western capitalism as a "primitive" and "self-destructive" ethos of "survival of the fittest" is insipid. First, the lesson of the 20th century is that no other economic system is as capable of producing wealth and bettering the lot of mankind than capitalism, a fact that should be clear to president Mbeki of all people.

Third, virtually every serious analyst is now well aware of the link between economic growth and environmental quality. Once per capita income reaches a certain point (somewhere between \$2,500

and \$9,000, dependent upon the pollutant), ambient concentrations of air and water pollution begin to decline in real terms. Analysts have also found a link between poverty and deforestation, between poverty and land degradation, and between poverty and environmental-health threats.

21

That latter point deserves more attention. Approximately two million people across the third world die every year because they rely upon dung and kerosene to heat their homes and cook their food, a practice that generates deadly amounts of indoor air pollutants. Another three million people a year die in Africa alone because they rely on lakes and rivers for drinking water that has been contaminated by untreated sewage and other wastes. Yet both electrification and water treatment requires capital investment that the third world can't afford because, well, they're more interested in redistributing wealth to fight "jungle capitalism" and following every trendy environmental fad that crosses their path than in promoting the economic freedoms and private-property rights necessary to facilitate economic growth.

Unfortunately, President Mbeki and most of the rest of the attendees are largely interested in getting a handout from the West. And they believe that guilt-tripping Europeans and Americans for their excessive consumption and economic success is the way to get it. Other attendees see the conference as yet another front in their war against economic liberalism. To the extent that either party succeeds, sustainable development will be hobbled, not helped, by the Johannesburg conference.

— *Jerry Taylor is director of natural-resource studies at the Cato Institute.*

<http://www.nationalreview.com/comment/comment-taylor082802.asp>



More sensible for God to leave his creation to the tigers?

If Christianity has a real sore spot it would have to be its sophisticated — no, I take that back; its almost non-existent — attitude toward nature.

I know, I know. We sing, "Fair are the meadows; fairer still the woodlands," words from one of my favorite hymns. But in reality, Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world from Shueyville to Timbuktu than any other people on Earth.

If there is a God, a God whom Christians believe in, then you wonder what he was thinking about when he created something so beautiful and in so much order as the Earth, and then threw it all up for grabs to a bunch of litter-bugging, animal-killing, air-and-water-polluting slobs such as people are.

It would seem more sensible for him to have left man out of it and just stuck with tigers, butterflies, birds, fish and all the other creatures of this world. They take only what they need, and while they are here they contribute something to the health of the planet.

When the Bible said that God was pleased with his creation, it meant he was pleased with the forests, jungles, plants, animals and all other natural things; not with a Detroit or New York or a Los Angeles or the millions of tons of concrete or DDT spread over the land.

It isn't only a handful of Bible-quoting pioneers pushing into the Alleghenies, with a gun and axe and traps in one hand and a Bible and a small-pox-infected blanket to give to the Indians in the other, and who chopped the forests into groves. Now we have God-fearing Sy the Sodbuster who looks at these groves with the thought of making fields out of them so he can make more money.

And we also have Never-Misses-a-Sunday, City-Slicker Joe O'Phony, who looks at the fields as a potential housing development so he can make more money.

Christians . . . try to sell their brand of religion everyday. They never miss church or its activities. They say their prayers at mealtime, bedtime and in-between-time. But their kids will try to brain any wild bird or animal they can overpower, and the parents only see dollar signs when they look at a forest. The sad thing is, the church leaders, such as ministers, priests and rabbis, have been terribly callous toward nature, too.

Someone told me once that no other country would ever take over America because we're a Christian country. My answer to that was that we'd ruin America so much with concrete, litter, congestion and crud in general, that we'd try to build a highway to heaven, but on the way we'd litter Mars and pollute Pluto. — R. D. Vangen, 612 Thirty-fifth St. N.E., Cedar Rapids.



1900 N.W. FOURTH ST. * ANKENY, IOWA 50021 * 515-964-0601

August 21, 1979

Letters-to-the Editor
 Mr. Gilbert Cranberg,
 Editorial Page Editor
The Des Moines Register
 715 Locust Street
 Des Moines, IA 50304

Dear Mr. Cranberg:

I hope you will grant me the courtesy of replying to R.D. Vangen's letter in the Saturday, August 18, 1979, Des Moines Register. I do not recall having ever seen compressed into such a short letter so much illogic, ignorance, and invectives. The writer's contention is, as the caption suggests, that it would have been "more sensible for God to leave his creation to tigers." The writer has two main premises, both of which are patently untrue:

- (1) "Christianity has a real sore spot . . . ; its almost nonexistent attitude toward nature.
- (2) "Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world . . . than any other people on Earth."

The illogic of the above charges has a déjà vu ring to it. In the sixth century, Christians were blamed for the fall of Rome, in the middle ages for the bubonic plague and now for the ecological crisis. One looks in vain for any supporting proof of the charges. All one finds is ad hominem arguments and name calling. Christians are pictured as "Bible-quoting pioneers with a gun. . . in one hand and a Bible and a small-pox infected blanket to give to the Indians in the other." They are called "Never Misses-a-Sunday Joe O-Phony" whose "kids will try to brain any wild bird or animal they can."

The solution offered? Give creation back to the "tigers, butterflies, birds, fish and all the other creatures of this world. They only take what they need."

Vangen ignores, first of all, the destructive side of nature itself. His gentle animals are involved in a life and death struggle. Jane Goodall living among African chimpanzees for seventeen years, describes the conditions among them as "war and kidnapping, killing and cannibalism. . . our chimpanzees. . . could on occasion become savage killers, ruthless cannibals" with "their own form of primitive warfare." (National Geographic, May 1979, p. 594.)

Granted there is an ecological crises. Granted too, that some Christians have not always treated nature with respect, but Christians are no more or less responsible for the situation than anyone else. To charge them with the main responsibility for the extinction of animals is a most reckless charge. It is true that about fifty species disappear each century and man may hasten the disappearance of certain species, but the abundance of evidence indicates that man has very little to do with it (John J. McKetta, Spectrum, May 1975).



Mr. Gilbert Cranberg

2

August 21, 1979

For reasons known only to himself, the writer is perpetuating the myth that the crisis in ecology is Christianity's fault. Lynn White Jr. gave a major impetus to this fable in his Science magazine article on "The Historical Roots of Our Ecologic Crisis" (March 1967). The ridiculousness of the charge is ably demonstrated in Francis A. Schaeffer's Pollution and The Death of Man--The Christian View of Ecology. The Christian does have a wholesome attitude toward nature, though Vangen is ignorant of that too. The fact of the matter is, a Christian is the only one who has a proper appreciation of nature, because he knows Jesus Christ, the creator, in a personal way. He believes that "all things were made by him" (John 1:3), that "by him all things consist" (Colossians 1:27), that like God the Father, He is concerned about the beauty of nature, including "the lilies of the field" and even "the grass of the field" (Matthew 6:28,30). The Christian knows that God is mindful of every sparrow who falls. (Matthew 10:29-31; Luke 12:6-7) and does not delight in the willful destruction of animals (Jonah 4:11).

The Christian knows that every man was made in the image of God and has been given dominion over God's creation (Genesis 1:26-27). As such, man may use but not abuse the realm of his dominion. The Christian also realizes that sin and evil in nature and in the world are caused by man's sin (Romans 5:12), and he sees that there exists only one remedy, the death of Christ, through which ultimately "creation itself shall be delivered from the bondage of corruption" (Romans 8:21).

A consistent Christian would have an additional reason for respecting God's creation. As a member of God's family through faith in Jesus Christ as a Savior from sin, he treats God's creation lovingly. IF I LOVE THE LOVER, I LOVE WHAT THE LOVER HAS MADE.

If Christians have been callous toward nature, it is because they have been inconsistent. They are not generally "the litter-bugging, animal killing, air and water polluting slobs," as charged by Vangen. The beer cans along America's highways and the forest fires started by discarded cigarettes can probably not be blamed on Christians. They try to honor the creator and His creation. They know why creation is important. Anything important to God is important to them. They may be occasionally inconsistent, but not innately indifferent about nature as the article charges.

Very sincerely

Manfred E. Kober

Manfred E. Kober, Th.D
Professor of Theology
Faith Baptist Bible College
Ankeny, Iowa

FLASHPOINT, August 1995

Billy Graham Says, "Save the Earth, Not Babies!"

Billy Graham has told columnist Cal Thomas that saving babies by fighting abortion is not "a big thing" to him (*World* magazine, Feb. 18, 1995). But, says the famed evangelist, he *is* concerned about saving Mother Earth. To him, *that's* a big thing. Indeed, Graham is so upset about the environmental harm being done to planet Earth that he recently vowed to begin actively speaking out on this issue.

The Reverend Graham has long maintained that the pro-life movement is irrelevant since "No one really knows when life begins" (*Right to Life of Greater Cincinnati* newsletter, Jan. 1992). Again and again, he has refused to become involved in speaking out against abortion. "It's not an issue I wish to pursue," Graham arrogantly informed CNN talk show host Larry King in 1993. "I try to stay away from these things that are so emotional," Graham told the *Philadelphia Inquirer* newspaper in 1992.

Neither is homosexuality a hot button for Billy Graham. "It's not a big sin," the evangelist recently told startled reporters at a national press conference. On the *Larry King Show* (Dec. 1994), Graham justified this by explaining that homosexuals and lesbians are just "born that way."

But apparently, while the popular North Carolina Baptist evangelist doesn't want to expend his energies battling abortion, homosexuality, pornography, New Ageism in public schools, the New World Order, and other rampant evils, he does not feel the same way about environmentalism. Interviewed recently on Cal Thomas' television program on Cable TV's *CNBC* network, Graham



Save Mother Earth, not unborn babies, is Billy Graham's plea.

insisted that protecting the environment is more important than protecting the unborn. Here's the exchange between Billy Graham and Cal Thomas (also see *World* magazine, Feb. 18, 1995, p. 10):

Mr. Thomas. "You've been reluctant to speak out on the top social issue of our time, abortion. Why?"

Mr. Graham. "I think the top social issue of our time may be ecology (the environment). I think that's more dangerous... and I'm going to start speaking out on that."

So, to Billy Graham, the murder of 40 million babies through abortion since 1963—in the U.S.A. alone—is not "a big thing" he needs to deal with. Admittedly, Graham is a politically astute liberal. He well knows that fighting abortion is politically incorrect, and he realizes that, were he to support the saving of unborn babies, the famous evangelist would not make the next published list of "America's Ten Most Admired Men."

Graham also knows, however, that saving Mother Earth is politically correct. After all, every good liberal wants to save the environment *and* kill the unborn babies—all at the same time!

What might God have to say about Graham's pandering to satanic baby-killers? In Psalm 94:16, God implores: "*Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?*" Now comes Billy Graham, one of the most liked and most popular men on Earth, to whine and cry out, "Not me, Lord, not me!"

THE CHRISTIAN NEWS
September 11, 1995 Page 27

The “Science” of Global Warming

by James Lewis

Trofimko Lysenko is not a household name; but it should be, because he was the model for all the Politically Correct “science” in the last hundred years. Lysenko was Stalin’s favorite agricultural “scientist,” peddling the myth that crops could be just *trained* into growing bigger and better. You didn’t have to *breed* better plants over generations, as farmers have been doing for ages. It was a fantasy of the all-powerful Soviet State. Lysenko sold Stalin on that fraud in plant genetics, and Stalin told Soviet scientists to fall into line—in spite of the fact that nobody really believed it. Hundreds of thousands of peasants starved during Stalin’s famines, in good part because of fraudulent science.

There is such a thing as pathological science. Science becomes unhealthy when its only real question—“*what is true?*”—is sabotaged by vested interests, by ideological Commissars, or even by grant-swinging scientists. Today’s Global Warming campaign is endangering real, honest science. Global Warming superstition has become an international power grab, and good science suffers as a result.

Freeman Dyson, one of the great physicists alive today, put it plainly enough in his autobiography:

“...all the fuss about global warming is grossly exaggerated. Here I am opposing the holy brotherhood of climate model experts and the crowd of deluded citizens who believe the numbers predicted by the computer models. ... I have studied the climate models and I know what they can do. ... They do a very poor job of describing the clouds, the dust, the chemistry and the biology of fields and farms and forests. They do not begin to describe the real world that we live in.”

When the scientific establishment starts to peddle fraud, we get corrupt science. The Boomer Left came to power in the 1970s harboring a real hatred toward science. They called it “post-modernism,” and “deconstructionism”—and we saw all kinds of damage as a result. *Scientific American* magazine went so far as to hire a post-modern “journalist” to write for it. John Horgan became famous for writing a book called *The End of Science*, but never seemed to learn much about real science. It was a shameful episode.

The explosive spread of AIDS occurred when the known evidence about HIV transmission among Gay men was suppressed by the media. The medical science establishment did not speak up. HIV is most easily transmitted through anal

intercourse, because the anus bleeds far more easily than the vagina. So one Gay man simply passes blood products straight on to the next. Sexually transmitted plagues have been studied scientifically ever since syphilis arose several centuries ago. We know how to limit their spread, but many Gay men have died as a result of political suppression of scientific medicine. The spread of AIDS was partly a self-inflicted wound.

Pathological science kills people and ruins lives. Such fake science is still peddled by the PC establishment in Europe and America. Global Warming is only the most recent case. Rachel Carson’s screed against DDT caused malaria to re-emerge in Africa, killing hundreds of thousands of human beings. Those human-caused disasters have never been discussed honestly in the media, and rarely if ever in science journals. The DDT scandal is still suppressed.

In Britain, much of the alarmism about Mad Cow disease was never justified scientifically. It was pure, math-model-driven science fiction, just like Global Warming. But it was pushed very vigorously by the British science establishment, which has never confessed to its errors, and is therefore likely to make the same ones again. In politicized science, public hysteria actually builds careers; in real science, it tends to ruin careers. Years after the Brits realized that Mad Cow was a false alarm, the French admitted that *Oui, Messieurs, we had ze Mad Cow, naturally, but we are not hysterique, comprenez vous? Besides, cow brains are a great delicacy, and one only lives once. Vive la France!* Right across the Channel in Britain, farmers were required by law to destroy and bury hundreds of thousands of sheep and cows. It was an economic disaster, and all because of wildly alarmist science.

Britain is even more vulnerable to politicized science than we are, because medicine is controlled by the Left. That is a huge chunk of all science in the age of biomedicine. But the *British Medical Journal* and even the venerable *Lancet* are no longer reliable sources. Their political agenda sticks out like a sore thumb. It was *The Lancet* that published a plainly fraudulent “survey” of Iraqi civilian casualties a few years ago—the only “survey” ever taken in the middle of a shooting war. As if you can go around shell-shocked neighborhoods with your little clipboard and expect people to tell the truth about their dead and wounded: Saddam taught Iraqis to lie about such things, just to survive, and the internecine fighting of the last several years did not help. The whole farce was just unbelievable, but the prestigious *Lancet* put the fake survey into the public domain, *just as if it were real science*. It was a classic *agitprop* move, worthy of Stalin and Lysenko. But it was not worthy of one the great scientific journals. Many scientists will never trust it again.

Pathological science has erupted most often in the last hundred years in the field of education, where “whole-word reading” fraud undermined the reading abilities of whole generations of American kids. Young adults can no longer tell the difference between “it’s” and “its,” even though their grandparents learned it in grammar school. The field of education is gullible and fad-prone, and is very unhealthy as a result. That’s why new teachers are taught to peddle PC—ideology is all they have.

Pathological science has erupted in fields like psychology and medicine, but not often in the hard sciences. In physics, Cold Fusion claims were discredited very quickly. Now, Global Warming is a fraud simply because climatology is *not* a hard science. That’s what Freeman Dyson, who knows what physics can do, meant by saying that the models “do not begin to describe the real world that we live in.”

The climate is *not* “just basic physics,” as some people claim. Basic physics is great for understanding CO₂ in lab jars and planets in space, but it has no complete accounting for a wooden kitchen chair, because wood is far too complex a material. Nobody has a complete physical understanding of wood—there are too many different cellular layers, molecules, and unknown interactions, all produced by a genetic code that is just beginning to be understood. We only know the genomes for a few plants, and we don’t know how their genes are expressed in cells and proteins. So forget about applying basic physics and chemistry to kitchen chairs. Plants and trees are hypercomplex, like the climate.

Modern science fraud seems to come from the Left, which makes it especially weird because the Left claims to be all in favor of science. Marxism itself was a scientific fraud, of course. In 1848 Marx and Engels claimed to have a “scientific” (*wissenschaftlich*) theory of history. They predicted that communism would first arise in England, because it was the most advanced capitalist nation. (*Not*) They predicted that centralized planning would work. (*Not*) They predicted that the peasants and workers would dedicate their lives to the Socialist State, and stop caring about themselves and their families. (*Not*). They predicted that sovietization would lead to greater economic performance. (*Not*). And then, when seventy years of Soviet, Chinese, Eastern European, and North Korean history showed Marx’s predictions to be *wrong, wrong and wrong again*, they still claimed to be “scientific.” That’s pathological science—fraud masquerading as science.

(Current Marxists are more anti-scientific, because they’ve finally figured out that the facts don’t support them, but they still haven’t given up their fantasy life. Millenarian cults never give up, even when the facts go against them.)

Scientists love to cite the historic “martyrs of science”—like Galileo Galilei, a great genius who was forced late in life to recant his views on the solar system by Pope Leo X. Or

Giordano Bruno, who was actually burned at the stake. But the scientific establishment itself can be easily seduced by power, just like the Church was in Galileo’s time. Science is just done by human beings. So we get plainly political editorials in magazines like *Scientific American* and *Science*. They jumped on Global Warming superstition before the facts were in.

Last year MIT Professor Richard Lindzen published an amazing expose in the *Wall Street Journal* editorial Page. It is called “Climate of Fear: Global-warming alarmists intimidate dissenting scientists into silence.” Why are real scientists not speaking up enough against the Global Warming fraud? Well, some have been fired from their jobs, and others are keeping their heads down:

“In Europe, Henk Tennekes was dismissed as research director of the Royal Dutch Meteorological Society after questioning the scientific underpinnings of global warming. Aksel Winn-Nielsen, former director of the U.N.’s World Meteorological Organization, was tarred by Bert Bolin, first head of the IPCC, as a tool of the coal industry for questioning climate alarmism. Respected Italian professors Alfonso Sutera and Antonio Speranza disappeared from the debate in 1991, apparently losing climate-research funding for raising questions.”

If scientists were totally honest, they would memorialize Trofimko Lysenko just like they celebrate Galileo. In some ways, Lysenko’s name should be as well-known as Galileo, as a stern warning of what can so easily go wrong. There are wonderful scientists, who must be honest, or they will fail. And then there are some corrupt scientists who are not honest. It’s really that simple. Scientists can be demagogues, too. We should not pretend that all are what they should be. They’re not. Fortunately, healthy science has all kinds of built-in checks and balances. Pathological science circumvents those.

Some scientists rationalize this corruption of their vocation by saying that people can lie for a good cause. The record shows otherwise. Fraudulent science and science journalism has led to AIDS going out of control; to DDT being banned and malaria gaining a new lease on life in Africa; to decades of famines in Russia; to children being badly mis-educated on such basics as reading and arithmetic; to end endless slew of unjustified health scares, like Mad Cow; and to a worldwide Leftist campaign cynically aiming to gain international power and enormous sums of money, based on a simple, unscientific fraud.

When the truth-tellers in society begin to sell out and tell lies for some ideological goal, people end up dying.

—*American Thinker*, November 2, 2007

Climate of Opinion

Last week's headlines about the United Nation's latest report on global warming were typically breathless, predicting doom and human damnation like the most fervent religious evangelical. Yet the real news in the fourth assessment from the Intergovernmental Panel on Climate Change (IPCC) may be how far it is backpedaling on some key issues. Beware claims that the science of global warming is settled.

The document that caused such a stir was only a short policy report, a summary of the full scientific report due in May. Written mainly by policymakers (not scientists) who have a stake in the issue, the summary was long on dire predictions. The press reported the bullet points, noting that this latest summary pronounced with more than "90% confidence" that humans have been the main drivers of warming since the 1950s, and that higher temperatures and rising sea levels would result.

More pertinent is the underlying scientific report. And according to people who have seen that draft, it contains startling revisions of previous U.N. predictions. For example, the Center for Science and Public Policy has just released an illuminating analysis written by Lord Christopher Monckton, a one-time adviser to Margaret Thatcher who has become a voice of sanity on global warming.

Take rising sea levels. In its 2001 report, the U.N.'s best high-end estimate of the rise in sea levels by 2100 was three feet. Lord Monckton notes that the upcoming report's high-end best estimate is 17 inches, or half the previous prediction. Similarly, the new report shows that the 2001 assessment had overestimated the human influence on climate change since the Industrial Revolution by at least one-third.

Such reversals (and there are more) are remarkable, given that the IPCC's previous reports, in 1990, 1995 and 2001, have been steadily more urgent in their scientific claims and political tone. It's worth noting that many of the policymakers who tinker with the IPCC reports work for governments that have promoted climate fears as a way of justifying carbon-restriction policies. More skeptical scientists are routinely vetoed from contributing to the panel's work. The Pasteur Institute's Paul Reiter, a malaria expert who thinks global warming would have little impact on the spread of that disease, is one example.

U.N. scientists have relied heavily on computer models to predict future climate change, and these crystal balls are notoriously inaccurate. According to the models, for instance, global temperatures

were supposed to have risen in recent years. Yet according to the U.S. National Climate Data Center, the world in 2006 was only 0.03 degrees Celsius warmer than it was in 2001—in the range of measurement error and thus not statistically significant.

The models also predicted that sea levels would rise much faster than they actually have. The models didn't predict the significant cooling the oceans have undergone since 2003—which is the opposite of what you'd expect with global warming. Cooler oceans have also put a damper on claims that global warming is the cause of more frequent or intense hurricanes. The models also failed to predict falling concentrations of methane in the atmosphere, another surprise.

