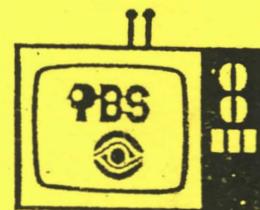


CONTEMPORARY ETHICAL ISSUES II



THE BIBLICAL BASIS FOR ETHICAL CONDUCT

TV: Monster, Master or Modern Marvel?

GAMBLING: Innocuous, Indifferent or Immoral?

PORNOGRAPHY: Diversion or Depravity?

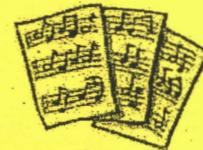
DRUGS: Harmful Habit or Harmless High?



HOMOSEXUALITY: Degeneracy, Debility or Disease?

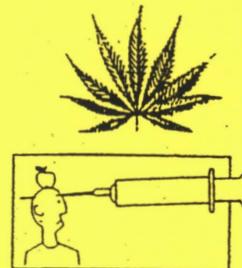
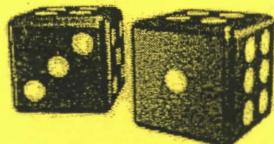
CIVIC RESPONSIBILITY: Is It Carnal to Consort with Caesar?

MUSIC: Praising the Savior or Pleasing Self?



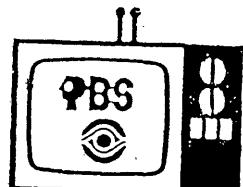
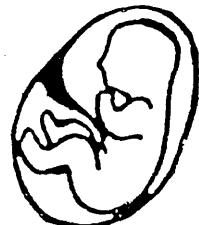
MODERN MOVIES: Marvelous Medium or Moral menace?

THE CREMATION CONFUSION: Permissible or Pagan?

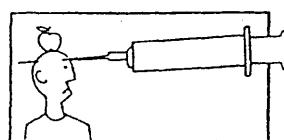
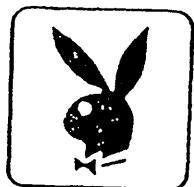


BIBLICAL ETHICS

YOU'RE THE SOLUTION
TO WATER POLLUTION



$\epsilon\thetao\varsigma$ (*ethos*), usage, custom; $\eta\thetao\varsigma$ (*ēthos*), custom, way of life.



Prof. Manfred E. Kober, Th. D.



INTRODUCTION TO ETHICS

1A. THE CONCEPT OF ETHICS

- 1b. The Definitions of ethics:
 - 1c. General ethics: Ethics is the science of right conduct.
 - 2c. Biblical ethics: Biblical ethics is the discovery and systematic formulation of conduct as revealed in the Scriptures.
- 2b. The Demands of ethics:
 - 1c. Ethics concerns the laws which regulate our actions.
 - 2c. Ethics contains the norms of what man should be and should do.
 - 3c. Ethics conveys the right principles. An action is as good as the authority on which it is based.

3b. The Designations of ethics:

1c. The biblical terms:

1d. ethos, ethos--custom, manner, usage

1e. Personal meaning:

I Cor. 15:33 Be not deceived: evil communications corrupt good manners.

2e. Cultural meaning:

John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

3e. Religious meaning:

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

2d. anastrophe--manner of life

James 3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

I Peter 3:2, 16 While they behold your chaste conversation coupled with fear. 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

II Peter 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,



2c. The applied truth:

1d. The good--to agathon summum bonum

1e. Plato:

2e. Aristotle:

3e. Epicurus:

4e. Stoics:

5e. The believer:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Plato

2d. Virtue--arete

1e. The Greek view:

wisdom

courage

temperance

2e. The Biblical view:

"Virtue is that moral possession and energy that the believer has because of his relationship to the Holy Spirit."

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

II Pet. 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

3d. Duty

1e. The secular view

2e. The scriptural view:

4d. Happiness--eudamonia

"That satisfaction of being which arises from a proper relationship and adherence to the supreme good."