Meanwhile, new scientific evidence keeps challenging previous assumptions. The latest report, for instance, takes greater note of the role of pollutant particles, which are thought to reflect sunlight back to space, supplying a cooling effect. More scientists are also studying the effect of solar activity on climate, and some believe it alone is responsible for recent warming.

All this appears to be resulting in a more cautious scientific approach, which is largely good news. We're told that the upcoming report is also missing any reference to the infamous "hockey stick," a study by Michael Mann that purported to show 900 years of minor fluctuations in temperature, followed by a dramatic spike over the past century. The IPCC featured the graph in 2001, but it has since been widely rebutted.

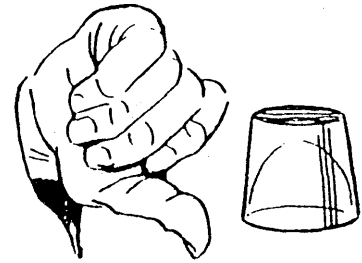
While everyone concedes that the Earth is about a degree Celsius warmer than it was a century ago, the debate continues over the cause and consequences. We don't deny that carbon emissions may play a role, but we don't believe that the case is sufficiently proven to justify a revolution in global energy use. The economic dislocations of such an abrupt policy change could be far more severe than warming itself, especially if it reduces the growth and innovation that would help the world cope with, say, rising sea levels. There are also other problems—AIDS, malaria and clean drinking water, for example—whose claims on scarce resources are at least as urgent as climate change.

The IPCC report should be understood as one more contribution to the warming debate, not some definitive last word that justifies radical policy change. It can be hard to keep one's head when everyone else is predicting the Apocalypse, but that's all the more reason to keep cool and focus on the actual science.

A U.N. report shows the 'warming' debate is far from settled.

Alcohol: Token Moderation or Total Abstinence?

Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa



Introduction

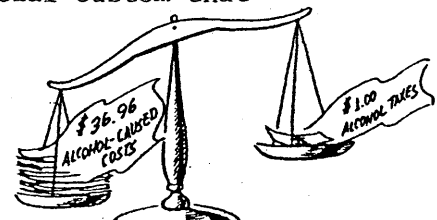
The most destructive drug in general use today is alcohol. Addiction to narcotics is not nearly as prevalent as addiction to alcohol. Alcoholism is our nation's number-one health problem, and it is getting worse. Researchers at George Washington University say that there are probably nine million alcoholics in America and many millions more on the verge of a serious drinking problem. The World Health Organization says the United States has the highest rate of alcoholism in the world. American industry alone loses an estimated \$2 billion a year from the effects of alcohol. The cost of crime spawned by alcohol is astronomically high. The helpful missions news sheet, The Church Around the World, summarizes the staggering statistics:

The alcohol industry pays \$8 billion a year in taxes, according to a recent estimate. But, employees who fail to show up for work because of hangovers cost industry \$9 billion, doctor bills due to drinking are \$8 billion, and car accidents with liquor involved cost \$6.5 billion; a total of \$24 billion. Nevertheless, per capita consumption of alcohol in the U.S. increased 24 percent in the last decade. Washington, D.C., residents drink more than anyone else; Nevada is second. Arkansas is the "driest" state. (June, 1975, Vol. 5, No. 7, p. 1)

The most appalling effect is the great loss of innocent life. Alcohol is a causal factor in some 25,000 traffic deaths and 200,000 injuries each year. Forty-four percent of all drivers at fault in two-car accidents are legally drunk. One driver out of every fifty, according to a recent U.S. Department of Transportation study, is drunk (Christianity Today, Nov. 6, 1970, p. 28).

Time speaks of a revolution in the public attitude toward alcohol:

"the country is learning to accept its drinking habit as a social custom that



is as ineradicable as it is harmless when practiced in moderation" (Time, Dec. 29, 1967, p. 15). Alcoholism, once recognized as sin, is now termed a sickness.

Even churches which once stood resolutely for total abstinence are gradually reversing their position. The National Council of Churches lent its force to the lowering of the legal drinking age from 21 to 18. Methodists, who long practiced or avowed total abstinence, now freely discuss the merits of appropriate and inappropriate drinking. In evangelical circles social drinking is readily acceptable where total abstinence was urged and preached in recent years.

In light of the enormous problems posed by the curse of alcohol and the lack of effective preaching on the Christian and his relationship to alcohol, it is necessary to consider certain ethical principles relating to the consumption of alcoholic beverages.

1A. The Prevailing Error:

Most individuals arguing for social drinking on the basis of the apparent consumption of alcoholic beverages in Bible times make one supreme error. They assume that alcoholic beverages in Bible times were very similar to those of today. Nothing could be further from the truth. As John MacArthur points out, biblical wine was sub-alcoholic by contemporary standards.

John MacArthur, Jr.

*Living
in the
Spirit
A Book at
Wine, the Word and Song
Ephesians 5:18-20*

★ How do the alcoholic drinks of today compare to those of biblical times?

According to the Alcohol Council Information Center: Beer has 4% alcohol, wine has 9-11% alcohol, brandy, has 15-20% alcohol, and liquor has 40-50% alcohol (80-100 proof). Now, since anybody in biblical times who drank unmixed wine (9-11% alcohol) was definitely considered a barbarian, then we don't even need to discuss whether or not a Christian should drink hard liquor — that is apparent! But what was the alcoholic content of the wine that they drank? Taking the lowest mixture that was acceptable, which was 3:1 (to say nothing of the 5:1, 10:1, 15:1, etc.) combined with the 9-11% alcoholic wine, we come up with a final alcoholic content of 2.25-2.75%. Now that's very low. In fact, by today's standards something has to be 3.2% alcohol to be classified as an alcoholic beverage. So the wine that they consumed in those days was either completely non-alcoholic (being mixed from a syrup or paste) or was sub-alcoholic according to today's standards. This is why the Bible says that elders in the church are not to linger long beside wine (1 Tim. 3:3); because with such a low alcoholic content, it would take a long time to get drunk.

The Methodist Church reasserts its fundamental concern with the problems of alcohol and the conviction that its members should abstain from all use of alcoholic beverages. The use of beverage alcohol in our highly organized and mechanized society denies the abundant life, creating havoc and misery in the lives of millions. Alcoholism alone, with its five million victims has become the nation's third largest health problem. The use of alcohol causes men to harm their neighbors, both by deed and by example. Feeding a pattern of guilty involvement and callous rationalization, it separates man from God. Therefore, the Church continues its unceasing battle against intoxicating beverages. □ Thus Methodists are called by love not only to abstain, but also to seek healing and justice for the neighbor who is victimized. Concern for the alcoholic for all those in trouble because of beverage alcohol is the clear mandate of the Christian faith.

—From the *Discipline of The Methodist Church*

So the answer to the first question in the Christian's Wine List, "Is drinking wine today, the same as in Bible times?" NO!

2A. The Personal Risk:

Quite apart from the biblical and practical argument against alcoholic beverages, there is a compelling logical reason. There is no way of knowing who among any group that begins to drink will eventually become an alcoholic. No medical or psychological research can predict the victims of alcoholism. It is a well known fact that one out of every ten persons taking the first drink becomes an alcoholic.

**1 Out Of 10 Drinkers
Are Alcoholics,
AMA Says**

The American Medical Association says 1 out of every 10 drinkers becomes an alcoholic. The AMA said there are more than five million alcoholics in the United States.

The only way for alcoholics to achieve control is complete abstinence, the report said.

Regarding the spread of alcoholism the AMA in its bulletin (MH-9) said, "many alcoholic patients give a history of parents drinking excessively; people use alcohol as an escape; youngsters usually imitate adults, drinking makes them feel grown up; children often do what their parents do rather than what they say."

Someone has put it this way. Suppose someone goes to an airline counter to book a flight. The ticket is purchased and the attendant delivers it with these words: "You should know, sir, that on this plane, seating one hundred passengers, ten seats sometime during the flight will suddenly give way and drop their occupants out of the plane." The purchaser replies, "Don't put me in one of those seats." "But," says the attendant, "that is impossible; we don't know the seats that will give way. Have a good flight, sir."

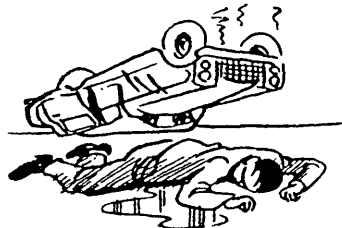
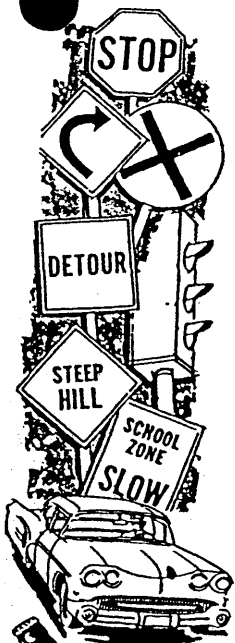
People must be informed that the use of alcohol is not unlike Russian roulette: every tenth person becomes automatically hooked. The only solution is total abstinence. Christianity Today, April 24, 1964, p. 25.

3A. The Social Harm:

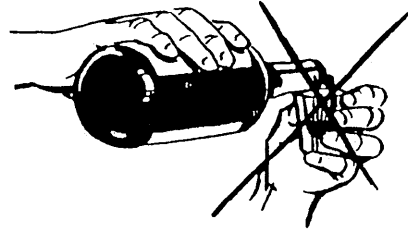
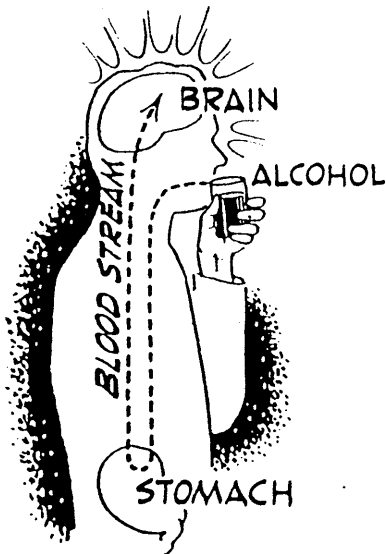
Youth especially needs to be told that drinking is a gamble. The stakes are very high, involving personal disaster that might involve loss of work, marriage, children, friends, self-respect, and, if not checked, life itself.

At least 50% of all accident related deaths are directly attributable to alcohol.

The stresses of living in this space age make the human organism more susceptible to the perils of alcohol than in ancient Palestine. The driver of an oxcart or the traveler by horse or donkey faced different demands for instant decision than the man at the wheel of over a ton of metal propelled by a multi-horsepower engine. God expects of us the adjustment of maturity to current problems and holds us responsible for indulgences that may imperil our own lives and the lives of others. In a day like this, voluntary abstinence to the glory of



God and for the sake of others is a reasonable and safe solution to the problem of alcohol. Christianity Today, April 24, 1964, p. 25.



Taken as a beverage it passes directly from the stomach and small intestine into the blood. The amount of food in the stomach slows down the rapidity of this absorption. The effects of alcohol on the individual occur more quickly when the drinker has an empty stomach.

On absorption into the blood, alcohol is distributed to all parts of the body, including the tissue fluids, where it remains until all taken in is oxidized or discharged from the body in the breath or urine.

**No
Neutral
Spirits
Here**

4 A. A Poor Example:

A great biblical principle applicable to the problem is consideration for the weaker brother. The classic passage is Romans 14:13-21

"Let us not therefore judge one another any more. One man hath faith to eat all things, but he that is weak eateth herbs. Let not him that eateth set at naught him that eateth not; and let not him that eateth not judge him that eateth. . . Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumblingblock in his brother's way. . . I know, and am persuaded in the Lord Jesus that nothing is unclean of itself; save that to him who accounteth anything to be unclean. For if



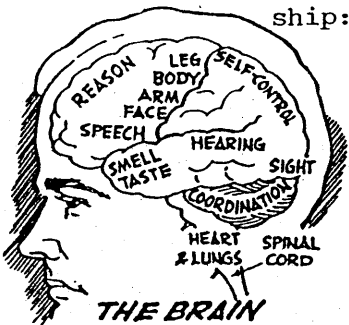
because of meat thy brother is grieved, thou walkest no longer in love. . . Overthrow not for meat's sake the work of God. . . It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

In our church circles it is readily recognized that alcoholic beverages are strictly taboo (as seen for example in almost all Baptist Church Covenants: "to abstain from the use of intoxicating drink as a beverage"). Thus for any church member to partake would be offensive to many, therefore total abstinence in our circles is required. Adrian Jeffers, The Western Commentator, July - August 1975, "Wine in the Bible: Weal or Woe?" p. 7.

A special problem prevented by total abstinence is that posed by the presence in our churches of saved alcoholics. Having been delivered from the curse of alcoholism, they need strong examples of abstinence. The use of fermented wine at the communion service would prove an irresistible temptation for them. Further, those who do resist the temptation would be kept from observing the blessed Lord's Supper, one of the two church ordinances, commanded for every believer by the resurrected Lord.

5 A. The Physical Danger:

Another argument for abstinence is the physical danger posed by alcohol to the human body. The effects on the brain, as well as damage to the liver and most other organs have been graphically presented in recent publications. Albert Maisel summarizes current scholarship:



The first effect then of alcohol on the brain is to dull the capacity for self-criticism and sense of caution. This is followed by a lessening of care and anxiety. The sense of humor is dulled. The checks on irresponsible and unreasonable behavior are also dulled. Action follows impulse. There is emotional spontaneity; reaction time is slower; coordinations are dis-

Until quite recently, almost all researchers believed that such occasional imbibers suffered no permanent ill effects from their drinking. Physiologists were convinced that even when such moderate drinkers did get "high," their slurred speech and slowed-up reactions evidenced only a transitory effect upon their brains and nervous systems. Now, however, strong evidence indicates that there is no guarantee of a "safe" level of drinking, no absolute threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs. Reader's Digest, June 1970, "Alcohol and Your Brain" p. 65.

Maisel goes on to show that the consumption of even the smallest amount of alcohol irreparably destroys brain cells. This abuse of the body is forbidden in the Scriptures which reminds us

that our bodies are the temple of the Holy Spirit: "What? Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." (1 Corinthians 6:19-20.

An article, "What Alcohol Does To Your Body" in Good Housekeeping (September 1981, p. 231-232), summarizes the harmful consequences of the consumption of even the smallest quantity of alcoholic beverages:

Even in moderate amounts alcohol has a noticeable effects on the body. Because it enters the blood stream it touches almost every organ, and its effects on feelings and behavior are well known.

It appears that over the centuries, the human body has deteriorated because of sin and is evermore susceptible to disease and to addiction. This is especially true in the area of alcoholism. It seems that people are more addicted to alcohol now than in any stage of human history. Involved here is the principle of human retrogression because of the debilitating effects of sin.

Alcohol is distributed in almost equal concentration to all parts of the body. In the central nervous system, the brain areas concerned with inhibition, memory and sensation are most strongly influenced by alcohol. The inhibitory centers of the brain, lying posterior to the central fissure of that organ, are depressed. The depression of those centers about which the behavior pattern of civilized man has been established, liberates a freer play of fundamental instincts such as anger, fear, ambition, and sexual urge. When these motivating forces manifest themselves uninhibited, the individual appears to be stimulated, hence the misconception has developed that alcohol is a stimulant. (Dr. John C. Krantz, Jr., Sc.D., "Alcohol and the Human Body" Pub. General Board of Christian Social Concerns of the Methodist Church, 100 Maryland Ave., NE, Washington, D.C.)

6A. Personal Enslavement:

Alcohol as a drug is habit forming. It enslaves and therefore is wrong. Paul laid down the principle on enslavement in 1 Corinthians 6:12 (NIV):

"Everything is permissible for me"--but not everything is beneficial.

"Everything is permissible for me"--but I will not be mastered by anything.

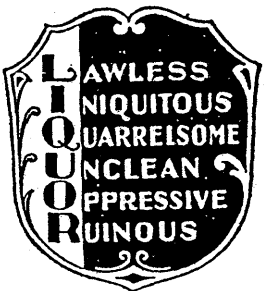
It is wrong to be bound by a habit, no matter what it is.

It is even worse to be bound by a habit which ruins ones personal health and destroys ones relationship to family and friends.

7A. Present Associations:

Whatever the cultural situation in the Old and New Testament times might have been, in our time alcohol has ungodly associations with bars, nightclubs, skid row and immorality. A century ago, even Robert Ingersoll, the infidel (1833-1899) railed against the evils of liquor with great eloquence in the Chicago Tribune:

"I am sure that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties in to the jaws of death, dishonor and crime, it demoralizes EVERYBODY THAT TOUCHES IT, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents produced by this devilish thing, and when you think of the jails, of almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every THOUGHTFUL MAN IS PREJUDICED AGAINST THIS DAMNED STUFF CALLED ALCOHOL. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights



Educational Temperance Shield.

parental hopes, brings down mourning age in sorrow to the grave. It produces wives widows; children orphans; fathers fiends, and all of them paupers and beggars." ("What Great Men Have Said About Alcohol," Calvary Crusade, Columbus, GA, p. 3-4)

8A. Positive Pictures of Abstinence:

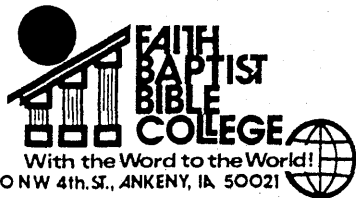
The Scriptures afford two examples of groups who practiced voluntary total abstinence. The Nazirites (Numbers 6:3-4); Amos 2:12) and the Rechabites (Jeremiah 35:1-11) refused to drink wine. The biblical narratives strongly imply that theirs was a commendable decision.

The fact that there are hazards of health even in the most moderate consumption of alcoholic beverages, that drunkenness is in all cases a sin, and that voluntary abstinence is a commendable action, added to the fact that our complex society has given rise to problems which are not within the horizon of New Testament writers, making the drink question far more acute and complex in modern times--all this makes voluntary abstinence from all intoxicants a biblically tenable, preferable and required position.

BIBLIOGRAPHY

- "Abstinence Makes Sense," Editorial. Christianity Today, April 24, 1964, pp. 24-25.
- Charles, Howard H. Alcohol and the Bible. Scottsdale, PA: Herald Press, 1981, 40 pp.
- Criswell, W.A. Wine or Water. Dallas, TX: The National Voice, [n.d.] 15 pp.
- Geisler, Norman L. "A Christian Perspective on Drinking," Bibliotheca Sacra, January-March, 1982, pp. 46-56.
- "How America Drinks," Editorial, Time, December 29, 1967, p. 15.
- Jeffers, Adrian, "Wine in the Bible: Weal or Woe?" The Western Commentator, July - August, 1975, pp. 1-8.
- MacArthur, Jr., John. Living in the Spirit--A Look at Wine, the Word and Music, Ephesians 5:18-20, Study Notes, Word of Grace Communications, 1981, 69 pp.
- Maisel, Albert Q. "Alcoholism and Your Brain--Some News for Social Drinkers," Reader's Digest, June 1970, pp. 65-69.
- Raymond, Irving Woodworth. The Teaching of the Early Church on the Use of Wine and Strong Drink, New York: Columbia University Press, 1927.
- Stein, Robert H. "Wine Drinking in New Testament Times," Christianity Today, June 20, 1975, pp. 9-11.
- Wallace, Calyton M. "Liquor, Legality and License," Christianity Today, July 7, 1958, pp. 7-9.





1900 NW 4th St., ANKENY, IA. 50021 Ph. 515-964-0601



DES MOINES TRIBUNE
TUE, JUNE 27, 1980

14

POSITION ON SOCIAL DRINKING:

As an institution and as individual faculty, administration, and board members, we affirm our strong conviction that it is Biblically wrong for a Christian to use alcoholic beverages today. We stand completely agreed in our rejection of moderate and social drinking, and we are united in our acceptance of total abstinence. This position is mandated by the board, supported by the administration and taught in the classroom.

Faith Baptist Bible College realizes that there is a legitimate need to demonstrate a Biblical basis for this position of total abstinence. Often the people of God have developed strong convictions out of a deep love for the Saviour and a genuine desire to see His people living consistently for Him. But, when the Biblical basis behind these positions is not clearly articulated and emphasized, the believer's practice often becomes based upon tradition and what is socially acceptable. Therefore, we gladly state the following Biblical reasons for our position of total abstinence:


- (1) Drunkenness and alcohol dependence are clearly condemned in Scripture. Ephesians 5:18; Romans 13:13; I Corinthians 5:11; I Corinthians 6:9-11. It is a well established fact that moderate and social drinking have led many into such a condition. To open the door to this is worse than playing with fire!
- (2) Our bodies are the temple of the Holy Spirit. I Corinthians 6:19. We are commanded in Scripture not to allow alcohol to control us, but, rather to allow the Holy Spirit to be in control. Ephesians 5:18. The point at which alcohol controls an individual is, at best, unclear and militates in favor of total abstinence.
- (3) Alcohol has been the source for countless numbers of families being ruined and lives being lost. It has been identified with the crowd that cares not for the things of God. Scripture warns us to identify with that which edifies and will lead men to God and to shun that which does not. I Thessalonians 5:21,22; Ephesians 4:17, 19-24; Romans 12:9.
- (4) We are not to allow anything - including the issue of alcohol - to dim our testimony for Christ, bring anyone to question the reality of our Christianity, or cause others to stumble in their walk with the Lord. Philippians 2:15,16; Romans 14:21; I Timothy 4:12,15.

While we allow liberty in interpreting specific passages of Scripture which mention wine, we emphatically reject any teaching which allows for or condones the drinking of alcoholic beverages by Christians today. Again we state:

WE BELIEVE, TEACH, AND PRACTICE TOTAL ABSTINENCE AS THE ONLY PROPER RESPONSE FOR CONSISTENT CHRISTIAN LIVING TODAY.

Adopted by the Board of Trustees of Faith Baptist Bible College - 1-12-82.

Ann Landers



Letters and answers

DEAR ANN LANDERS: We are hearing a great deal about the "disease" called alcoholism these days. Do you have the guts to print this?

If alcoholism is a disease, it's the only disease that is bottled and sold.

It is the only disease that requires a license to keep it going.

It is the only disease contracted by the will of man.

It is the only disease that produces revenue for the government.

It is the only disease that provokes crime.

It is the only disease that is habit-forming.

It is also the only disease that causes violent death on the highways.

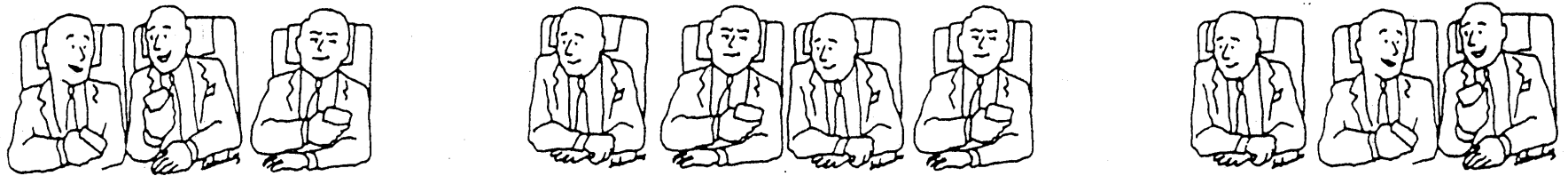
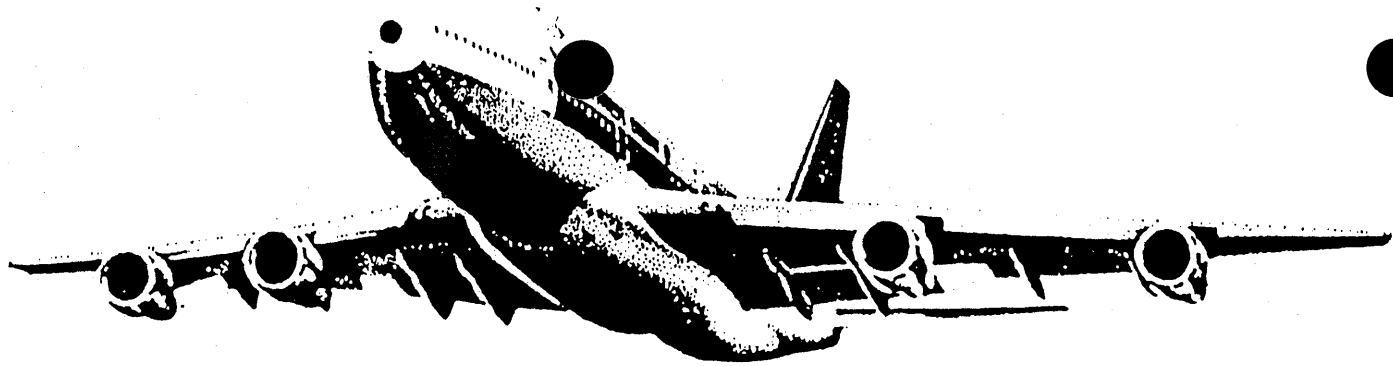
It is the only disease spread by advertising.

And the only disease not caused by a germ or a virus.

Can it be that it is not a disease at all?

— I'm from the Show-Me State

Ann says: The experts whose opinions I respect say alcoholism IS a disease. But you raise some interesting questions. Thanks for writing.



Taking your first drink is as hazardous as taking a plane where during the flight every 10th seat drops out. Every 10th person who takes a drink eventually becomes an alcoholic!



War: Ungodly or Unavoidable?



1A. Introduction:

1b. The Definition of War:

"A state of usually open and declared armed hostile conflict between states or nations."

2b. The Deplorability of War:

1c. It entails irreparable loss of life and property.

2c. It offers irresistible temptations.

3c. It awakens iniquitous passions.

4c. It engenders inimical habits.
(Latin, *inimicus* = enemy, thus harmful)

2A. The Attitudes toward War:

1b. Pacifism:

1c. The position: It is never right to participate in war.

2c. The propositions:

1d. Biblical arguments:

1e. Intentional life-taking is wrong: Ex. 20:13

2e. Physical force in resisting evil is wrong: Mt. 5:29;
Deut. 32:35

3e. Evil is to be overcome with good: Rom. 12:19-21; Mt. 5:44;
1 Jn. 3:15; 1 Pet. 2:21-23

2d. Historical arguments:

1e. The early church exhibits many pacifists.

2e. The modern church evinces Christian pacifism:
Waldensians, Mennonites, Quakers, Jehovah's Witnesses, Grace
Brethren

3d. Social arguments:

1e. War is instigated by sin: a lust for power, territory,
money: James 4:1-2

2e. War issues in many evils, e.g. Zech. 14:1-2

3e. War involves more war.

3c. The Problems:

THE FAR SIDE



"Hey! C'mon! Hold it! Hold it! ... Or someone's gonna get hurt!"

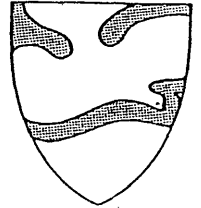


Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa



Communist Anti-Nato Emblem

- 1d. The pacifist exempts himself from the responsibility of society.
- 2d. The pacifist fails to account for the political and military activities in the Bible: e.g. Abraham, Joshua, Daniel, David Nehemiah, etc.
- 3d. The pacifist undermines the concept of biblical ethics, implying there is moral development in God.
- 4d. The pacifist fails to protect the innocent: James 4:17
- 5d. The pacifist misinterprets biblical passages: Mt. 5:39, 44 (turning the other cheek is relevant for the kingdom)



2b. Activism:

1c. The position: It is always right to participate in a war.

2c. The propositions:

1d. Biblical arguments:

1e. God ordained governments: Gen. 9:5-6; Dan. 2,7 cf. 4:25.

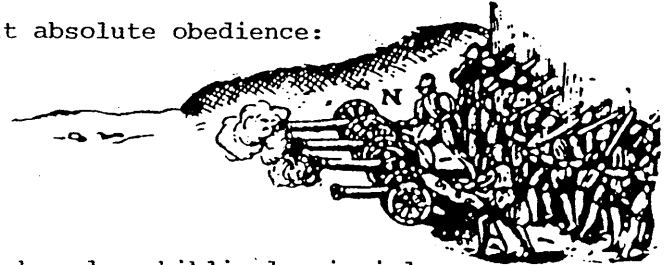
2e. Man owes to the government absolute obedience:

Rom. 13:1-7

1 Pet. 2:13-14

Tit. 3:1

Mt. 22:21



2d. National arguments:

1e. We are a Christian nation based on biblical principles.

2e. American involvement in any war is just for it serves God's purpose.

3e. Refusal to participate in war would be sin and would lead to chaos.

3d. Philosophical arguments:

1e. The government is man's parent.

2e. The government is man's educator.

3e. The government is man's partner.

3c. The problems:

1d. In most wars both parties claim to be right and yet the activist must admit that only one side is right.

2d. Total and unlimited submission leads to horrible crimes such as Hitler's atrocities.

3d. Total submission to the state is a form of idolatry, substituting loyalty to God by allegiance to country.

4d. Activism ignores the fact that while the government is divinely ordained, its commandments may not be divinely sanctioned.

3b. Selectivism:

1c. The position: It is right to participate in some wars.

2c. The propositions:

1d. Selectivism develops a synthetic approach between pacifism and activism.

1e. Selectivism rejects some wars as unjust.

1f. There are biblical illustrations of disobedience to governmental decrees:

The Egyptian midwives: Ex. 1

Daniel: Dan. 1,6

Peter: Acts 5:29

2f. There are historical imperatives for disobedience to governmental decrees:

Hitler and the Jews

Stalin and the death camps

2d. Selectivism defines the criteria of a just war:

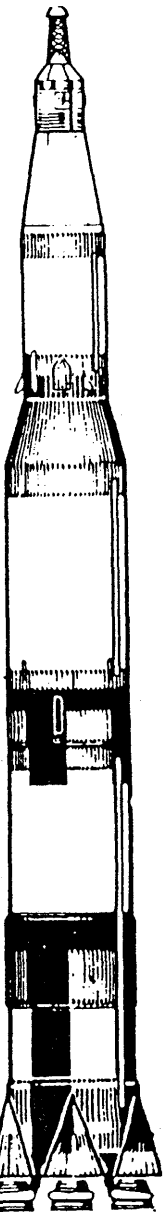
1e. It must be waged by a government with legitimate authority.

2e. It must be waged against an enemy who has deserved punishment.

3e. It must be waged with the intention that good be promoted and evil prevented.

These are the criteria of Thomas Aquinas. Martin Luther defines war for the sake of war as sin but war for the sake of defense as a duty.

Until the time of Cicero (106-43 B.C.) war was war. Wars were generally predatory wars or wars of conquest and expansion. No particular justification for war existed and protests against war were short and spasmodic. In his work, De Officiis, Cicero tried to work out a rationale for war and spoke of "a righteous ground for going to war" (I, 38). He made other stipulations for right grounds for going to war and condemned wars of covetousness as unjust wars. Augustine enlarged on the theory of a just war. He lamented that wars do have a terrible aspect but conceded that sometimes good men have to go to war to obtain civic righteousness (Reply to Faustus, XXII, 74). In the same work he maintains that wars are righteous when undertaken for righteous reasons. Such reasons are: war for self-defense, war for the cause of civilization, war to inflict punishment, and war to secure reparations. As such, war is for national justice and is not a particularly Christian virtue (Letter, 138). Unjust wars are the predatory wars of the barbarians which excite the worst of human passions. The real reason or justifiable reason for war is peace: "Peace should be



NUCLEAR ETHICS

A CHRISTIAN
MORAL ARGUMENT

David Hollenbach, S.J.

the object of your desire; war should be waged only as a necessity, and waged only that God may by it deliver men from necessity and preserve them in peace. For peace is not sought in order to be the kindling of war, but war is waged in order that peace may be obtained" (Letter, 189). Augustine then lists some of the rules of a just war. Ramm, The Right, the Good and the Happy, pp. 140-141.

3d. Selectivism displays a balanced view of biblical practice and principles.

1e. It recognizes that war is an undesirable state as a result of sin.

2e. It realizes that war is undeniably an instrument used by God.

3e. It rejects wars which are obviously unjust.

3A. The Authority for War:

1b. The Patterns of the Old Testament.

1c. The inferences from the character of God.

1d. He is revealed as "the Lord of Hosts": Mal. 4:1, 3

2d. He is called a God of War: Ex. 15:3

3d. He is seen as the God of the armies of Israel: 1 Sam. 17:45

2c. The institution of civil authority.

1d. The sword of war was given to Noah: Gen. 9:6-7

2d. The sword of war was used by Abraham: Gen. 14

1e. This is the first mention of war.

2e. He resisted unjust national aggression, although the people delivered were wicked.

3e. God blessed Abraham through His servant Melchizedek as a result of it.

3d. The sword of war was employed by Israel.

3c. The instructions concerning war by God.

1d. Instructions to David in the art of warfare:

Ps. 18:34 - "He teacheth my hands to war, so that a bow of steel is broken by mine arms."

Ps. 144:1 - "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

2d. Instructions to Israel for acts of war:

- 1e. God commanded war against the Canaanites:
Lev. 18:27-28; Deut. 20:16-17
- 2e. God sanctioned war against rebellious nations:
Deut. 20:10-17; 1 Sam. 30:8
- 3e. God approved of wars against aggressors of Israel:
2 Chron. 13:15-16; 20:29
- 4e. God occasioned the strategy and success of Israel's wars.
- 5e. God ordained wars as punishment against Israel:
Deut. 28:25ff; Dan. 1:1-2; 4:17; Is. 44:28
- 6e. God urged humane treatments for victims of wars:
Deut. 20:13
Deut. 20:19
Deut. 21:10-14

2b. The Principles of the New Testament.

- 1c. The purpose of government: Rom. 13:1-7
 - 1d. To protect good citizens: Rom 13:4
 - 2d. To punish evil doers: Rom. 13:4
 - 3d. To promote internal order: 1 Tim. 2:2

2c. The primacy of obedience:

- 1d. The imperative of obedience:
 - 1e. Government is ordained by God: Rom. 13:1
 - 2e. Government resistance is resistance to God: Rom. 13:2
 - 3e. Government opposes evil: Rom. 13:4
 - 4e. Government punishes offenders: Rom. 13:3
 - 5e. Government tells us to obey: Rom. 13:5

2d. The implications of obedience:

- 1e. The government has the responsibility to resist evil, to retain order, and to raise armed forces.
- 2e. The government has the right to use the sword of war.
- 3e. A person who serves in the armed forces actually serves God:
Rom. 13:1
- 4e. Since it is a government's right and duty to promote and preserve law and order and it has the authority to use the sword, sufficient justification is given for the employing of force to restrain enemies from without (the armed forces) and for subduing the enemies from within (the police force).



This divine function of government also legitimizes the use of intelligence gathering operations such as the FBI for the keeping of law and order within the country and the CIA and NSA for gathering of intelligence concerning the enemy from without.

3c. The provision for war.

1d. Soldiers are nowhere rebuked:

Luke 3:14
Matt. 8:5
Acts 10

2d. Warfare is nowhere repealed.

1e. Christ advised the disciples to buy swords: Luke 22:36

Yet, in response to dangers from robbers and brigands, or peril from the civil disorder, a degree of weapon-carrying and of self defense is authorized by Jesus. A comparison of Luke 22:35-36 with 9:3-6 and parallels makes this interpretation of Jesus' words about buying a sword hardly avoidable. The presence of two swords already among the apostolic company, who, presumably as other Jews, bore arms as they made the paschal journey through dangerous districts, hardly warrants the strict defenseless pacifism frequently attributed to Jesus' doctrine. Culver, Toward a Biblical View of Civil Government, p. 270.

2e. Paul accepted the protection of the Roman army: Acts 22:25-29

3e. Paul asked the Roman army to protect him from a murderous mob.

4A. The Abolition of War:

1b. The prominence of peace in the Scriptures: Gen. 14:18-19; cf. Heb. 7:1-22; Matt. 5:9.

2b. The prediction of peace for the world.

1c. War would persist unto the end of this age: Dan. 9:26

2c. Peace should be sought by every believer: Rom 12:18

3c. Peace ultimately will have no end: Isa. 9:7

3b. The prerequisites for peace on earth.

1c. The redemption of individuals: Rom. 3:10, 15-17; Jn. 14:27; 16:33; Eph. 2:14.

2c. The return of the Prince of Peace: Luke 2:14.



PEACE



APPENDIX I

GENESIS 14

- 1A. The Antagonists in Conflict: 1-4
 - 1b. The rivals in the conflict: 1-3
 - 2b. The reason for the conflict: 4
- 2A. The Arena of the Conflict: 5-12
 - 1b. The route of the invaders: 5-7
 - 2b. The routing of the inhabitants: 8-14
- 3A. The Alliance Against the Conquerors: 13-16
 - 1b. The strength of Abraham: 13-14
 - 2b. The strategy of Abraham: 15
 - 3b. The success of Abraham: 16
- 4A. The Aftermath of the Conflict: 17-24
 - 1b. The happiness of the godless people: 17
 - 2b. The honor from the godly priest: 20a
 - 3b. The humility of the gracious patriarch: 20b-24
 - 1c. His tithe:
 - 2c. His testimony:
 - 3c. His tokens:
- 5A. The Application From the Conflict:
 - 1b. Abraham was protectively aligned: 13,24
 - 2b. Abraham was militarily prepared: 14
 - 3b. Abraham was personally involved: 13-14
 - 4b. Abraham was suitably armed: 14
 - 5b. Abraham was altruistically motivated: 14a
 - 6b. Abraham was strategically superior: 15
 - 7b. Abraham was divinely blessed: 18-19

Abraham was engaged in a conflict for a just cause for which he was blessed of God. Though Abraham was not directly affected by the war, it involved his nephew Lot and prompted him in an altruistic fashion to pursue after his enemies. The wars the

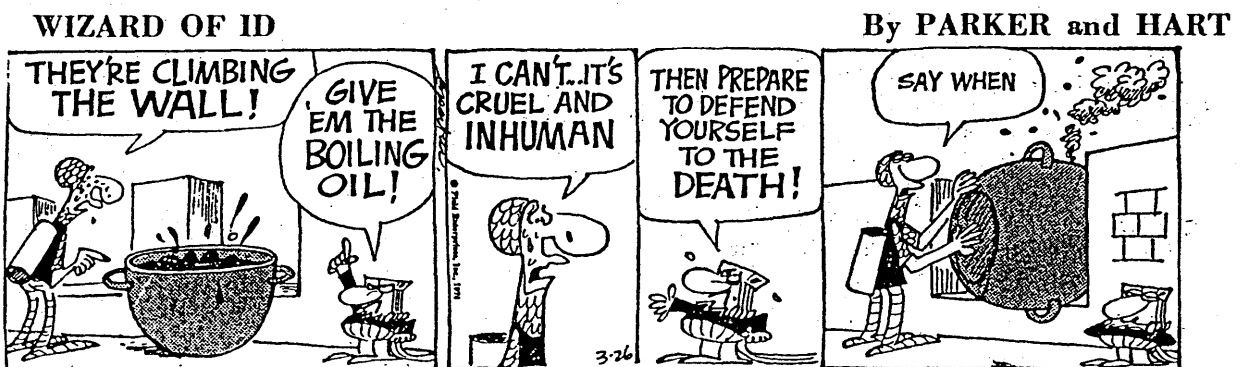
United States has waged of late have been altruistic, e.g. WW I, II, our conflict in Viet Nam, our intervention in the Dominican Republic as well as our present military assistance in crisis areas of the world, such as Central America. Altruistic wars are the most noble kind of wars. On a personal level, greater love has no man than when he lays down his life for his brother. That is even more true on a national level when a nation is willing to sacrifice its own in behalf of a weaker nation in mortal danger. Some things are worth fighting and dying for and primary among them is an attack on one's own country as well as an unprovoked and unjustified attack on a neighboring or friendly nation which is helpless and certain to be destroyed. God is pleased with such selfless love. That is the lesson of Abraham's fight in behalf of Lot. He honored Abraham for his compassionate conflict. And he honors the United States for our moral concern for and military commitment to other, weaker nations.

Abram wird von Melchisedek gesegnet.



BIBLIOGRAPHY

- Bainton, Roland H. Christian Attitude Toward War and Peace. New York: Abingdon Press, 1960, 299 pp.
- Boettner, Loraine. The Christian Attitude Toward War. Grand Rapids, Michigan: William B. Eerdmans Co., 1940, 119 pp. Presbyterian and Reformed, 1986, 91 pp.
- Clouse, Robert G., Robert D. Linder and Richard V. Pierard, The Cross and The Flag, Carol Stream, Illinois: Creation House, 1972.
- Clouse, Robert G., ed. War: For Christian Views, Downers Grove, Illinois: InterVarsity Press, 1981, 210 pp.
- Culver, Robert Duncan, Toward A Biblical View of Civil Government, Chicago, Illinois: Moody Press, 1974, 308 pp.
- Geisler, Norman L. Ethics, Alternatives and Issues, "Christian and War," pp. 158-177, Grand Rapids, Michigan: Zondervan Publishing House, 1971.
- Lindsell, Harold. The World, The Flesh and The Devil. "Killing," pp. 82-84, Washington D.C.: Canon Press, 1973.
- Perry, Richard L. Sources of Our Liberties, "Declaration of the Causes and Necessity of Taking Up Arms, 1775," New York: McGraw-Hill Co., 1959.
- Ramm, Bernard L. The Right, the Good and the Happy, Waco, Texas: Word Books, Publisher, 1971, 188 pp.



Any Apology Should Come From the Japanese Side

By JIM EDWARDS

TEXAN KERMIT Beahan doesn't think he owes the Japanese an apology for dropping the atomic bomb on Nagasaki.

Good for him.

Beahan, the bombardier on the B-29 which raided Nagasaki on Aug. 9, 1945, was excluded from the list of U.S. dignitaries who gathered in Hiroshima and Nagasaki to commemorate the 40th anniversaries of the atomic bomb attacks.

THE CALCULATED snub was delivered by Teruaki Oobo, who is in charge of relief to war victims.

"If he wants to apologize to the victims," says Oobo, "We hope he will come personally and visit the cemetery."

No way, retorts Beahan, who "never entertained the idea of apologizing for dropping that bomb." Adds the much-decorated flier, "I was a professional soldier doing my job."

QUITE SO.

Beahan is also right on target when he insists that the A-bombing of Nagasaki, which left up to 74,000 civilians dead, actually saved lives by ending the war before the Allies were forced to invade the Japanese mainland. It is conservatively estimated that such an invasion would have taken at least one million Japanese lives, and God knows how many Allied soldiers would have perished.

There was a great deal of handwringing and revisionist nonsense spoken about the alleged barbarity of the bombings. The war, we were told by the bleeding hearts, could have been ended without recourse to the ultimate horror of The Bomb.

BUT THOSE SUBSCRIBING to that now fashionable viewpoint are ignorant of the wartime character of the Japanese people, who were imbued with a fanatical determination to fight to the last for the emperor. To surrender was considered the ultimate dishonor, witness the ghastly mass suicides which took place when islands close to the mainland fell to the invading Americans. On Saipan, for example, even battle-hardened U.S. troops were sickened by what they witnessed.

One of the witnesses was a 20-year-old bosun's mate by the name of Earle H. Anderson, now The Enterprise's business-office manager. During mopping-up operations, Anderson

was coxwain on a landing craft ferrying replacements from the U.S.S. Rocky Mount to the beach.