4b. The Distinctions in ethics:

1c. Natural ethics

2c. Christian ethics:

3c. Ethics of Jesus:

4c. Christian-Theistic ethics:

5c. Biblical ethics:



5b. The Directions of ethics:

1c. Naturalism:

2c. Idealism:

3c. Existentialism:

4c. Situational ethics:

5c. Biblical ethics:



6b. Duty in ethics:

1c. The nature of God:

1d. God is sovereign creator--the creature's duty is obedience.

2d. God is a personal redeemer--the creature's duty is fellowship.

2c. The nature of man:

1d. The content of the image of God:

1e. The moral aspect:

2e. The mental aspect:

3e. The volitional aspect:

4e. The regal aspect:

2d. The corruption of the image of God:

1e. The moral aspect:

2e. The mental aspect:

3e. The volitional aspect:

4e. The regal aspect:

3d. The Christian in the image of God:

- 1e. The moral aspect:
- 2e. The mental aspect:
- 3e. The volitional aspect:
- 4e. The regal aspect:

3c. The nature of revelation:

1d. General revelation:

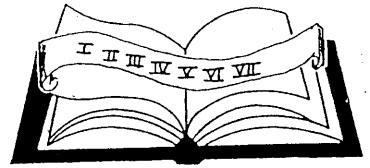
- 1e. Conscience:
the subjective law--Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;
- 2e. Creation:
the objective law-- Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- 3e. Course of history:
the reflective law-- Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

2d. Special revelation

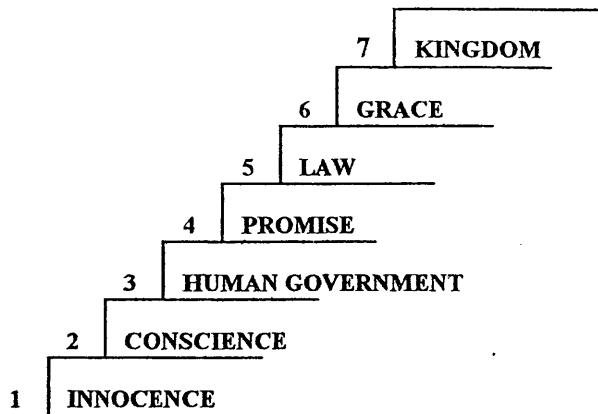
- 1e. The Word of God:
- 2e. The will of God:
Rom. 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen
- 1f. Sovereign in creation: 11:36a
- 2f. Sovereign in direction: 11:36b
- 3f. Sovereign in destination: 11:36c



2A. THE CONTENT OF ETHICS



1b. Dispensational demands:



1c. The definition of a dispensation:

"A dispensation is a distinguishable economy in the outworking of God's purpose."
(Charles Ryrie, Dispensationalism Today, p. 29.)

2c. The demands of a dispensation:

Dispensationalism views the world as a household (stewardship, economy) run by God.
He orders, arranges, gives direction and instruction.

3c. Distinctives of a dispensation

1d. A change in God's governmental relationship with man.

2d. An alteration in man's responsibility to God.

3d. A corresponding revelation necessary to effect that change (progressive revelation)

4c. The development of dispensations:

1d. Requirements under Innocence:

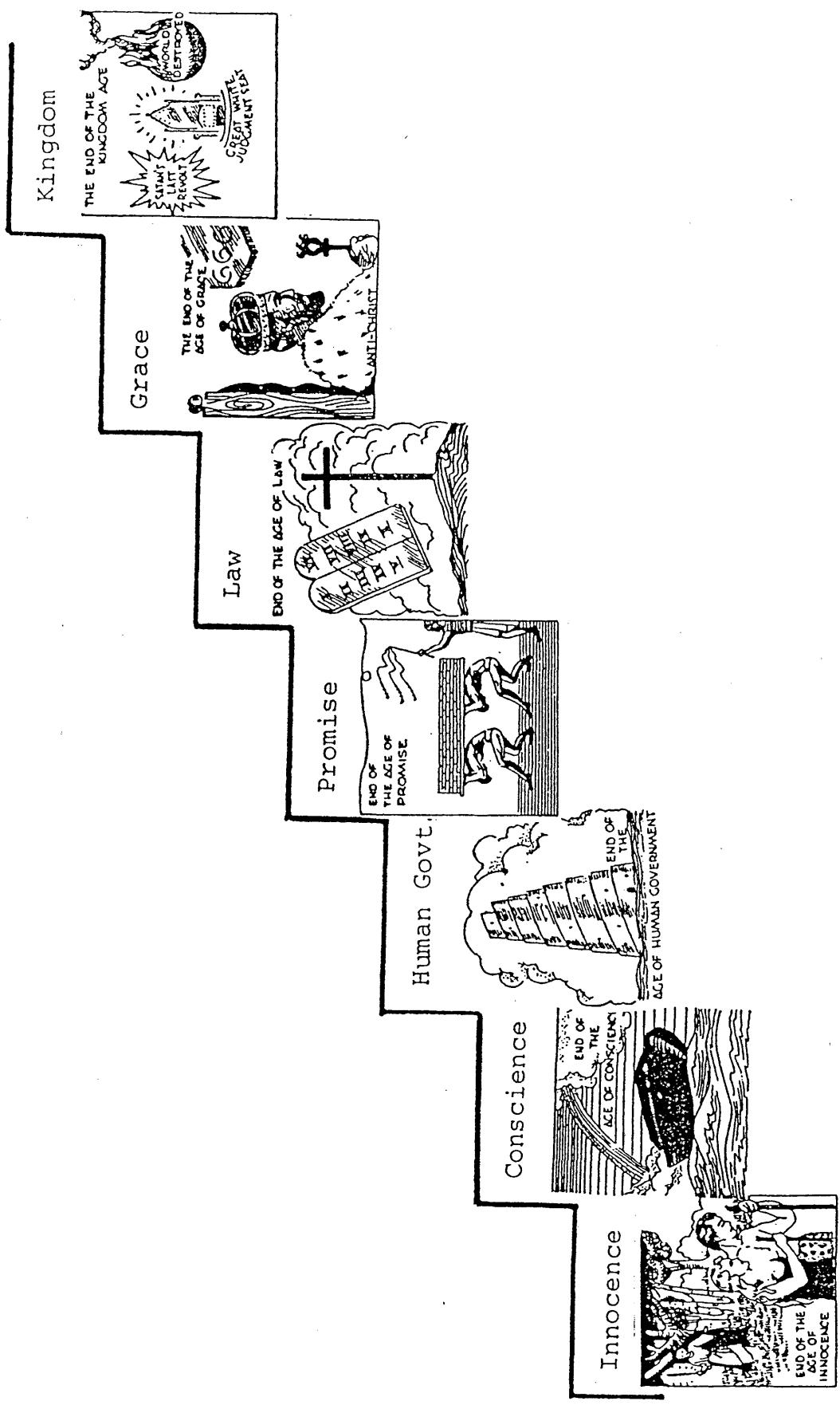
1e. The procreation of offspring:

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

2e. The filling of the earth:

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

THE DISPENSATIONS



3e. The subduing of the earth: Gen. 1:28

4e. The dominion over the creatures:

Gen. 1:26-29 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. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

5e. The weekly sabbath:

Gen. 2:2,3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

6e. Labor:

Gen. 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

7e. Marriage:

Gen. 2:22,23 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2d. Requirements under Conscience:

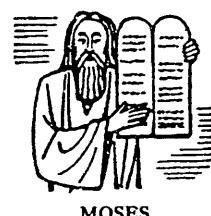
3d. Requirements under Human government:

4d. Requirements under Promise:

5d. Requirements under Law:

6d. Requirements under Grace:

7d. Requirements under Kingdom:



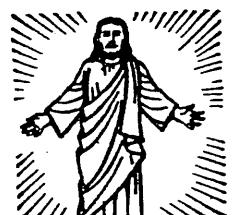
MOSES

2b. The Mosaic mandate:

1c. The development of the law

1d. Its impartation: given to Israel

Lev. 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.