"THE BAY WAS FULL of bodies," Anderson grimly recalls. "I had to steer around them. Not just our Marines, but Japanese, too. I watched the Jap soldiers throw their wives and children off the cliffs into the sea, and then jump off themselves."

GIVEN THE FANATICISM displayed on Saipan and elsewhere, it is not hard to visualize the kind of bloodbath that would have ensued once Allied soldiers set foot on the sacred soil of Japan itself.

Nobody is more aware of that than the Japanese who are old enough to remember how it was in the waning days of the war. Their views have been summed up by Masamichi Inoki, the 72-year-old director of Japan's Institute of Peace and Security.

"THE JAPANESE hate atomic bombs but they realize that it was thanks to the atomic bomb that Japan surrendered (and) Japan was saved from itself," Inoki says in reference to the Imperial Army's decree that the civilian population would fight to the last man, woman and child.

As for Teruaki Oobo's den and for an apology, it should be pointed out that the war in the Pacific was Japan's idea in the first place. Furthermore, if any apologies are forthcoming, it is hereby suggested that the Japanese apologize for torturing and beheading American and allied POWs during the infamous Bataan Death March and on the "Railroad of Death" in Burma and Thailand, where it is said that one Allied POW died for every railroad tie laid down by the enslaved prisoners.

SOMEWHERE ALONG the line it seems to have been forgotten that Japan was a savage and merciless enemy during World War II.

Even in these guilt-ridden times—when "enlightened" Americans seem to have a compunction to think the worst of their country—it is a bit much to expect us to apologize because young men once went to war in order that the present generation could live in freedom.

Jim Edwards is editor of the editorial page of The Enterprise of Brockton, Mass., and is a frequent contributor to this page.



June 15, 1982

The Ballad of a Peace Marcher

I am a bold peace marcher,
My motives are the best,
So I will go and march for peace
And never seek to rest.

Our ranks are wholesome, clean-limbed, pure,
Men, woman, girl and boy,
As when we marched against Salyon
(Though not against Hanôl.)

And now I see the hand of Fate
Is ticking on the clocks;
I oppose Europe's neutron bomb
(Though not the Eastern bloc's.)

For all can see the flight for peace
Is the transcendent fact,
And Nato must be once disarm,
(Though not the Warsaw Pact.)

Nuclear tests we fought against,
Our anger ranging wide:

Britain, the US, France we fought
(Though not the other side.)

The fight for peace none can ignore,
Its cause enlists us all,
Nuclear power plants must be banned
(West of the Berlin Wall.)

For it transcends mere politics
And conscripts every man;
We must protest El Salvador
(Though not Afghanistan.)

Our forces all spontaneous
Spring full-grown from the ground
(And somehow by some miracle
The money's always found.)

I am a bold peace marcher,
My motives are the best,
And always in the name of peace
I will attack the West.

The Modest Rhymester

CAPTAIN'S CORNER

The Atomic Bomb



By C. A. Stevens

After reading many letters to the editor
of various newspapers, and talking to
many young people between the ages of 16
and 33, I'm convinced that the vast majority
of this age group has very little knowledge
as to why the atomic bomb was developed.
This obvious lack of interest in World War II
history has compelled me to give a short
background as to why we can be thankful
that the United States developed the atomic
bomb first.

Thirty-seven years ago, on August 6th
and 9th, the United States dropped the two
atomic bombs on Hiroshima and Nagasaki,
Japan. Since that time in history, the United
States has been considered the culprit for
using such a catastrophic weapon.

Great numbers of our youth, who were
not born when the atomic bomb was first
used and have not studied history,
demonstrate throughout our country
condemning our use of the atomic bomb to
end World War II.

Let's take a look at history and see what
led to the development of the atomic bomb.

It is incredible that the most intricate,
integrated intelligence and secret operations
during World War II was not completely
released to the public until 1972. It was
Britain that first foretold of the practical
possibility of a bomb and the horrors it
would bring. If Germany had conquered
Britain, the way was clear for Germany to
develop the atomic bomb, with which Hitler
could have blackmailed the rest of the
world. This is why Churchill made his
famous statement: "Never in history have
so many owed so much to so few."

In the months after Dunkirk, weathering
the onslaughts of the Luftwaffe and bracing
for a German invasion, Britain and her
commonwealth nations stood alone.
America watched as the Royal Air Force
struggled through its finest hour. Some 240
pilots from the U.S.A. made their way to
England as volunteers — many of them
evading the FBI to get there. Many became
leading aces of the RAF and then with the
U.S. Army Air Corps. Many died in serving
the cause of freedom by helping keep
Britain alive.

Their units became known as the Eagle
Squadrons, and in quick time they were
embraced by their fellow RAF pilots and the
entire free world as heroes and symbols of
young American courage, skill and
dedication.

There were three Eagle Squadrons
composed of American pilots in the British
Royal Air Force prior to the U.S. entry into
World War II.

Number 71 Squadron produced the first
American fighter ace of World War II —
William Dunn. During one month, Number
71 Squadron destroyed more enemy aircraft
in combat than any other of more than 100
squadrons of the RAF. After the United
States entered the war, Bill Dunn
transferred to the U.S. Army Air Corps and
flew P-51 Mustang fighters and P-47
Thunderbolts. He is now a retired Colonel
and lives in Colorado Springs, Colorado.

Number 121 Squadron pilots shot down 7
German Messerschmitts in one desperate air
battle. Number 133 Squadron, which
scored 6-0 against the German Luftwaffe

over the bloody invasion beach at Dieppe,
was completely wiped out on its last combat
mission — of 12 aircraft dispatched only
one returned, only to crash on landing.

The aggressive, adventure-loving pilots,
flying British Hurricanes and Spitfires,
fought Hitler's Luftwaffe savagely
alongside their comrades from the British
Empire. All hoped for some miracle that
would bring the U.S. into the war before
England fell. The cost was high. One out of
every three Americans was killed. But, the
Eagles were the vanguard of the great
American armadas to follow, that bombed
out the heavy water installations in Norway
(necessary for the development of the
atomic bomb) and the German atomic
research plants in Germany itself. This
prevented Germany from developing the
atomic bomb first.

It was Albert Einstein who first brought
to the United States the news, in 1939, that
the Germans were working on an atomic
bomb, and suggested we had better build
one first.

Japan had conducted her war in an
incredibly savage way. And after the
unconditional surrender of Germany, and
the uncovering of the political cruelties and
brutalities and genocide which had taken
place within the borders of Germany, could
anything less than unconditional surrender
be accepted from Japan?

There had been every reason for Japan to
surrender in late June or early July, 1945.
She had lost the Philippines, then Iwo Jima,
then Okinawa.

After the enormous cost of American
ships and lives from the Kamikaze attacks at
Okinawa, General LeMay was convinced
he should go all out with the B-29 bombing
of Japan.

Not too many people are aware, today,
that B-29 Superfortresses, using conventional
bombs, almost completely destroyed
six major Japanese cities in May of 1945.
5.3 square miles of Tokyo was destroyed.
Even a portion of the sacred Imperial Palace
of the Emperor burned one night when fires
ran out of control, although the Palace had
deliberately never been a target. But still the
Japanese refused to surrender. By this time
the hardened old professional, General
LeMay, was moved to compassion. Taking
a serious chance of losing many B-29s, he
began dropping leaflets on the cities before
the raids. "CIVILIANS," they read,
"EVACUATE AT ONCE!" On the backs

of them, they warned the local military of
the coming raids and pointed out to the
people that there was nothing that their
military could do to protect them. And there
wasn't. On August 1, 1945, for example,
the city of Toyama with a population of
127,000 was almost totally burned out of
existence.

At the palace the Emperor seemed
powerless in the hands of the pro-war party,
which wanted to continue the war.

At the Potsdam Conference, July 16,
1945, the Allies issued the Potsdam
Proclamation calling for the "unconditional
surrender" of Japan. The alternative would
be "prompt and utter destruction." The
Japanese refused. Not only did they refuse
to surrender, but the refusal announcement
by the Japanese Premier sounded
contemptuous.

Militarily, there was never a doubt that
the atomic bomb should have been used, if
only in counting the casualties. Had the

"There can be no
doubt about how
the atomic bomb
would have been
used had Germany
developed it
first. . . ."

United States invaded Japan, there would
have been at least one million United States
casualties and four million Japanese, not
including the destruction that would have
taken place all over Japan.

Not until the second atom bomb was
dropped did the Emperor finally come
forward on the side of peace. Even then,
some cabinet members wanted to go on
fighting. A group of officers attempted to
capture the Emperor to make him change his
mind. Thirty American troops (a good friend
of mine was one of them) parachuted into the
Palace grounds and the officers were
thwarted.

There can be no doubt about how the
atomic bomb would have been used had
Germany developed it first, or Japan. Or even
Russia.

When one contemplates those possibilities
and broods on them, it appears a lucky thing
for the world and for humanity that America
did develop it first.

We should all pray to God that the United
States and the USSR can agree to a verifiable
reduction of atomic weapons, and hope that
sometime in the near future, atomic weapons
will be completely eliminated from this
world. ☺

Abortion: Woman's Choice or Wicked Carnage?



1A. INTRODUCTION:

"Abortions last year terminated one-third of all pregnancies in America. Since the Supreme Court's decision of 1973 (Roe vs. Wade), the annual number of abortions performed in the United States has risen from 744,600 to 1.5 million. Nontherapeutic abortion is in fact a 20th-century form of birth control. It has become the second most common surgical procedure, circumcision being the first. Abortion on demand is without question the greatest moral issue facing America today. No other contemporary moral problem in this country results in the deaths of over a million innocent, unborn children each year. Since 1973, eight million unborn babies have died in hospitals and abortion clinics throughout America." (J. Carl Laney, "The Abortion Epidemic: America's Silent Holocaust," Bibliotheca Sacra, October-December 1982, pp. 342.).

"The rise in the number of abortions from 1969 to 1975, from 20,000 to 1 million or so, is a five thousand percent increase. If we were to simply make a straight-line projection, we could say that in about ten years every female in the United States, from newborn babies to the very oldest ladies, would have received two abortions each. Of course, this is silly. But it is evident that abortion on demand is becoming a "way of life" to increasing numbers of Americans. It makes a very good life, at least in financial terms, for the small number of physicians who specialize in it. And it is a "way of death" for increasing numbers of the youngest human beings in America each year." (Harold O. J. Brown, Death Before Birth, p. 31).

2A. THE CURRENT PRACTICE OF ABORTION:

1b. The Meaning of Abortion:

Abortion is the expulsion of the human fetus prematurely from the womb (Ryrie, p. 85-86).

1c. Accidental abortion:

An accident causes the premature delivery of the fetus.

2c. Therapeutic abortion:

Termination of the pregnancy for the sake of the mother's life.

3c. Eugenic abortion:

The prevention of the birth of retarded or deformed children.

4c. Psychiatric abortion:

Abortion for the sake of the mother's mental life.

Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa

5c. Social abortion:
Abortion to ease economic pressure on a family.

6c. Ethical abortion:
Abortion in case of rape or incest.

7c. Abortion-on-demand:
Abortion for any or no reason.

2b. The Method of Abortion:
Five methods of abortion are currently used in America. (C. Everett Koop, Abortion in America, p. 11-4).

1c. D & C or Dilatation and Curettage Abortion:

This method is most often used in the first thirteen weeks of pregnancy. A tiny hoe-like instrument, the curette, is inserted into the womb through the dilated cervix, its natural gateway. The abortionist then scrapes the wall of the uterus, cutting the baby's body to pieces. Now used less frequently than suction.

Abortion at six weeks kills a little human being with arms and legs, fingers and the beginning of toes. His head may appear outrageously large compared to his body, but this is only because of the rapid rate at which his brain is developing. At this age he will already respond, by flexing his neck and trunk, if his lips or nose are stroked lightly. His brain waves can be observed with modern electronic devices. (Kenneth M. Mitzner, Christianity Applied, November 1974, p. 22).

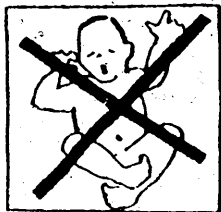
2c. Suction Abortion:

Most commonly used method for early pregnancies, the principle is the same as in the D & C in this technique, which was pioneered in Communist China, a powerful suction tube is inserted through the cervix into the womb. The body of the developing baby and placenta are torn to pieces and sucked into a jar.

(Ibid, pp. 22-23).

The D and C is being displaced by suction curettage, in which the baby is torn from the wall of the uterus by a small but very powerful vacuum cleaner. The doctors who use this device frequently refer to it by the affectionate term "baby-scrambler."

A six-week fetus is only about an inch long and may pass through the baby-scrambler in one piece. The method is used, however, up to about 3½ months, when the baby is three or four inches long, and the older babies are torn to pieces by the suction. The doctor who does the abortion never has to look at the results of his work. However, after a legal abortion, the pieces have to be examined in the pathology labo-



ratory, just as a tonsil or an appendix has to be examined. Needless to say, many pathologists are revolted by this task and have been very cooperative in providing photographs of the dismembered babies for use by anti-abortion groups.

The head, the rib cage, and the limbs are usually separate and recognizable. The eyes are frequently popped. The abdomen has been torn away and the viscera emptied out, but in some specimens the heart and the intestine are identifiable. A skilled doctor can do this to fifteen babies a day and still have plenty of time to play golf.

At best, we said, abortion is equivalent to killing a person in his sleep. But the victim of the baby-scrambler is no silent sleeper. Depending on his age and inclination, his last moments may be spent swimming in his watery surroundings, drinking some of the fluid, learning to coordinate the movement of his hands, sucking his thumb, or making faces.

3c. Salt Poisoning, or Hyper-Natremic Abortion:

This method is generally used after thirteen weeks of pregnancy. A long needle is inserted through the mother's abdomen and a strong salt solution is injected directly into the amniotic fluid which surrounds the child. The salt is swallowed and "breathed" and slowly poisons the baby, burning his skin as well. The mother goes into labor about a day later and expels a dead, grotesque, shriveled baby. Some babies have survived the "salting out" and were born alive.

4c. Hysterotomy or Cesarean Section Abortion:

Used in the last trimester of pregnancy, the womb is entered by surgery through the wall of the abdomen. The tiny baby is removed and allowed to die by neglect or sometimes killed by a direct act.

5c. Prostaglandin Chemical Abortion:

This is the newest form of abortion and uses chemicals developed and sold by the Upjohn Pharmaceutical Company, Kalamazoo, Michigan. These hormone-like compounds are injected or otherwise applied to the muscle of the uterus, causing it to contract intensely, thereby pushing out the developing baby. Babies have been decapitated during the abnormal contractions. Many have been born alive. The side effects to the mother are many. A number of mothers have even died from cardiac arrest when the prostaglandin compounds were injected. Upjohn is one of the primary contemporary pharmaceutical firms known to have reverted to chemistry for death since the days of Nazi Germany. Upjohn's 1979 Annual Report boldly declares that the company will promote these abortion chemicals in India and China during the coming decade.

3A. THE CONTEMPORARY PROBLEM OF ABORTION:

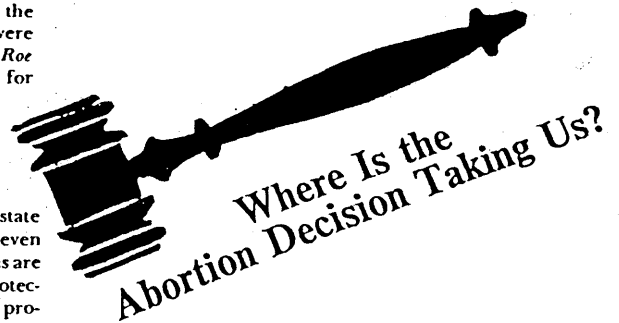
1B. The Supreme Court Decision: Roe V. Wade, Jan. 22, 1973.

1c. The radicality of the decision:
(Brown, p. 74)

Only two months later, in January of 1973, the U.S. Supreme Court, in two 7-2 decisions, turned the whole nation around and established abortion as a "constitutional right." The major decision, *Roe v. Wade*, was so sweeping that it astonished even the most ardent pro-abortionists. No one had expected the right to destroy a developing child right up to the time of birth, an action which is legal in no other civilized society. Judging by Chief Justice Warren D. Burger's concurring opinion, some of the members of the Court apparently had no idea what they were doing. But deliberately or not, the U.S. Supreme Court with *Roe v. Wade* made abortion on demand a way of life (or death) for millions of Americans.

2c. The result of the decision:
(Ibid, p. 74)

As a result of *Roe v. Wade*, it is virtually impossible for any state to do anything to protect developing life. This holds true even during the last days prior to birth, although most Americans are unaware of that fact. *Roe v. Wade* apparently would allow protection during the final days of pregnancy, but because such protection is explicitly conditioned on "health," as defined in *Doe v. Bolton*, it remains for all practical purposes nonexistent. This places the United States alone among all the civilized nations of the world in permitting abortions at such a late point in pregnancy that the fetus, if born prematurely or by normal Caesarean section at that time, would live. Such late abortions are considered in most nations of the world to be infanticide.



3c. The ramifications of the decision:
(Ibid, p. 78)

Roe v. Wade divides the nine months of pregnancy into three trimesters (three-month periods). There is no biological reason for this division; nothing happens to the developing fetus at the end of the third or sixth month that would make it logical to give it different rights. There is a practical medical reason for the division: during the first three months, abortion is possible by a relatively simple operation; during the second three months, a more complex procedure is necessary; and during the last three months, abortion is performed as a hysterotomy, a procedure that delivers a live but immature baby as by a Caesarean section—with the difference that the baby is allowed to die or is killed outright rather than protected and cared for. These are well-known medical facts that require no documentation; they can be confirmed by anyone familiar with abortion techniques and practices.³

LEGALIZING MURDER

1d. The first trimester: abortion-on-demand

For the first three months, the woman's right is largely absolute.

(Ibid, pp. 78-79)

During the first trimester, according to *Roe v. Wade*, the state may make no regulations regarding abortion. *Planned Parenthood v. Danforth*, July 1, 1976, prohibits the state from requiring the consent of the prospective father or of the parents of a pregnant minor. The freedom to abort is the closest thing to an absolute freedom possible, it seems. The absence of regulation, of course, allows abortion on demand during the first trimester.

LEGAL RIGHTS OF THE CHILD

2d. The second trimester: abortion-on-demand

From three months to "viability" the woman's health is determinative.

(Ibid, p. 79)

During the second trimester, according to the Supreme Court, "the State, in promoting its interest in the health of the mother, may, if it chooses, regulate the abortion procedure in ways that are reasonably related to maternal health." In other words, there may be no regulation with respect to the life of the fetus. This too is abortion on demand. The state of Missouri attempted to prohibit the saline technique of second-trimester abortions—something even pro-abortion physicians acknowledge to be relatively more dangerous to maternal health.⁴ But the Supreme Court declared this unconstitutional in *Planned Parenthood v. Danforth*. Thus, in the second trimester there is no protection for the developing child and absolute freedom to abort it.

Abortion—The Deadly Favor

Abortion on Demand

3d. The third trimester: abortion-upon-deliberation

From viability to birth two interests are at stake: the life and the health of the mother.

Abortion is possible when the pregnancy is deemed to affect adversely the woman's psychological, emotional and familial situation.

(Ibid, p. 88-89)

When we put it in this technical, abstract language, it may sound innocent enough. But the fact is that since 1973, at least 4 million developing human lives have been destroyed in the United States thanks to the value preferences of seven "justices." Each of us who pays taxes in America has contributed to the snuffing out of over 1 million lives, since approximately thirty-five percent of all abortions are tax-funded. Against this

background, we can understand why George H. Williams, Hollis Professor of Divinity at Harvard University and holder of the nation's most distinguished chair of Protestant theology, calls the present Court an "evil Court." There are no kind words to describe a body that first legitimizes, and then in effect orders, mass liquidations on the basis of its "value preferences."⁵

⁵Justice Blackmun, author and defender of the *Roe v. Wade* decision, has frequently commented on the "hate mail" he has received on the issue. Writing hate-filled letters is neither Christian nor particularly useful. Nevertheless, once one has grasped the full nature of the situation that Blackmun and his six consenting colleagues have created, it is hard to be polite about it. Justice Blackmun's complaints about the grief his "hate mail" causes him sound a bit like Dr. Shaw's comments on the "terrible ordeal" he goes through every time he has to watch a retarded baby die of starvation.

2b. The Historical Development:

1c. Aristotle:

Animation was fixed at between 25-40 days for a male fetus and 50-80 days for a female fetus. He thought females were misbegotten males (Augenstein, p. 116)

2c. Tertullian:

Tertullian writes in the 3rd century in his Apology, ix

A maturer age has always preferred death by the sword. In our case, murder being once for all forbidden, we may not destroy even the fetus in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away a life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed.

(Ante-Nicean Fathers, Vol. III)

The value of prenatal life

3c. Clement of Alexandria:

His book, The Teacher is the first major treatise on Christian Ethics. He writes of the fact that abortion would not only take life but "destroy human feeling with it" (The Teacher, book II, Chap. 10).

4c. The Roman Catholic Church:

Until 1884 and 1902, with a brief exception, the Catholic Church distinguished between the "foetus animatus and foetus inanimatus or informus" (Anderson, p. 76-77).

5c. European Nations and American States differ on the time a fetus becomes a human person:

What magic occurs:

- at birth in the U.S.A.
- at 28 weeks in England
- at 26 weeks in Maryland (before 1973)
- at 24 weeks in New York (before 1973)
- at 20 weeks in Sweden
- at 16 weeks in Washington (before 1973)
- at 12 weeks in Denmark
- at 10 weeks in France
- when a "fetus" becomes a "baby"?

'Aborted' Baby Lives 2 Hours, Discipline Set

Are we a Schizophrenic Society? (Dr. and Mrs. J. C. Willke, Handbook on Abortion, p. 4)

4A. THE COMMENCEMENT POINT OF A HUMAN LIFE:

1b. The Pressing Enigma:

1c. When does life begin for the embryo?

2c. When does an embryo become a human being?

3c. When does the fetus become a being with an eternal destiny, after which point abortion is murder?

2b. The Possible Explanation:

Seven suggestions have been made about the beginning of human life:

- 1c. At conception:
When sperm and egg cell unite
- 2c. At implantation:
When the zygote becomes attached to it's mother's womb.
- 3c. "Humanization":
When the embryo becomes a fetus with recognizably human shape
- 4c. Animation:
When human life is evident
- 5c. Viability:
When the fetus, if aborted, might conceivably be kept alive
- 6c. At birth:
When it becomes universally recognized as an infant
- 7c. At the age of 1 year:
When the infant reaches the stage of development comparable with that attained by most animals at birth (Anderson, p. 76).

Substantial differences about when human life begins are confined to the ancient Stoic philosophers and to medieval theologians. (The Pythagorean school of philosophy, which originated the Hippocratic Oath, believed with modern science and the Bible that life begins at conception.) Among modern medical and scientific authorities the only disagreement concerns the point at which a distinctive individuality is established, whether at conception or at nidation (the implantation of the fertilized egg in the wall of the uterus). Nidation occurs approximately seven days after conception; the abortion decision and all the abortion procedures discussed always occur some time *after* nidation. Therefore, the question of whether the individual human life begins at conception or one week later at nidation does not affect the fact that abortion destroys a developing, individual human life.⁹

(Brown, pp. 83-84)

3b. A Summary of Viewpoints:

- 1c. The unborn fetus is not a human life--all abortion is justified.
- 2c. The unborn is a potential human life--abortion safeguarded.
- 3c. The unborn is human life or a person in the full legal sense--fetus afforded protection of any other human life.

We must protect human life from the moment of conception, not because we are sure that an individual is present, but because we cannot be sure of the contrary.

5A. CONSERVATIVE PRINCIPLES CONCERNING HUMAN LIFE

1b. Scriptural Evidence

Does Scripture attribute equal value to the life of an adult and the life of an unborn child? Is the unborn baby a human being?

1c. The absence of prohibition against abortion:

(Bruce K. Waltke, "Reflections from the Old Testament on Abortion," Journal of the Evangelical Theological Society, Winter 1976, p.5)

Dr. Waltke observes:

"But when we turn to the Bible in the case of abortion we are embarrassed for two reasons. First, it does not directly answer our question. Second, theologians who infer their answers from it differ in their conclusions. The queen of sciences, here as elsewhere, appears to have a wax nose that can be shaped according to the personal tastes of those who look at her."

CHILDREN ARE AN HERITAGE OF THE LORD

There is no command, "Thou shalt not have an abortion."

1d. Abortion was unthinkable in Israelite culture.

1e. Children were recognized as special tokens of God's favor:
Gen. 33:5; Psa.113:9; 127:3

2e. God was seen as opening the womb and permitting conception:
Gen. 29:33, 30:22; 1 Sam. 1:19-20

3e. Childlessness was seen as a curse, preventing the husband's family name to be carried on: Deut. 25:6; Ruth 4:5

2d. Abortion would have fallen under the command: "Thou shalt not murder": Ex. 20:13

2c. The application of passages of Scripture:

1d. A possible text for abortion: Ex. 21:22-24

1e. The passage:

(KJV)

(NIV)

²² If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. ²³ And if any mischief follow, then thou shalt give life for life, ²⁴ Eye for eye, tooth for tooth, hand for hand, foot for foot.

²²"If men who are fighting hit a pregnant woman and she gives birth prematurely⁴ but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. ²³But if there is serious injury, you are to take life for life, ²⁴eye for eye, tooth for tooth, hand for hand, foot for foot,

Can a Christian Consider Abortion

2e. The proper interpretation:

(Dr. Charles C. Ryrie, You Mean the Bible Teaches That . . .
p. 87)

There are two principal interpretations of "so that her fruit depart." One understands it to mean a premature birth of the child, and the fine is assessed because the life of the child might have been harmed. Of course, if the child that is prematurely born does not live, then the *lex talionis* (the principle of an eye for an eye and a life for a life from Lev 24:17-20) applied.¹ The other interpretation considers this as referring to the accidental miscarriage of the fetus, and the fine is imposed as an indemnification to the father because the fetus was lost. If the mother also should die in the accident, then the *lex talionis* applied.²

The Hebrew word yatsa, translated "depart" or "came out" usually refers to a live birth (Gen. 22:25-26; 35:11; 38:28-30; Ex. 1:5, etc.) In no case is the word used for a miscarriage.

The usual verb for miscarriage is shakol and is found in Gen. 31:38; Ex. 23:26; Job 2:10 and Hosea 9:14.

The reference here appears to be to a premature birth rather than a miscarriage. If it is a miscarriage, the fine levied would indicate the death of the fetus to be a lesser crime than murder for which capital punishment was exacted. The fetus would not be considered to be fully human. If the reference is to a premature birth, it must be concluded that God values viable fetuses the same as He does adults.

Laney correctly observes:

Even if it could be successfully demonstrated that the text refers to accidental miscarriage rather than premature birth, it still could not be used to justify abortion. First, the injury is accidental, not intentional as would be the case in abortion. Second, though unintentional, the action was considered wrongdoing and punishable by law. Third, while the text may not expressly prohibit abortion, neither does it grant authority to perform abortion. (Bibliotheca Sacra, October-December 1982, p. 348)

2d. The divine involvement with the unborn:

1e. His activity in conception of the individual: Gen. 29:31-35; 30:17-24; Ruth 4:13; 1 Sam. 1:19-20

2e. His activity in the formation of the individual:

God told Jeremiah: "Before I formed thee in the belly I knew thee . . ." (Jer. 1:5)

**BAPTISTS
CONDEMN
ABORTION**

The word "formed" (yatzar) is used of the divine activity in the creation of Adam, Gen. 2:7-8. In a secular sense, Yatzar is used in relation to a potter fashioning a useful vessel of clay. God fashioned Jeremiah in the womb, separated him for a prophetic ministry. God was active in life Jeremiah prenatal state.

Job traced his human origin back to his primal beginnings with these metaphors: Job 10:8-12

Thy hands fashioned and made me altogether,
and wouldst thou destroy me?
Remember now that thou hast made me as clay;
and wouldst thou turn me into dust again?
Didst thou not pour me out like milk
and curdle me like cheese,
clothe me with skin and flesh
and knit me together with bones and sinews?
Thou hast granted me life and lovingkindness,
and thy care has preserved my spirit (Job 10:8-12).

3e. His activity in the development in the individual

Psalms 139:13-16 (ASV)

- 13 For Thou didst ^aform my ¹inward parts;
Thou didst ^bweave me in my mother's womb.
- 14 I will give thanks to Thee, for ¹I am fearfully and ^ewonderfully made;
^aWonderful are Thy works,
And my soul knows it very well.
- 15 My ^{1a}frame was not hidden from Thee,
When I was made in secret,
And skillfully wrought in the ^bdepths of the earth.
- 16 Thine ^aeyes have seen my unformed substance;
And in ^bThy book they were all written,
The ^cdays that were ordained *for me*,
When as yet there was not one of them.

Dr. Ryrie has well summarized the teaching of v. 13:

In this verse the protection and possession of God over the unborn are clearly stated. God's concern and creative power are extended to prenatal life. This teaching would make it impossible to consider the embryo or fetus "just a piece of tissue" or "an insensible blob of tissue."

In verse 14 David reflects on the fact that he is a product of God's awesome creative work in his mother's womb. In the next verse, he refers to his exquisite fashioning in his mother's womb ("in the depths of the earth" is a metaphor). The Psalmist then refers to God's watchcare over His "unformed substance," that is his "embryo" (Golen). The verse is of great significance for the abortion controversy since the embryo in man refers to the prefetal product of conception up to the third month of pregnancy.

As Laney says:

Psalm 139:13-16 is a strong biblical polemic against abortion, for it clearly demonstrates God's personal involvement in the creation, formation, and development of the human baby. (Laney, p. 349)

3d. The humanness of the unborn in Scripture:

1e. The image of God:

According to the Bible, what uniquely distinguishes man from animals is man's creation in the image of God, Gen. 1:26-27; 5:1; 9:6. If the Bible discloses that the unborn baby is made in the image of God then it must be obvious that the unborn child is fully human.

2e. The nature of man:

Man possesses from the moment of conception characteristics of his parents, including their material and immaterial nature. In Psalm 51:5 David confesses that at conception he had a sin nature:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The iniquity and sin are not those of his mother but his own. Ryrie observes:

This important passage establishes the humanness of the fetus since guilt is attached to it and since only humans and angels can be guilty of sin. The act of conceiving is not sin, but man from his conception onward is tainted with sin and is guilty before God. This can only be true if humanness is ascribed to the fetus. (pp. 89-90)

3e. The humanness of the unborn:

Luke 1:41, 44 are a faithful apologetic for the fact that though a child is unborn, yet it is human.

Luke 1:41, 44 also point to the humanness of the unborn child. John the Baptist is said to have "leaped" in Elizabeth's womb "for joy" when Mary's greeting was heard. John's prenatal recognition of the presence of Mary, the mother of the divine Messiah, points to his spiritual and rational capacity in the unborn state. Appropriately, the term used to describe John in his prenatal state is βρέφος ("baby"), the Greek term used for a child before and after birth (cf. Luke 2:12, 16; 18:15; 2 Tim. 3:15). Psalm 51:5 and Luke 1:41, 44 reflect the scriptural view that unborn children are spiritual, rational, moral beings. A baby, then, is "in the image of God" in the unborn state. Frame remarks, "There is nothing in Scripture that even remotely suggests that the unborn child is anything less than a human person from the moment of conception."²⁷

(Laney, p. 350)

4e. The origin of the soul:

The traducian (from the Latin traduco, "to transfer")
This view sees the transfer of the soul from parent to child at the moment of conception. The whole human race was seminally present in Adam and participated in his original sin (Rom 5:12; Heb. 7:9-10). The soul is present in the unborn child. Since the fetus is especially planned, patterned and protected by God and even in his prenatal state is in God's image with moral accountability, the unborn child must be fully human.

2b. Theological Evaluation: Is abortion ever justified?

1c. Rape:

Rape rarely results in pregnancy. Furthermore, it is strange justice that allows the innocent child to be killed for the crime of his father. God promises to sustain the individual even with the heaviest burden: 1 Cor. 10:13.

2c. Incest:

Aborting the fetus would further jeopardize the physical and emotional well-being of the victim. Abortions on the young are extremely dangerous. The Lord is especially able in time of need: Heb. 3:18; 4:15,16.

3c. Protection of the mother's life:

C. Everett Koop, the present surgeon general of the United States and a leading pediatric surgeon, has stated:

"In my thirty-six years in pediatric surgery I have never known of one instance where the child had to be aborted to save the mother's life."
(cited by Laney, P. 352).

Dr. Koop emphasizes that he always opts in favor of life. He would protect the human life as much as possible, even that of the unborn fetus.

4c. Deformity:

Modern medical science makes it possible for a physician to determine whether a child is deformed or defective long before the child is born. If a test shows that the child is deformed, should it be aborted? A sovereign God certainly has the rightful authority to make some children "imperfect." When Moses questioned his own ability to speak to Pharaoh God said, "Who has man's mouth? or who makes him dumb or deaf, or seeing or blind? Is it not I, the Lord?" (Ex. 4:11). Deformed children are special because as with the man in the Gospels who was born blind (John 9:3), God can use these handicapped for His glory.

6A. CONCLUSION

Every Christian has a responsibility to become involved in this moral and ethical issue and to the best of his ability do something about it (Prov. 24:11-14).

1b. Proper Information:

The Christian cannot be properly involved until he is informed of the issues. Literature on abortion from a Christian perspective is available from the Christian Action Council (788 National Press Building, Washington D.C. 20045).

Abortion for abnormalities

2b. Persistent Prayer:

Alfred Lord Tennyson said: "More things are wrought by prayer than this world dreamed of." God's Word says that the effectual fervent prayer of a righteous man availeth much." A single prayer by any individual could sway the sentiment of the nine men on the Supreme Court. Our concerted prayers can make possible a Human Life Bill which would permit pro-life-states to outlaw abortion." Our prayers can effectively influence our legislators to pass a Human Life Ammendment to the Constitution so that unborn children can receive the same protection as other Americans.

3b. Political Support:

Christians should know the position of their political representatives concerning abortion and should support those who share their conviction concerning the inestimable value of unborn human life. At the same time, they should not support candidates and institutions who favor or encourage abortion.

4b. Prenatal Counseling:

Through counseling someone with an unwanted pregnancy, one may help save the life of an unborn baby. Many pregnant mothers need counseling as to the various possibilities open to them, they need housing and help in finding adoptive parents for their infants.

5b. Pastoral Compassion:

While a Christian may be upset with the practice of abortion, he must show understanding and compassion when dealing with those who have had abortions. Christians should hate the sin, but reflect Christ's love for sinner (Rom. 5:8).

Many women who have had abortion were exploited by the men who wanted sex without responsibility and by physicians who were more interested in finances than the physical and mental well-being of the mother. Women who have had abortion need the healing of the grace of God not the distain of the people of God.

**ANTI-ABORTION
PRAYER VIGIL**

BIBLIOGRAPHY

Books

- Anderson, Norman. Issues of Life and Death. Abortion, Birth Control, Capital Punishment, Euthanasia. Downers Grove, IL: InterVarsity Press, 1977. 130 pp.
- Augenstein, Leroy. Come Let Us Play God. New York: Harper and Row, Publishers, 1969. 150 pp.
- Brown, Harold O. J. Death Before Birth. Nashville: Thomas Nelson Inc., 1977. 168 pp.
- Cole, C. Donald. Christian Perspectives on Controversial Issues! Chapter 4, "An Ex-Abortionist on Abortion," pp. 33-42. Chicago: Moody Press, 1982.
- DeHaan, Richard W. Let's Face the Issues! Abortion, Euthanasia, Capital Punishment, Suicide. Grand Rapids: Radio Bible Class, 1980. 32 pp.
- Garden, Jean Staker. Who Broke the Baby? Minneapolis, MN: Bethany Fellowship Inc., 1979. 108 pp.
- Garder, R. F. R. Abortion the Personal Dilemma. Grand Rapids: Williams B. Eerdmans Publishing Co., 1972. 288 pp.
- Geisler, Norman L. Ethics: Alternatives and Issues. Chapter 12, "The Christian and Birth Control and Abortion," pp. 211-230. Grand Rapids, MI: Zondervan Publishing House, 1971.
- Gish, Duane T. and Clifford Wilson. Manipulating Life. Where Does It Stop? San Diego, CA: Master Books, 1981. 221 pp.
- Henry, Carl F. H., ed., Baker's Dictionary of Christian Ethics. "Abortion," pp. 1-3. Grand Rapids: Baker Book House, 1973.
- Hilgers, Thomas W. and Dennis Horan, eds. Abortion and Social Justice. New York: Sheed and Ward, Inc., 1972. 328 pp.
- Hughes, Phillip E. Christian Ethics in Secular Society. Grand Rapids: Baker Book House, 1983. 233 pp.
- Laney, Carl L. "The Abortion Epidemic: America's Silent Holocaust," Bibliotheca Sacra, October-December 1982. pp.
- Lindsell, Harold. The World, The Flesh and the Devil. "Abortion," pp. 100-103. Washington D.C.: Canon Press, 1973.
- Marx, Paul. The Death Peddlers. War On the Unborn. Collegeville, MN: Saint John's University Press, 1971. 191 pp.
- Montgomery, John Warwick. Slaughter of the Innocents. Abortion, Birth Control and Divorce in Light of Science, Law and Theology. Westchester, IL: Crossway Books, 1981. 128 pp.
- Perkins, Robert L., ed. Abortion: Pro and Con. Cambridge, MA: Schenkman Publishing Co., 1974. 236 pp.

Radio Bible Class Staff Authors. Morals for Mortals. Biblical Reflections for Making Right Choices. Grand Rapids: Radio Bible Class, 1979. 120 pp.

Ryrie, Charles C. You Mean the Bible Teaches That . . . Chapter 8, "The Question of Abortion," pp. 85-94. Chicago: Moody Press, 1974.

Schaeffer, Francis A. and C. Everett Koop, M.D. Whatever Happened to the Human Race? Old Tappan, NJ: Fleming H. Revell Company, 1979. pp.256.

Shoemaker, Donald. Abortion, the Bible and the Christian. Cincinnati, OH: Hayes Publishing Co., Inc., 1976. 57 pp.

Willke, Dr. and Mrs. J. C. Handbook on Abortion. Cincinnati, OH: Hayes Publishing Co., Inc., 1975. 208 pp.

Periodicals

"Abortion and the Court," Christianity Today, XVII, February 16, 1973, pp. 32-33.

Barcus, Nancy B. "Thinking Straight About Abortion," Christianity Today, XIV, January 17, 1975, pp. 8-11.

Berd, Lewis Penhall. "Can a Christian Ever Consider Abortion?" Century, May 1973, pp. 28-31.

Cottrell, Jack W. "Abortion and the Mosaic Law," Christianity Today, March 16, 1973, p. 6.

Eller, Vernard. "Let's Get Honest About Abortion," Christian Century, January 1-8, 1975, pp. 8-16.

Gardner, R. F. R. "Christian Choices in a Liberal Abortion Climate," Christianity Today, May 22, 1970, p. 6.

Hewitt, Joseph. "Abortion: A Lucrative Business," Faith For The Family, Nov.-Dec. 1975, pp. 10-11.

Lindsell, Harold. "Death Before Birth," Christianity Today, Oct. 12, 1973, p. 43.

Newton, Rev. James H. "Abortion: A Protestant Position," Pastoral Psychology, January, 1971.

Nicholas, David H. "The Problem of Abortion," Moody Monthly, September, 1971, pp. 34-36.

Osting, Joan K. "Abortion: Time for a Hard, New Look," Eternity, Vol. 23, No. 5, pp. 18-19.

Runice, Klaas. "Is Life Ever Cheap?" Eternity, February, 1971, (Evangelical Foundation Inc., Pa, vol. 22).

Shacklett, Robert L. "Christian Perspectives on Abortion," Journal of American Scientific Affiliation, June, 1973, pp. 44-53.

"The Politics of Abortion," Reader's Digest, (Newsweek). March 1973.

"The Politics of Abortion," Christian Century, March 10, 1976.

TODAY'S SLAVE . . . THE UNBORN CHILD

SLAVERY 1857	ABORTION 1973
Although he may have a heart and a brain, and he may be a human life biologically, a slave is not a legal person. The Dred Scott decision by the U.S. Supreme Court has made that clear.	<i>Although he may have a heart and a brain, and he may be a human life biologically an unborn baby is not a legal person. Our U.S. Supreme Court has just made this clear.</i>
A black person only becomes a legal person when he or she is set free. Before that time, we should not concern ourselves about him because he has no legal rights.	<i>A baby only becomes a legal person when he is born. Before that time, we should not concern ourselves about him because he has no legal rights.</i>
If you think that slavery is wrong, then nobody is forcing you to be a slave-owner. But don't impose your morality on somebody else!	<i>If you think abortion is wrong, then nobody is forcing you to have one. But don't impose your morality on somebody else!</i>
A man has a right to do what he wants with his own property.	<i>A woman has a right to do what she wants with her own body.</i>
Isn't slavery really something merciful? After all, every black man has a right to be protected. Isn't it better never to be set free than to be sent unprepared, and ill-equipped, into a cruel world? (Spoken by someone already free)	<i>Isn't abortion really something merciful? After all, every baby has a right to be wanted. Isn't it better never to be born than to be sent alone and unloved into a cruel world? (Spoken by someone already born)</i>

- The unborn baby is now the modern Dred Scott. As with a black slave then, the unborn baby now has no legal rights, is the "property" of the owner (mother), and can be killed if the owner wishes, any time before birth.
- The 14th Amendment to the Constitution was enacted specifically to overturn the Dred-Scott decision.
- Nothing but another Constitutional Amendment can overturn this recent dreadful decision.
- If you would respect all human life, black or white, born or unborn, young or aged, mother or baby, then . . .