Rom. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

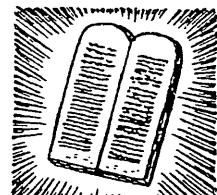
Rom. 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

2d. Its institution: at Mt. Sinai in 1445 B.C.

2c. The divisions of the law:

1d. Number of the commandments: 613 commandments:
365 negative 248 positive



TABLES OF
THE LAW

2d. Nature of the commandments:

1e. Commandments
moral law, Ex. 20; Deut. 5; Ex. 34:28 "the words of the covenant, the ten words"-decalogue

2e. Judgments—judicial law, beginning Ex. 21:2

3e. Ordinances—ceremonial law, beginning Ex. 25:1

3c. The design of the law:

1d. Preparatory: for the Israelite as a sinner

Gal. 3:24-25 Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.

Lev. 16:20-22 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: 22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Heb. 10:1

For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2d. Provisional: for the Israelite as a saint

1e. A sign of good works:

2e. A guarantee of blessings:

Deut. 30:11-30

3d. Political: for the Israelite as a citizen/subject

1e. The difference between God as Savior and God as Sovereign.

2e. The difference between the Israelite as saint and as citizen.

Lev. 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Heb. 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Rom. 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

4c. The duration of the law:

1d. Until the Messiah:

Gal. 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

2d. Until the cross:

1e. In His life, Christ adhered to the law:

2e. In His death, Christ abrogated the law:



3b. Gracious Guidance:

1c. The cessation of the law:

1d. The denials:

2d. The demonstration:

1e. There is a change in people:

Jn. 1:17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Rom. 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

2e. There is a change in priesthood:

Heb. 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

3e. There is a change in purpose:

2 Cor. 3:7-11 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

2c. The contrast between law and grace:

1d. The people:

2d. The promises:

3d. The penalties:

1e. Commandments:

Num. 15:32, 35 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. 35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

2e. Ordinances:

Lev. 10:1-7 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD. 3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

3e. Judgments: Ex. 21-24

Jer. 25:11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

4d. The principle:

5d. The power:

- 1e. Higher standards:
- 2e. Superior privilege
- 3e. Greater enablement:

3c. The content under grace:

The Church Age ethic is a definite code containing hundreds of specific commandments, derived primarily from the epistles. Freedom from the law is not lawlessness or license. The apostle Paul said: "Being not without law to God, but unto the law of Christ." (1 Cor. 9:21)

4c. The commandments under grace:

1d. The names of this system:

- 1e. "the perfect law of liberty," James 1:25
- 2e. "the royal law," James 2:8
- 3e. "the law of Christ," Gal. 6:2
- 4e. "the law of the Spirit of life," Rom. 8:2

2d. The nature of this system:

1e. Positive commandments"

1 Thess. 5:16-18: Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

2e. Negative commandments: Rom. 12:2: "And be not conformed to this world"

3e. Principles:

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

1f. The test of expediency: Is it a weight?

Heb. 12:1 "...let us lay aside every weight and the sin which does so easily beset us."

2f. The test of enslavement: Is it a habit?

1 Cor.. 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

3f. The test of example: Is it a stumbling stone?

1 Cor. 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

- 4f. The test of evangelism: Is it winsome?

Col. 4:5 Walk in wisdom toward them that are without, redeeming the time.

I Cor. 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

- 5f. The test of exaltation: Is glorifying?

I Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

- 4e. Rules:

- 1f. In some areas there are neither principles nor precepts given. In these in areas it is necessary to have special rulings.

- 2f. God has made provision for this by giving leaders to His church who rule these in these matters.