JOIN US! . . .
**IN A MAJOR CONTINUING EDUCATIONAL EFFORT IN
 SPEAKING FOR THESE TINY ONES WHO CANNOT SPEAK
 FOR THEMSELVES**

Advertisement, The Cincinnati Post, February 19, 1973
 by Cincinnati & Northern Kentucky Right to Life

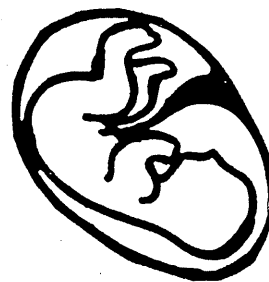
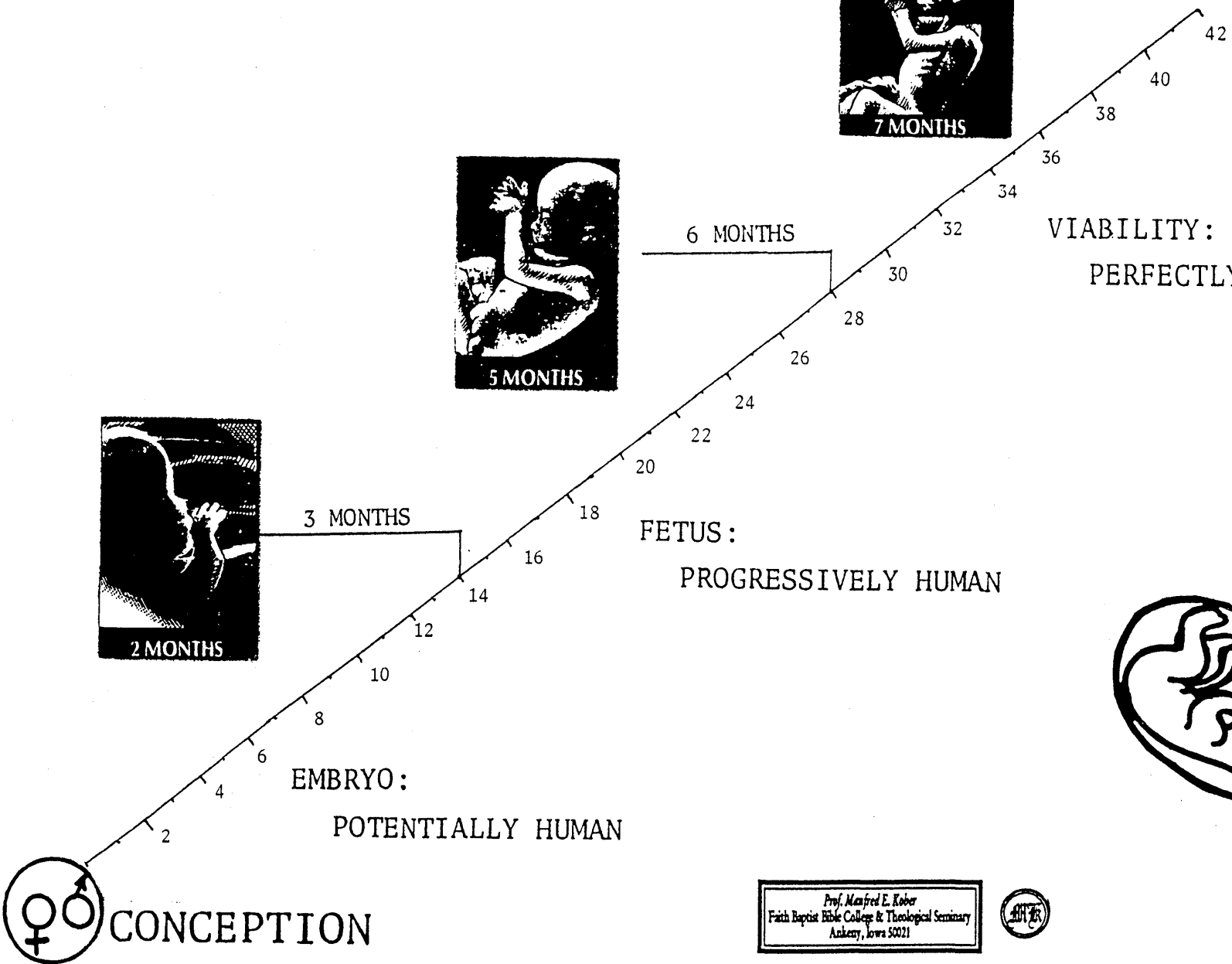
ABORTION

The Diary of an Unborn Child:

- October 5 - Today my life began. My parents do not know it yet. I am as small as a seed of an apple, but it is I already. And I am to be a girl. I shall have blonde hair and azure eyes. Just about everything is settled though, even the fact that I love flowers.
- October 19 - Some say that I am not a real person yet, that only my mother exists. But I am a real person, just as a small crumb of wheat is yet truly bread. My mother is, and I am.
- October 23 - My mouth is just beginning to open now. Just think, in a year or so I shall be laughing and later talking, I know that my first word shall be Mama.
- October 25 - My heart began to beat today all by itself. From now on it shall gently beat for the rest of my life, without ever stopping to rest. And after many years it will tire, it will stop, and I shall die.
- November 2 - I am growing a bit every day. My arms and legs are beginning to take shape. But I have to wait a long time yet before these little legs will raise me to my mother's arms, before those little arms will be able to gather flowers and embrace my father.
- November 12 - Tiny fingers are beginning to form on my hands. Funny how small they are! I shall be able to stroke my mother's hair to my mouth and she will probably say "Oh no, no, dear. . ."
- November 20 - It wasn't until today that the doctor told mom that I am living here under her heart. Oh, how happy she must be! Are you happy, Mom?
- November 25 - My mom and dad are probably thinking about a name for me. But they don't know that I am a girl. They are probably saying Andy. But I want to be called Cathy. I am getting so big already.
- December 24 - I wonder if Mom hears the whispering of my heart. Some children come into the world a little sick. And the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. It beats so evenly--tup-tup-tup. You'll have a healthy little daughter, Mom!
- December 28 - Today my mother killed me.

(The above is an imaginary diary of a child in the mother's womb up until the day the mother murders it.)

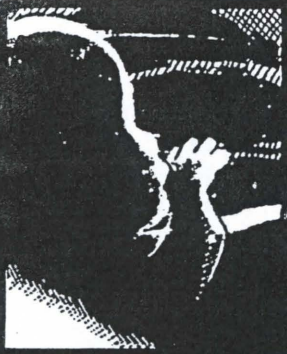
BIRTH



Prof. Manfred E. Kober
 Faith Baptist Bible College & Theological Seminary
 Ankeny, Iowa 50021



DIARY OF AN UNBORN CHILD



2 MONTHS
 Heartbeat
 Brainwaves
 Responds to touch
 Sucks thumb
 EKG recordable



3 MONTHS
 Wakes & sleeps
 Digests & Bowel movements
 Fingerprints
 Breathes (fluid)
 Squints & swallows
 Makes a fist
 All body systems functioning



4 MONTHS
 Cries
 Hears voices
 Eyebrows & eyelashes
 Rapid eye movement



5 MONTHS
 Survival possible if born
 Can learn & remember voices, music, etc.
 Well-coordinated
 Kicks felt by mother



7 MONTHS
 Continued growth in size & maturity

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are life...

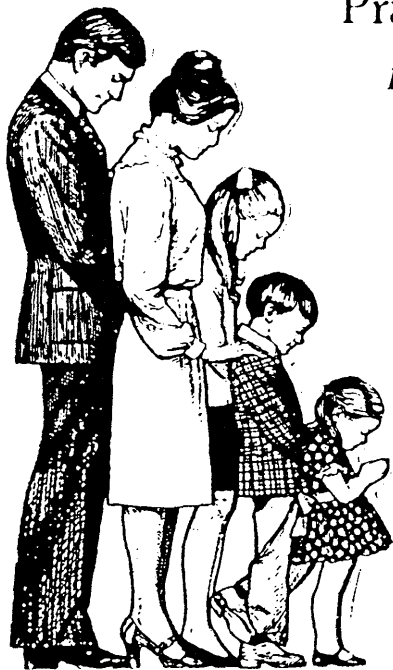
— The Declaration of Independence

Who has the right to snuff out the life of this child who cannot decide for himself?

Abortion is destroying America's future... one life at a time. In the U. S. there is one abortion every 20 seconds!

Prayer: Do Mechanics Matter?

Prof. Manfred E. Kober, Th.D.



Definition of Prayer:

The petitioning of God for things agreeable to His will, in the name of Jesus Christ, by the help of the Holy Spirit.

OUR PART IN PRAYER

*Some go to God in prayer
As though they would be heard
By merit of their earnestness,
Or power of their word;
As though God did not want to bless,
Or to their crying heed,
But might be influenced to hear
If they could prove their need.
Some go to God in prayer
With broken, bleeding hearts
Craving the peace and victory
Which He alone imparts,*

*They lay their burdens down
On shoulders that are strong,
Then take them back upon their own
And carry them along.
Some humbly talk with God;
Confess their helplessness,
And having laid their burdens down
Trust Him to do the rest.
Such go away in peace,
And with the victor's shout
To watch with interest, and see
How He will work things out.*

—Barbara Ryberg

1A. The Central Purpose of Prayer:

1b. The terms employed:

1c. Old Testament words:

1d. תַּיִתּוּן -- techinnah -- "to incline, to be gracious"

2d. תִּפְלִלָּה -- tephillah -- "to judge"

2c. New Testament words:

1d. προσεύχομαι -- proseuchomai -- general prayer, used of
prayer to God: Matt. 6-9

2d. εὐχομαι -- euchomai -- general requests: 2 Cor. 13:7-9

3d. δέομαι -- deomai -- a specific request, made to God
or man: 1 Thess. 3:10; 2 Cor. 5:20

4d. αἰτέω -- aiteo -- making a request from a superior:
James 1:5; , Mark 15:43

5d. ἐρωτάω -- erotao -- to ask in the sense of a request.
Used to the prayers of Christ:
John 14:16

6d. ἐντευγχάνω -- enteugchano -- to intercede, i.e., petitioning
a king or great person:
Rom. 8:26

7d. ἱκετεύω -- iketeyo -- supplication in classical Greek,
only in Hebrews 5:7 as adjective
ἱκετερια (iketeria)

8d. παρακαλέω -- parakaleo -- to beseech, entreat appeal:
2 Cor. 5:8

2b. The truth expressed:

John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

2A. The Common Problems in Prayer:

1b. The addressing of the prayer:

1c. Prayers should be addressed to the Father: Matt. 6:9; Eph. 3:14

2c. Prayers should be offered in the name of the Son: Jn. 14:13; 15:16; 16:23

3c. Prayers should be offered in the power of the Spirit: Eph. 6:18; Jude 20

2b. The content of the prayer:

In prayers, frequently the Father is thanked for His death for our sins and is asked to return soon for the believer, when these are distinct works of the Son.

3b. The conclusion of the prayer:

Prayers should be offered in the name of the Son, though they are frequently concluded, "In Thy name, ie, in the Father's name, we ask it."

3A. The Correct Procedure of Prayer:

1b. The period of prayer

1c. Morning: Mark 1:35

Ps. 5:3 "My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up."

2c. Night: Luke 6:12

3c. Mealtime: Acts 27:35

1 Tim. 4:4-5 "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."

4c. Setting of the day:

5c. Set times during the day: Acts 2:46; 3:1; 10:9,30

Daniel 6:10-11 "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God."

Psalm 55:17 "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

6c. Daily:

Psalm 86:3 "Be merciful unto me, O Lord: for I cry unto thee daily."

7c. Always: Eph. 6:18; Luke 18:1; 1 Thess. 5:17

2b. The posture in prayer:

1c. Standing: Gen 8:22

1d. With hands raised to heaven: 1 Kings 8:22; 1 Tim. 2:8

2d. With hands spread out: Is. 1:15; Ezra 9:5

3d. With hands laid on the breast or breast struck: Luke 18:13

2c. Kneeling: Luke 22:41; Acts 21:5

1d. Solomon while dedicating the temple: 1 Kings 8:54

2d. Daniel thrice a day: Dan. 6:10

3d. Steven while suffering martyrdom: Acts 7:59

4d. Christ in the garden: Luke 22:41

3c. Face to the ground: Matt. 26:39

4c. Head between the knees: 1 Kings 18:42

5c. Seated: 2 Samuel 7:18

6c. In bed: Is. 63:6

7c. On land: John 17:1

8c. On the sea: Matt. 14:30

9c. In the air: Acts 1:10-11



Hazor

STELA BEARING A RELIEF, of two hands outstretched in prayer, surmounted by an emblem of the deity: a sun disc within a crescent. From the 'Holy of Holies' in the Canaanite temple, of the 14th-13th centuries B.C.

The proper way for man to pray,
Said Deacon Lemuel Keys,
The only proper attitude,
Is down upon your knees.

No! I should say the way to pray,
Said Reverend Doctor Wise
Is standing straight with outstretched arms.
And rapturous upturned eyes.

It seems to me His hands should be
Devoutly clasped in front,
With both thumbs pointing toward the ground,
Said Reverend Doctor Blunt.

Last year I fell in Hodkin's well,
Head first, said Cyrus Brown,
With both my heels a 'stickin' up,
My head a pointin' down

And I made prayer right then and there -
Best prayer I ever said
The prayin' est prayer I ever prayed
Was standin' on my head.

- 3b. The person in prayer:
Prayer is to be offered in the name of Christ: John 14:14; 15:16; 16:23-27

In the name of Christ speaks of the fact that we have access because of Him and authority through Him to enter the Holy of Holies, the very presence of God.

4A. The Comforting Partner in Prayer:

- 1b. The prayer of Christ:

- 1c. Intercession: John 17

Hebrews 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

- 2c. His advocacy:

1 John 2:1 "My litte children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

- 2b. The petition of the Spirit:

Romans 8:26-27 "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

5A. The Comprehensive Promises of Prayer:

- 1b. The encouragement to unceasing prayer

- 1c. The omniscience of God:

- 1d. God answers before we call:

Is. 65:24 "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

- 2d. God knows our needs before we voice them:

Matt. 6:8 "For your Father knoweth what things ye have need of, before ye ask him."

Matt. 6:32 "...for your heavenly Father knoweth that ye have need of all these things."

- 2c. The omnipotence of God:

Isaiah 59:1 "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

- 3c. The providence of God:

James 4:2b "Ye have not, because ye ask not."

Some things are not possessed by the believer because of his failure to pray, while God grants other matters to believers, regardless of their prayers.

The prayers I make will then be sweet indeed
 If Thou the spirit give by which I pray:
 My unassisted heart is barren clay,
 That of its native self can nothing feed:
 Of good and pious works Thou art the seed,
 That quickens only where Thou say'st it may:
 Unless Thou show to us Thine own true way
 No man can find it: Father! Thou must lead.

Do Thou, then, breathe those thoughts into my mind
 By which such virtue may in me be bred
 That in Thy holy footsteps I may tread;
 The fetters of my tongue do Thou unbind,
 That I may have the power to sing of Thee,
 And sound Thy praises everlastingly.³

(Wordsworth, cited by Hastings, p. 99.)

2b. The expressions of scriptural promises:

1c. Depended promises -- conditional

1d. The will of God: 1 John 5:14

2d. The name of Christ: John 14:14

3d. Abiding in Christ: John 15:7,16

4d. Faith: Matt. 21:22

5d. Keeping the commandments:

1 John 3:22 "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

6d. Seeking first the kingdom of God: Matt. 6:33

7d. Being in fellowship:

Psalm 66:18 "If I regard iniquity in my heart, the Lord will not hear me."

Prov. 15:8 "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

2c. Dispensational promises -- chronological

Some promises are for us by application, but not to us by interpretation:

1d. Physical healing:

Ex. 15:26 "And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee."

2d. Physical healing of the land:

2 Chron. 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

3d. Physical prosperity and life:

Prov. 3:1-4 "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man."

3c. Declarative promises -- corporate, including all believers at all times
Having met certain conditions, the believer may assume that all his prayers will be answered: Luke 11:9-10 (Matt. 7:7-8)
"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

1d. Promises for wisdom:

James 1:5 "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."

2d. Promise for strength: Col. 1:9-11; Ps. 138:3

3d. Promise for workers: Matt. 9:37-38

4d. Promise for peace and order: 1 Tim. 2:1-2

5d. Promise in time of trouble:

Ps. 50:15 "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

Phil. 4:4-6 "Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

1 Pet. 5:9 "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

3b. Explanation for unanswered prayer:

Prayer is not the manipulation of the wonderful power, but the petitioning of a wise person. When the answer is not immediately given, it may be due to the following factors:

1c. Unscriptural requests: John 15:7

2c. A sinful heart: Psalm 66:18; Isaiah 1:15; 59:1-2; Luke 18:11-14

3c. Selfish petition: James 4:3

4c. A delayed answer: 1 Samuel 1:5-19; 1 Kings 18:42-45

5c. Disguised answers: Romans 1:9-10

Paul prayed that he might get to Rome. He came to Rome, but as a prisoner.

6c. Denial of the answer: 2 Cor. 12:7-9; Ps. 106:15

6A. The Crucial Possibilities of Prayer

1b. The proof of efficacious prayer:

Psalm 116:1-2 "I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

James 5:16 "Confess yours faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

energoumenous -- "The saints' prayers prevail when their earnestness is divinely inspired."

Charles H. Spurgeon: "If there is any fact that is proved, it is that God hears prayer. If there is any scientific statement that is capable of mathematical proof, this is it." (Strong, Systematic Theology, p. 437)

The power of prayer is so great that a single efficacious prayer can change the entire course of a nation: 1 Kings 18:37-39

"Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

2b. The prompting to efficacious prayer:

Luke 18:1 "men ought always to pray, and not to faint."

Luke 21:36 "Watch ye therefore, and pray always"

Col. 4:2 "Continue in prayer"

1 Thess. 5:17 "Pray without ceasing"

Rom. 12:12 "continuing instant in prayer"

1 Pet. 4:7 "watch unto prayer"

Eph. 6:18 "Praying always with all prayer and supplication in the Spirit"

1 Tim 2:8 "I will therefore that men pray every where"

7A. The Consummate Patterns of Prayer:

1b. Classic Old Testament prayers:

1c. Prayer for repetition at the feast of first fruits: Deut. 26:5-15

2c. Prayer given at the dedication of Solomon's temple: 1 Kings 8:23-53

- 3c. Joshua's, the high priest's, prayer after the captivity: Neh. 9:5-38
- 2b. Classic New Testament prayers:
 - 1c. The Lord's prayer: John 17:1-16
 - 2c. The disciples' prayer: Matt. 6:9-13
 - 3c. The apostle's prayer: Phil. 1:3-11

THE IMPORTANCE OF PRAYER

Blessings of Prayer

What various hindrances we meet
In coming to the mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there!

Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer we cease to fight;
Prayer keeps the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly spent
To Heaven in supplication sent,
Our cheerful song would oftener be,
"Hear what the Lord has done for me."

--William Cowper.

HOW NOT TO PRAY:

Dear Father: We thank thee for this opportunity to study the Word of God in relation to the important subject of prayer. We pray that the blessing of God may be our portion during this hour. We ask thee, Holy Spirit, to illumine our minds to thy truth, so that our prayer lives might be enriched.

Our Savior, teach us to pray as we ought! And now, our Father, we thank thee for the love wherewith you have loved us in eternity past. We are grateful for thy saving grace which was manifest when thou didst die for us on the cross for our sins. We love thee and serve thee and look forward to the day when thou wilt come for us to take us to our eternal home. Bless us now and be with us, for we ask it in your name. Amen

WHAT IS WRONG WITH THIS PRAYER?

1. The address of the prayer is wrong:
 - a. The problem: within this prayer both the Son and Holy Spirit are addressed.
 - b. The principle: a true biblical prayer is addressed to the Father:
Mt. 6:9; Eph. 3:14.
"When ye pray, pray, Our Father. . ."

Prayers should be offered in the name of the Son:
Jn. 14:13; 15:16

Prayers should be offered in the power of the Spirit: Eph. 6:18; Jude 20

It is the Father who hears and answers our prayers. We come in the name of, that is, by the authority of Christ, helped by the Spirit.

2. The doctrine of the prayer is wrong:
 - a. The problem: according to this prayer the Father died for us on the cross. This common mistake in our prayers is really akin to the early Christian heresy called patripassianism, that is, that the Father died. It would be unthinkable for us to preach a sermon on the death of the Father for our sins. Is doctrinal orthodoxy less important in our prayers than in our preaching?

Another doctrinal error, likewise a frequent one, is that God the Father will come back for us.
 - b. The principle: Unless we are Sabellians in our theology, namely, that there is one divine person which assumes three different forms called Father, Son and Spirit, we dare not attribute works to one person of the Trinity which belong to another. The Son returns for us to take us to the Father!

3. The conclusion of the prayer is wrong:

- a. The problem: many prayers end like this one, in the name of the Father.
 - b. The principle: since prayers are to be addressed to the Father and we have access to Him not by the Father's authority but by the Son's, we need to pray as Christ commanded us, in his name Jn. 14:13; 15:16. We come to the Father because Christ gives us the right through His death.
4. The requests of this prayer are wrong:
- a. The problem: sometimes we pray for something that we do not need to request. When we say, "teach us to pray" we imply that Christ never taught us, when in fact much of Christ's teaching relates to prayer. We need to ask for faithfulness in prayer.
Another common but superfluous request is, "be with us." Christ is with us" unto the end of the age" Mt. 28:20 and He said "I will never leave thee nor forsake thee" Heb. 13:5. It is, of course, a commendable request to ask God for His special presence or enablement.
 - b. The principle: We need to know which promises are ours and which we need to claim in prayer (see pp. 5-6). Some promises are dispensationally conditioned. To pray "the sinner's prayer," "God be merciful to me a sinner" would show bad theological judgment. The prayer of Luke 18:13 actually requests, "God be propitiated to me, a sinner." But this occurred at the cross. The glorious truth of the cross is: God has been merciful, He has been propitiated (I Jn. 2:2). Now we simply ask God to apply the blood of His Son to our need.
5. The phrasing in the prayer is wrong:
- a. The problem: when we approach God we are talking to a person and should not switch to third person speech. A proper phrasing of the first paragraph of the prayer should be: "Father: we thank thee for the opportunity to study thy Word (not, the Word of God) . . . We pray that thy blessings (not the blessings of God) may be our portion."
 - b. The principle: If we are consciously aware of approaching a person, our expressions will indicate that. If our prayers are no more than a string of pious phrases, then our prayers are mechanical and thus meaningless.
6. The style of the prayer is wrong:
- a. The problem: Consistency is a problem in many prayers. We may address God as "thee" in the King James Version phraseology or as "you" in modern English. The one is not any more disrespectful than the other. But we should be consistent. The phrase of paragraph two should be either: "we thank thee for the love wherewith thou didst love us" or "we thank you for the love wherewith you didst love us" or better yet, "we thank you for the love with which you loved us."
 - b. The principle: Consistency in prayer is rare but commendable. It is the highest form of conversation as we converse with the eternal God. Should we be any less cautious here than in our preaching or daily conversation?

Yes, in prayer mechanics do matter. They tell us how much we understand about that holy privilege. They show us how well we understand the functions of the persons of the Trinity. They demonstrate whether our prayers come from the head or heart, whether they are based on routine memory of pious phrases or regular meditation on precious principle. How does your prayer life measure up? How does mine?

BIBLIOGRAPHY

- Barnes, W. Emery. Early Christians at Prayer. London: Methuen & Co. LTD, 1925. 175 pp.
- Bounds, E. M. Purpose in Prayer. Chicago: Moody Press, n.d. 128 pp.
- Fosdick, Harry Emerson. The Meaning of Prayer. New York: National Board of the Young Women's Christian Associations, 1915. 194 pp.
- Gordon, S. D. Five Laws That Govern Prayer. New York: Fleming H. Revell Company, 1925. 94 pp.
- Hassesby, O. Prayer. Minneapolis, Minnesota: Augsburg Publishing House, 1931. 176 pp.
- Hastings, James. The Christian Doctrine of Prayer. New York: Charles Scribner's Sons, 1915. 448 pp.
- Henley, Robert. The Prayer of Prayers. London: Rivingtons, Waterloo Place, 1861. 178 pp.
- The Kneeling Christian. Grand Rapids, Michigan: Zondervan Publishing House, 1960. 132 pp.
- Lindsell, Harold. When You Pray. Wheaton, Illinois: Tyndale House Publishers, 1969. 181 pp.
- Morgan, G. Campbell. The Practice of Prayer. New York: Baker Book House Company, 1975. 128 pp.
- Murphey, Cecil B. Prayer, Pitfalls & Possibilities. New York: Hawthorn Books, Inc. 1975. 152 pp.
- Shaw, S. B. Touching Incidents and Remarkable Answers to Prayer. Chicago: S. B. Shaw, 1893. 319 pp.
- Spalink, Benjamin H. The Incense of Prayer. Grand Rapids, Michigan: Smitter Book Company, 1928. 157 pp.
- Spear, Wayne R. The Theology of Prayer. Grand Rapids, Michigan: Baker Book House, 1979. 92 pp.
- Spurgeon, C. H. Twelve Sermons on Prayer. New York: Fleming H. Revell Company, n.d. 108 pp.
- Strauss, Lehman. Sense and Nonsense About Prayer. Chicago: Moody Press, 1974. 123 pp.

Whittle, D. W. The Wonders of Prayer. New York: Fleming H. Revell Company, 1885. 370 pp.

Whyte, Alexander. Lord, Teach Us To Pray. New York: Ray Long & Richard P. Smith, Inc. 1931. 292 pp.

Zwemer, Samuel M. Taking Hold of God. London: Marshall, Morgan & Scott, LTD, 1936. 192 pp.

Bold Entrance into a New Forever



"... BY A NEW
AND LIVING WAY
OPENED FOR
US THROUGH
THE
CURTAIN!!"
- HEB. 10:19-25
(N.I.V.)

JACK NAMA

"Lord, Teach Us To Pray" — Luke 11:1



"OH, HAPPY VANTAGE
OF A KNEELING
KNEE!" — SHAKESPEARE



*The Saint of
the Impossible*

your generosity...

... does so much to further the devotions of St. Jude and to make many more people aware of his powerful intercession. The person with a problem can receive the same help that others have obtained. Remember, with St. Jude, all things are possible.

St. Jude Shrine

512 WEST SARATOGA STREET • BALTIMORE, MARYLAND 21201

Why Pray to St. Jude

Catholics pray to St. Jude because they believe in his powerful intercession.

He has been recognized down through the centuries as the Patron of desperate and hopeless cases, and Devotion to St. Jude is growing in popularity in the United States. Unsolicited reports of favors received prove that St. Jude does help those who pray to him.

St. Jude was one of the twelve Apostles. According to tradition, he was sent by Jesus to cure the King of Edessa from leprosy. He approached the suffering King with a cloth on which Our Lord had impressed His image. This is why St. Jude is generally pictured with a medallion of our Lord in his hand.

Following the Resurrection of Our Lord, St. Jude brought Christianity to Mesopotamia, Libya and Persia. Like the other Apostles, he was fearless in preaching the Gospel. Hardships and persecution did not dampen his zeal. He was so successful in making converts, that the enemies of Christianity plotted to kill him. On the appointed day, he was physically tortured and brutally beaten with clubs. Death came when someone smashed his head with a broad ax, as his bleeding body lay unconscious on the ground.

Today St. Jude's body rests in a tomb in the Vatican Basilica of St. Peter's. This Baltimore Shrine has arranged to have a daily Mass celebrated on the Altar above the tomb for the intentions of those whose names are registered at the Shrine.

Majority of Iowans are prayers, poll finds

Poll finds Iowans pray religiously

■ Most say they do it, and most say their prayers are answered.

By **THOMAS A. FOGARTY** and **TRACY DEUTMEYER**

REGISTER STAFF WRITERS

COPYRIGHT, 1998, DES MOINES REGISTER AND TRIBUNE CO.

Becky Orte, 36, of Clinton prays daily for the people she knows, and for those she reads

about in the newspaper.

"I have to talk to God on a daily basis in order to be where I am today," says Orte, a factory assembler.

According to a recent Iowa Poll, Orte's habit of daily prayer is fairly typical. Forty-nine percent of Iowans pray daily, according to the poll, which is based on a scientifically drawn sample of adults in

PRAYER Turn to Page 2M

report that their prayers are answered all the time, and another 58 percent say they're answered at least occasionally. Five percent say they're rarely answered, and just 1 percent say they're never answered. The rest are unsure.

Geraldine King, 41, a Mount Ayr housewife who prays daily, says she's not frustrated by the fact that God answers her prayers only occasionally. To be so would be to question God's wisdom. "We look at it through man's eyes," says King.

Ronald Meyer, 67, Cedar Falls, says he rarely prayed until a relative's cancer made him an occasional prayer. "I just got the enthusiasm my wife had for prayer," he says.

Meyer says he believes his prayers are always answered, although not necessarily in the way he wanted.

Jean Lubbock, 65, a clerical worker from Cedar Rapids, isn't a church-goer, but she prays daily.

"I believe in the power of prayer," says Lubbock. I am actually not religious, but I have friends and family

that need help."

She says it can take a long time to see the results of her prayers, but occasionally they are answered.

Overall, half of Iowans say religion is about as important to their daily lives today as it was 10 years ago, the Iowa Poll says. Forty-three percent say it's more important today than a decade ago. Just 6 percent say religion has slipped in importance to them over the last 10 years.

The Iowa Poll last polled on the prayer habits of Iowa in 1996, and the new poll found no significant changes since then.

The Iowa Poll, conducted Jan. 31-Feb. 4, asked the following:

I'd like to ask about religion now. How often would you say you pray — daily, several times a week, several times a month, less often than that, or never?

How often would you say your prayers are answered — all the time, occasionally, rarely, or never?

Compared to 10 years ago, would you say that religion has more importance in your own daily life, less importance, or has it stayed about the same?

Do you happen to believe in angels?
The Iowa Poll, conducted for The Des Moines Register by Selzer & Co. Inc. of

Prayer

■ About half of Iowans pray daily, the Iowa Poll says.

■ How often would you say you pray?

Daily	49%
Several times a week	18%
Several times a month	13%
Less often	12%
Never	5%
Unsure	3%

■ Compared to 10 years ago, would you say that religion in your daily life has...

... more importance?	43%
... less importance?	6%
... stayed about the same?	50%
Unsure	1%

SOURCE: Based on interviews with 800 Iowa adults.

TOM WEINMAN / THE REGISTER

PRAYER

Continued from Page 1M

the state. Another 43 percent of Iowans pray, but less frequently than every day. Just 5 percent never pray, and the rest say they're unsure.

Iowa's percentage of people who pray daily compares with the 55 percent of Americans who said they pray daily in a 1996 poll sponsored by the Lutheran Brotherhood. In that poll, 9 percent of Americans said they never pray.

Women, Men

According to the Iowa Poll, women (59 percent) are more apt than men (38 percent) to pray daily. Iowans 55 and older (67 percent)

and born-again Christians (69 percent) are among those most likely to offer daily prayers. Catholics and Protestants are about equally likely to offer daily prayers, the poll says.

Fifty-two percent of Iowans with annual household incomes less than \$50,000 pray daily, but just 41 percent of higher-income Iowans pray that often.

With all that prayer wafting heavenward from Iowa, what's happening at the other end?

Iowans who pray at least several times a month — and that's four-fifths of them — say their praying is pretty effective.

Answered Prayers

Thirty percent of Iowans who pray

THE DES MOINES REGISTER ■ FRIDAY, APRIL 10, 1998



Des Moines, is based on interviews of 800 Iowans age 18 or older. Interview contacted households with randomly selected telephone numbers. Percentages based on the full sample may have maximum margin of error of plus or minus 3.5 percentage points. Individual responses are considered confidential and poll participants who are not agreed to a subsequent interview with Register reporter. Republishing the copyrighted Iowa Poll without credit to The Des Moines Register is prohibited.

Reporter Thomas A. Fogarty can be reached at fogarty@news.dmreg.com or (515) 286-2533.

Reporter Tracy Deutmeyer can be reached at deutmeyert@news.dmreg.com or (515) 699-7043.

OUR PART IN PRAYER

*Some go to God in prayer
As though they would be heard
By merit of their earnestness,
Or power of their word;
As though God did not want to bless,
Or to their crying heed,
But might be influenced to hear
If they could prove their need.
Some go to God in prayer
With broken, bleeding hearts
Craving the peace and victory
Which He alone imparts,*

*They lay their burdens down
On shoulders that are strong,
Then take them back upon their own
And carry them along.
Some humbly talk with God;
Confess their helplessness,
And having laid their burdens down
Trust Him to do the rest.
Such go away in peace,
And with the victor's shout
To watch with interest, and see
How He will work things out.*

—Barbara Ryberg

Paul not only believed in praying for others, but humbly solicited their prayers on his behalf. The Lord Jesus Christ and the early apostles, by example and precept, emphasized our text that "Men ought always to pray."

Fundamentals of Prayer

One of the most familiar and yet abused and misunderstood words in our vocabulary is the word PRAY. What is the real power of suggestiveness contained in this word, as used by the Lord Jesus Christ? Taken in its fundamental simplicity and intention, it means (and this is not complete, but it will help us to reach the complete thought) that prayer is *to wish forward; to desire toward the ultimate*. Or, if you will take the word as used by Paul in his letter to the Colossians, it means the seeking of things "which are above": "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (3:1).

The Christian is to be seeking the upper things, concentrating his thoughts upon them; everywhere and everywhen he is to be hoping for, and endeavoring after, *the ultimate*.

This is the simplest definition of prayer: Spiritually reaching forward; willing forward; wishing forward; desiring forward; seeking the upper, the higher, the nobler things that content one's heart; desiring above all, the perfection and acceptability of the will of God which bows the soul in worship and adoration of God and His way of life.

In prayer the supreme attitude of the life becomes that of submission. The supreme effort in life is that of cooperating with God toward the ultimate, upon which God's heart is set. Prayer forevermore says, when it asks for anything, "Not my will, but thine be done." This means that if the thing I ask for—however much I desire it—however good it may seem to me—will hinder or postpone, even by a hair's breadth or a moment, the ultimate victory, let it be denied me.

To pray is *to desire forward, to seek forward, to endeavor after*. On its higher level of suggestiveness, it is that the suppliant have a new vision of God, and the ways of God; also to be overwhelmingly convinced of the immutability of God and the perfection of all He does in our lives.

Unceasing Prayer

There is a word in this command which fell from the lips of the Lord Jesus Christ that the average Christian either ignores or resents—it is the word "always." To live a godly life of personal prayer in this present age of stress, strain and demands, may to some be seemingly impossible. The common excuses are: "I am a busy man; I do not have time; I cannot stop and take time." But some tried suggestions are here offered as a help toward maintaining an incessant attitude of prayer—they have been tried by many who found them workable, and have testified to the reality of the presence of the Lord Jesus Christ because of having taken "these moments" to pray.

Suggestions of Times for Prayer

Meeting the new day: The rising-time in the morning is characterized by many as when the ugly and hated tidal wave of impure thoughts sweeps up to the threshold of the mind to tempt it before it is fully awake and prepared to grapple with them. It is then that some use the "expulsive power of a new thought" by uttering a simple prayer, such as "I thank thee, O Lord, for the gift of a new day. Help me to keep it pure for Thee." Others quietly sing the doxology.

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.


The second opportunity for prayer is when one is shaving or doing one's hair. The mind will lay hold and retain those thoughts that make us conscious of the fact that we are going out into the world as representatives—ambassadors—of the Lord Jesus Christ. Such thoughts conduce strength for the new day.

Noon hour: The third period comes at lunchtime. These are moments when the noises around us cease. It is then that one can lift the soul to God and say—even if no more than this—"I am Christ's servant and friend, His man, His woman, living in the same sort of a world as He did. He is depending on me to witness for Him!"

After work hours: The fourth period is when we are on the way home from work in the evening, by foot, bus or automobile. It is possible then to grasp that opportunity for reflection: allow the mind to go back over the busy day; ask forgiveness for everything unkind, impure or unworthy; then one can realize the cleansing power of God's forgiveness and experience a return of peace to the soul.

At bedtime: The fifth period is the time between the getting into bed and actually falling asleep. Then is an opportunity to think about Christ in such a way as to determine one's waking thoughts the next morning. It is psychologically true that our latest, unconscious thoughts at night determine the flow of the unconscious river of psychic life during sleep—on the direction of which so much future activity depends—also the waking thought of the next morning.

Conclusion

Without taking up additional space let me emphasize these suggestions by simply saying that in them is to be found an experiential reality of the transforming power of the presence of the only Friend who can make us what we want to become—five times during the day! Many spiritually-minded souls find the value of these suggested practices as a result of obeying the injunction of the Lord Jesus Christ—"Men ought always to pray and not faint." 

The shadow comes and casts its length
Across their lives today.
Tomorrow is a land unknown,
And dim may be the way.

But these, as choicest saints of God,
Do not, will not, despair.
For now, just as they ever did,
They go to Him in prayer.

This then is not an alien land;
But a place they know so well.
For day by day at God's own throne,
They do serenely dwell.

His Word they love; it has first place;
They hide it in their hearts.
Now they're not strangers to His grace—
To them, God peace imparts.

How blest to be close to our God,
To know His grace and love;
To honor Him in all of life,
And all his mercies prove.

Then when the day is difficult,
And we would see His face—
It is no problem for we're never
Strangers to His grace.

—Florence Olson

“If you can’t pray, worry.”—Anon.

“Men ought always to pray, and not to faint.” (Luke 18:1b)

This command fell from the lips of the Lord Jesus Christ and is as binding upon the child of God as any one of the Ten Commandments.

At the very beginning of this study let us be reminded of a fact that may be surprising to some—that the Lord Jesus Christ was a man of prayer! He homed His soul in the atmosphere of prayer. It may be said that if ever there was a person who lived on this earth who did not need to pray it was the man Christ Jesus. But the startling, arresting fact is that He was a man of prayer. He prayed in the desert. He prayed on the mountains. He prayed all through the night. He prayed before every great undertaking. He prayed as He breathed. I repeat, His very soul was homed in prayer.

In our text the Lord Jesus Christ tells us it is our duty—a practice due from us, to self, to man and to God—that we as believers should always pray. And He circles all our praying around Himself. Jesus admonishes us never to pray a prayer the wide world over, even to the end of time, without invoking His name. His answer to prayer must accord with the relationship it bears to Himself. Here are His words: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).

The Model Prayer

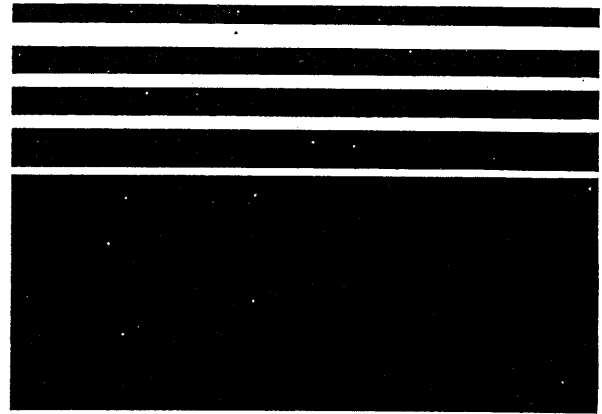
The Lord Jesus Christ did not leave church government with a model for preaching, but He did give us the Model Prayer: “After this manner therefore pray ye...” (Matt. 6:9). That model prayer—intercessory in character—is so wide in its range that it touches everything between daily bread and the Kingdom of God. And yet one can pray it in less than a minute!

Not once is the singular found in the Model Prayer, only the plural. Note: “Our Father ... give us ... our daily bread ... forgive us our debts ... lead us not into temptation ... deliver us from evil...” (vss. 9-13). That prayer sounds as though Jesus Christ could not conceive of a Christian ever praying solely for himself but that he would always bear in mind the thought of the Saviour—that the essence of prayer is intercessorial in nature. The early Christians understood this, for we read that when Peter was imprisoned by Herod, the church gave itself to ceaseless prayer for his deliverance (Acts 12:1-19).

Prayer Given Priority of Importance

That the apostles also so understood this of Jesus is evidenced in their saying, “Look ye out among you seven men ... whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3, 4). Observe the order: prayer before preaching or the ministry of the Word.

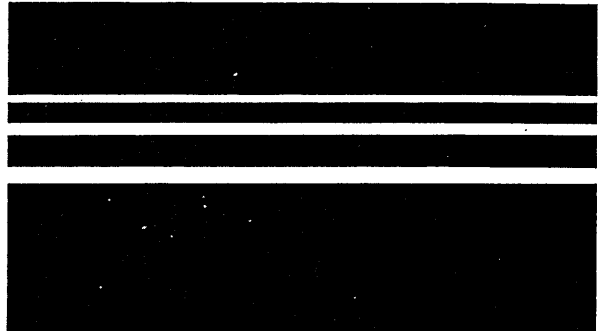
James, the brother and servant of Jesus Christ, tells us—for our great encouragement—that if we lack wisdom we should ask of God who giveth it to all men liberally and upbraideth not—or without any chiding. James further explains why we receive not—it is because we fail to ask. And then he triumphantly adds, “Is any among you afflicted? let him pray. ... Is any sick among you? ... let them [the elders] pray over him. ...” And to the unspoken objection



PRAYER

The Christian's Lost Art

by Harold L. Proppe, B.D., M.A., Ph.D.



that God may not be able to alleviate the suffering, or heal the sick, James says that “Elias [Elijah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not ... [for three and a half years]. And he prayed again, and the heaven gave rain. ...” (James 5:13-18).

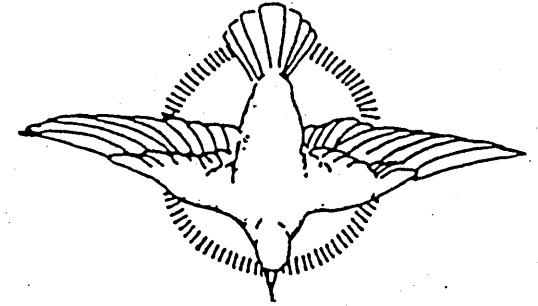
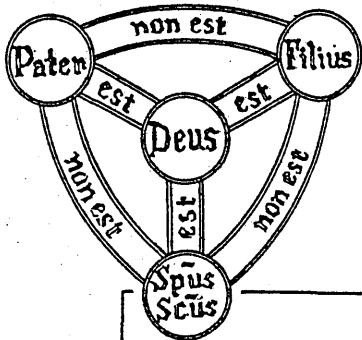
Paul, our great apostle to the Gentiles, was a man who had learned in the school of Christ how all-important is prayer. If we notice the introduction to his Epistle to the Philippians we will find him—the great soul that he was, a man of meticulous intellect—expressing prayerful concern for those in the church at Philippi:

... In every prayer of mine for you ... I have you in my heart. ... I pray, that your love may abound yet more and more in knowledge and in all judgment (Phil. 1:4, 7, 9).

And more wonderful still he says in Colossians:

Continue stedfastly in prayer ... withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ ... that I may make it manifest, as I ought to speak (4:2-4 A.S.V.).

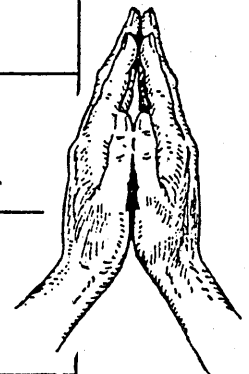
(Continued on next page)

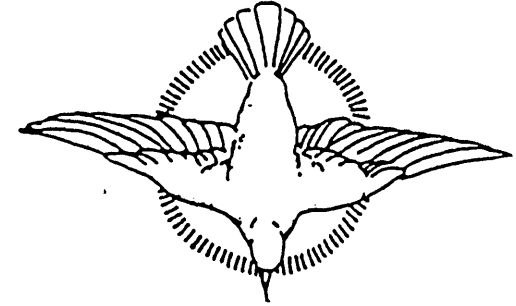
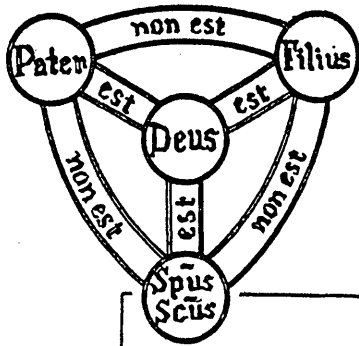


THE TRINITY AND PRAYER

JOHN	ADDRESS	AUTHORITY	ANSWERS
14:13	<i>Father</i>	<i>Son</i>	<i>Christ</i>
15:16	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:23	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:24	<i>Father</i>	<i>Son</i>	<i>Father</i>
16:26	<i>Father</i>	<i>Son</i>	<i>Father</i>

CONCLUSION: Prayer is directed to the Father, in the name of the Son, by the power of the Spirit.

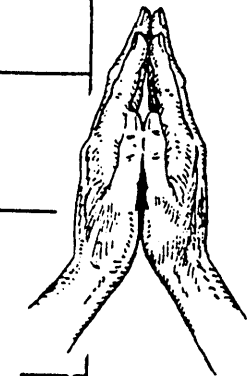


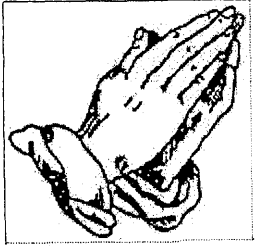


THE TRINITY AND PRAYER

JOHN	ADDRESS	AUTHORITY	ANSWERS
14:13			
15:16			
16:23			
16:24			
16:26			

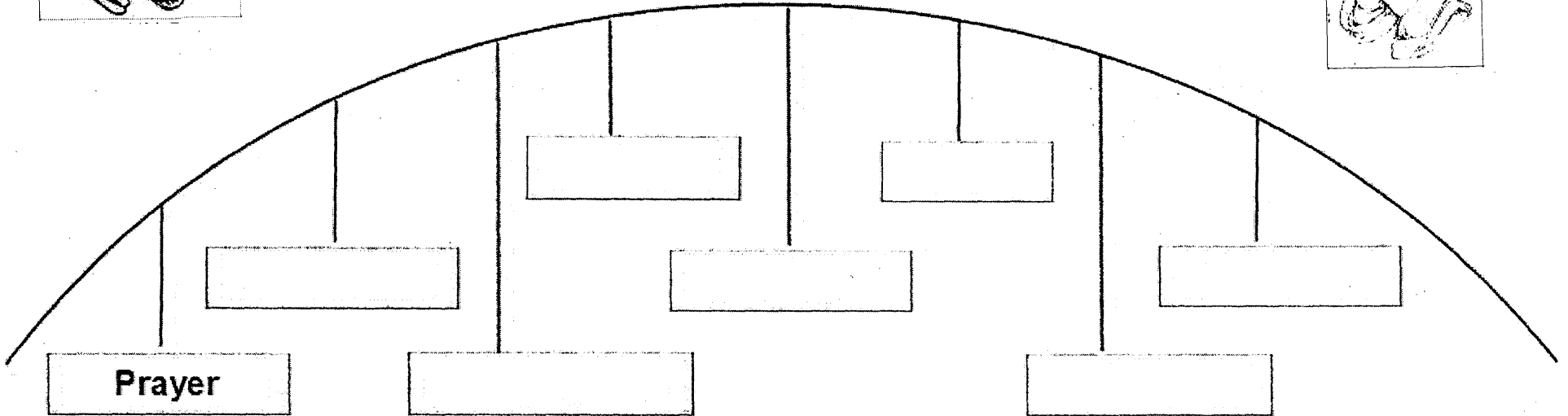
CONCLUSION: Prayer is directed to the Father, in the name of the Son, by the power of the Spirit.





Prayer is Asking

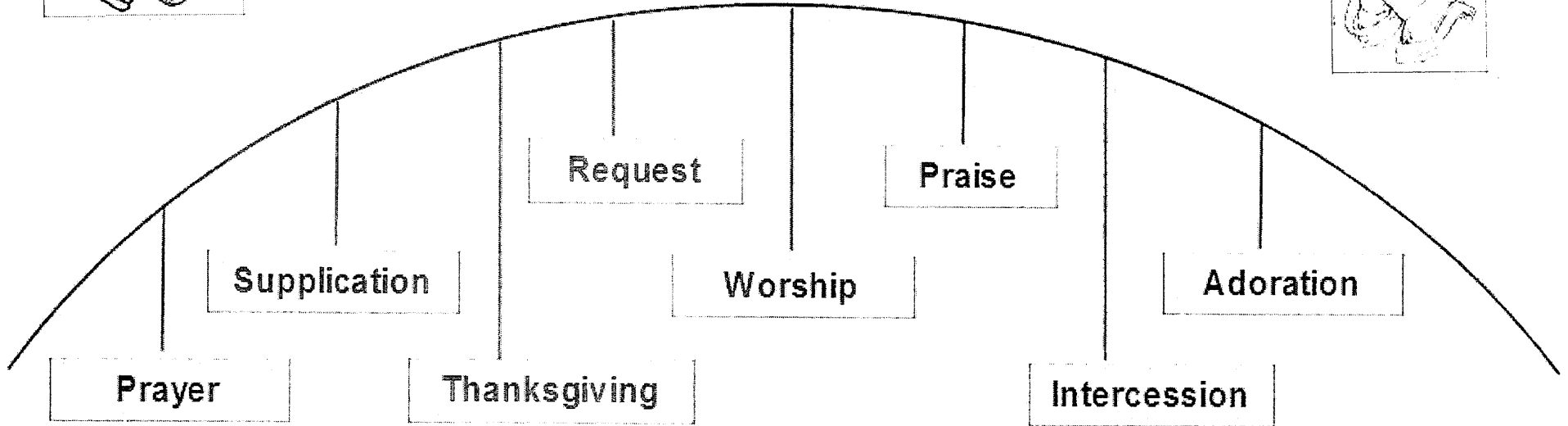
Lk 18:1





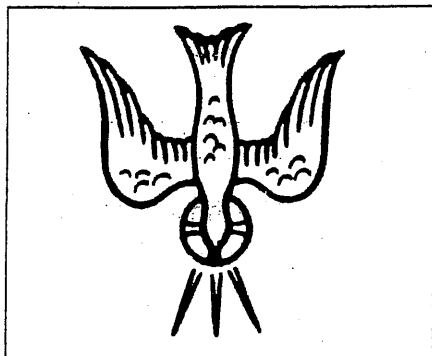
Prayer is Asking

Lk 18:1

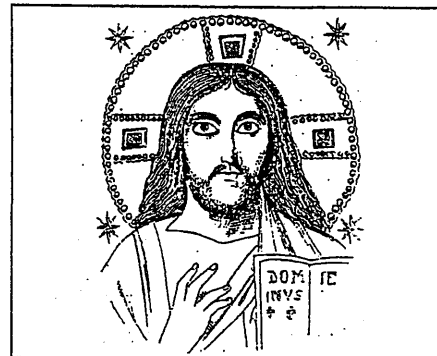


HELP IN PRAYER

HOLY SPIRIT



CHRIST



PREVENTION OF SIN

ASSISTANCE

In Requests

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26

In Relationships

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. Rom. 8:15

ADVOCACY

My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous: 1Jn.2:1

I pray for them: I pray not for the world, but for them which thou hast given me; for they are mine. Jn. 17:9, also v.15, 17-20

PETITIONS FOR SUPPLY

INTERCESSION

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Rom. 8:27

INTERCESSION

Who is he that condemneth? It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34

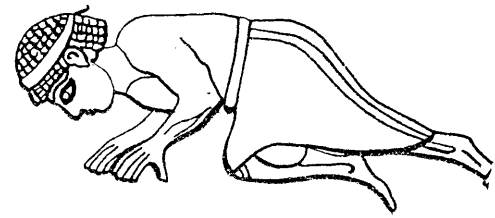
Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:25

Manfred E. Kober, Th.D.



WORSHIP: Spiritual Exercise or Selfish Extravaganza?

Manfred E. Kober, Th.D.



1A. The Definition of Worship

1b. The English definition:

Worship is worth-ship, denoting the worthiness of an individual to receive special honor in accordance with that worth.

An acknowledgement of divine perfection.

2b. The pagan concept:

The idea of bowing down to an object of worship and kissing it.

3b. The Old Testament concept:

****Hebrew term**

Shahah—depress, bow down, prostrate

****Greek term**

Proskuneo—to kiss towards

The concept of genuine worship involves an outward act and an inward attitude.

1c. General worship of men:

1d. Influenced by custom:

Genesis 18:2

And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

2d. Based on family relationships:

Gen 49:8

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

3d. Dependent on station in life:

1 Kings 1:31

Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

2c. Specific worship of God:

1d. It is honor rendered to God:

Exodus 24:1

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2d. It involves physical bowing down

1 Chronicles 29:20

And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

Nehemiah 8:6

And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

Psalm 95:6

O come, let us worship and bow down: let us kneel before the Lord our maker.



4b. The New Testament concept:

1c. The physical prostration: bowing in honor and reverence

2c. **It is an attitude of reverence and awe toward God, resulting in an acclamation of His uniqueness and worth.**

2A. The Demands of Worship:

1b. As indicated by the Savior—the **ETHICAL** aspect:

1c. Acceptable worship and ethical integrity are inseparable.

Matthew 5:21-26

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way *with him*; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.



26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

- 1d. Worship demands a forgiving spirit.
- 2d. Worship must be interrupted until the brother is reconciled. Reconciliation does not depend on whether the grievance is just or unjust.

- 2c. Acceptable worship and legalistic encumbrance are incompatible.

John 4:24

God is a Spirit: and they that worship him must worship him in spirit and in truth.

- 1d. Worship is a spiritual exercise.
- 2d. Worship is not dependent upon outward ritual to be genuine.

- 3c. Acceptable worship and doctrinal impurity are impossible.

John 4:24

"in spirit and in **TRUTH.**"

True worship involves the **right doctrine** and the **right method.**

- 2b. As implied by the Scriptures—the **PUBLIC** aspect:

- 1c. Solemn, not trifling:

Psalm 89:7

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

- 2c. Simple, not pompous or ceremonial:

John 4:24

- 3c. Cheerful, not with forbidding aspect:

Psalm 100:2

Serve the Lord with gladness: come before his presence with singing.

- 4c. Sincere, not hypocritical:

Isaiah 1:12-13

When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Matthew 23:13



But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

5c. Pure, not superstitious:

Isaiah 57:15

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

6c. Spiritual, not external.

3b. As illustrated by the saints—the **PERSONAL** aspect:

1c. The frequency of worship:

"To worship" appears:

24 times in the Revelation

11 times in the Gospel of John

9 times in Matthew, the Royal Gospel

2c. The finality of worship:

1d. Worship is only due God:

Revelation 19:10

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Acts 10:25

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

2d. Satan's desire is to draw worship to himself:

Luke 4:7-8

If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

3d. Worship is rejected by godly men

Acts 10:25-26

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

(Also Acts 14:11-14)

4d. Worship is rejected by loyal angels:



Revelation 22:8-9

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

3c. The form of worship:

1d. In relation to the approach to God:



1e. Worship is directed toward His being. It is not a thanksgiving for His gifts.

2e. Worship is directed toward his works in general:

Creation	Rev. 4:11ff
Reign	Rev. 15:3ff, 16:5ff
Redemption	Rev. 5:8-10
Consummation	Rev. 11:15-18

2d. In relation to the attributes of God:

Eternality, omnipotence, honor, wisdom, holiness, power, etc.

3d. In relation to the acclamations of God:

- | | |
|------------------------|-----------------------|
| 1e. "Thou are worthy!" | Rev. 4:11; 5:9, 12 |
| 2e. Salvation | Rev. 7:10 |
| 3e. Hallelujah, Amen | Rev. 7:12; 19:1, 3, 4 |

A mighty, universal strain permeates these expressions.

3A. The Delights of Worship

1b. It is the highest form of spiritual exercise.
Although man is saved to serve, he is primarily saved to fellowship and worship.

2b. It is the best antidote to moral impurity.
Dr. Paul R. Jackson, former president of Baptist Bible Seminary in Johnson City, New York, and national representative of the GARBC, asserted that whenever he was tempted, he contemplated the loveliness of the Savior, and temptation vanished.

The contemplation of our Savior involves, contrary to Roman Catholic and cultic practices, a focus on the person and work of Christ revealed in the Scriptures, rather than a veneration of images or statutes of the Savior.

Jews were forbidden to do. But, in opposition to this sentiment, let it be observed, that not only the Jews, but the heathens also, who never were subject to the law of Moses, are condemned in Scripture for this mode of worship; as in Romans, the first chapter, and in Acts xvii. 29, 30, where it is said—"Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the time of this ignorance God winked at, but now commandeth all men everywhere to repent."

522. The folly of making images or pictures of Christ is evident, because they are not true representations of the object, and have their origin solely in the imagination of the statuary or painter. The only account which antiquity has transmitted to us of the personal appearance of our Savior is of altogether doubtful authority. Beside this, however, there are more serious objections to such representations.

(the ancient source is unknown)

- 3b. It is the strongest weapon against individual self-centeredness. Selfishness and self-centeredness are the real enemies of morality. Worship lifts us to a higher plane of thought.
- 4b. It is the noblest form of personal involvement. Worship involves man's whole being: intellect, emotion, and will. Eavey rightly observes: worship is
- *"to quicken the conscience by the holiness of God,
 - *to feed the mind with the truth of God,
 - *to purge the imagination by the beauty of God,
 - *to open the heart to the love of God,
 - *to devote the will to the purpose of God" (*Practical Christian Ethics*, 51).

4A. The Day of Worship:

1b. The Sabbath Day:

- 1c. Its institution at creation:
Apparently man was to conserve a day of rest from creation on.
- 1d. The institution of the Sabbath for Israel involved something unusual and sacred.
- 2d. It is unthinkable that man would work incessantly every day for thousands of years. Even in Babylonian and Assyrian societies, a special day of rest was set aside each week.
- 2c. Its institution at Mount Sinai:
- 1d. There is no record that the Sabbath was kept from Adam to Moses. But there is also no mention of it from Moses to David. Likewise, the principle of monogamy of Genesis 2:24 was ignored.



2d. The Sabbath was a special holy day for Israel:

Nehemiah 9:13-14

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

3d. It is given to Israel as a sign of their God's covenant people:
Ex 31:12-17

3c. Its importance to mankind:

1d. Even Adam in an unfallen state would have to keep it, Gen. 2:3.

2d. It is not a day of inactivity, Gen. 2:2; John 5:17.

3d. It is a day of cessation of the activity of the prior six days.

4d. It is a day of (1) rest, (2) refreshment and (3) rejoicing.

Genesis 1:31

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Exodus 31:17

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

5d. It is a day beneficial for man. (See further Chafer, *Grace*, 240ff).

2b. The Lord's Day:

1c. The abrogation of the Sabbath Day:

1d. Its prediction in prophecy:

Hosea 2:11

I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

2d. Its disappearance in the early church.

Nine times the Sabbath is mentioned in the book of Acts, but only in relation to unbelieving Jews.

3d. Its existence in the tribulation:

Matthew 24:20

But pray ye that your flight be not in the winter, neither on the sabbath day:

4d. Its reestablishment in the Millennium:

Isaiah 66:23

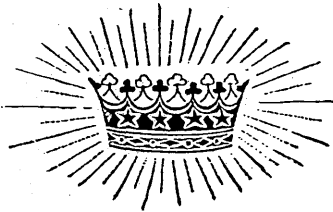
And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Ezekiel 46:1

Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Deuteronomy 30:8

And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day.



2c. The appointment of the Lord's Day:

1d. Indications from the Old Testament:

Psalm 118:22-24

The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing; it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

Acts 4:10-11

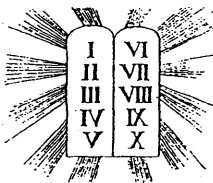
Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

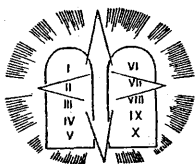
2d. Legalistic confusion of the Sabbath and Sunday:

1c. There is no Christian Sabbath.

The law, including the ten commandments with its Sabbath directives, were abrogated when Christ died on the cross. (That which was written and engraven in stone has passed away, 2. Cor. 3:7-11)



2c. The first day was appointed to mark the glorious resurrection of the Lord.



3c. A change in the day of worship involves great symbolic significance.

3d. Events in the New Testament which happened on the first day of the week:

- 1e. The Resurrection Matt. 28:1
- 2e. Christ meets with His disciples John 20:19; Luke 24
- 3e. The the Holy Spirit descends Acts 2
- 4e. Paul preaches in Troas Acts 20:6ff
- 5e. The believers meet in Troas Acts 20:6-7
- 6e. John receives his revelation on the Lord's Day
Revelation 1:10
I was in the Spirit on **the Lord's day**, and heard behind me a great voice, as of a trumpet,
- 7e. Special instructions are given for the ministry of the saints on the first day 1 Cor. 16:2

3c. The activity on the Lord's Day:

- 1d. Worship—Acts 20:6-7
- 2d. Fellowship—Heb. 10:25
- 3d. Stewardship—1 Cor. 16:2
- 4d. Rejoicing—Psa. 118:24



4c. The acknowledgement of the Church Fathers.

Unanimous testimony from the early church that the first day of the week is the day of worship.

Eusebius, A.D. 315, says, "There were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree in which they communicated to churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other day than the Lord's Day."

Tertullian, A.D. 200, says, speaking of the "sun worshipers:" "Though we share with them Sunday, we are not apprehensive lest we seem to be heathen."

Clement of Alexandria, A.D. 194, says, "The old sabbath day has become nothing more than a working day (to Christians)."

Irenaeus, Bishop of Lyons, A.D 178, says: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day."

Justin Martyr, A.D. 135, says: "Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world and J. C. our Saviour, on the same day, rose from the dead."

(Additional biblical and historical information is found in Chafer, *Systematic Theology*, IV, 120ff.)

5c. The rejection of the Lord's Day by the Seventh Day Adventists:

1d. Sunday worship is definitely the mark of the Beast.

2d. The answer to the Seventh Day Adventists:

1e. No day is holy in itself.

Colossians 2:16

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

2e. No one presently celebrates the Jewish Sabbath:

1f. It was from sunset to sunset.

2f. Regulations and penalties are not observed by the Seventh Day Adventists.

3e. The exact day which God instituted in Genesis 2:2-3 is quite unknown.

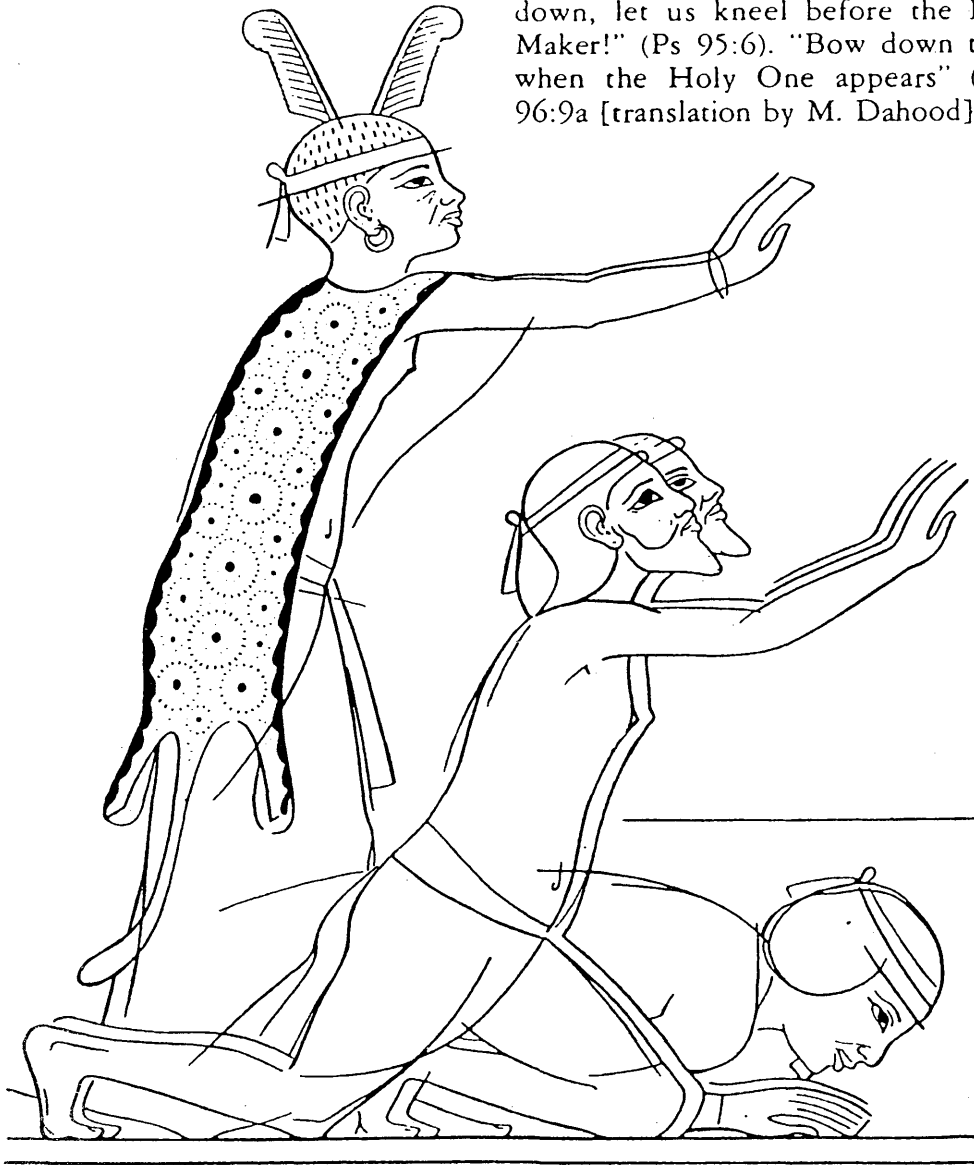
6c. The balanced approach:

1d. God instituted a day of rest for all men.

2d. God designated a day of rest for Israel which came with special regulations, penalties and customs.

3d. God appointed a new day of rest for the church:
Psa. 118:22, symbolic of the new creation.

412. "O come, let us worship and bow down, let us kneel before the LORD, our Maker!" (Ps 95:6). "Bow down to Yahweh when the Holy One appears" (Ps 29:2b; 96:9a [translation by M. Dahood]).



The Church Worship Service

John 12:21b ...Sir, we would see Jesus