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1 Tim. 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

- 3f. These leaders are given authority to rule in spiritual matters

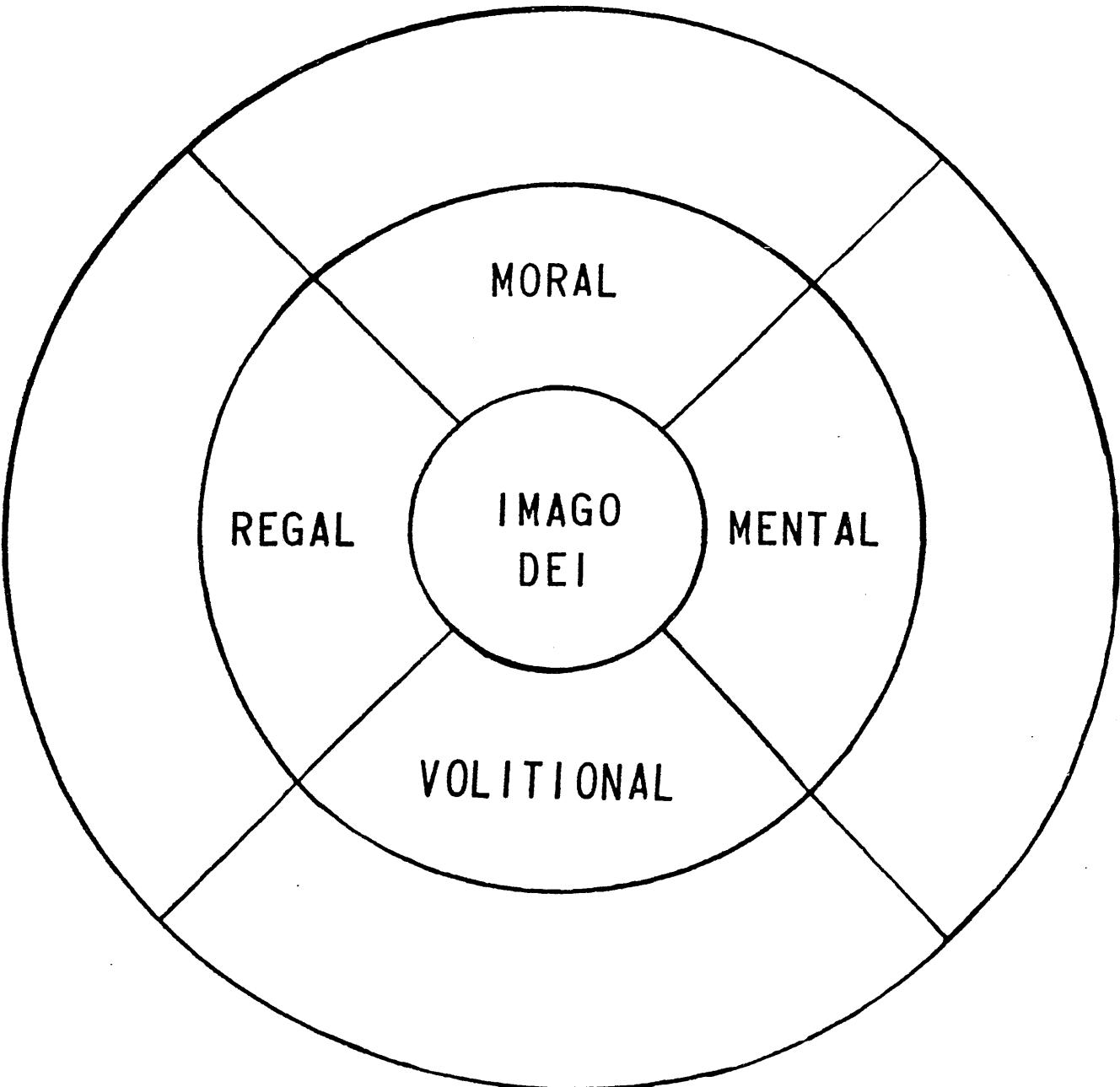
Heb. 13:7,17 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

- 4f. If there are rulers it is obvious that there are those ruled who must obey these rules: (Heb. 13:17) For example, under this category would fall the rules at school: dress, dating, conduct.

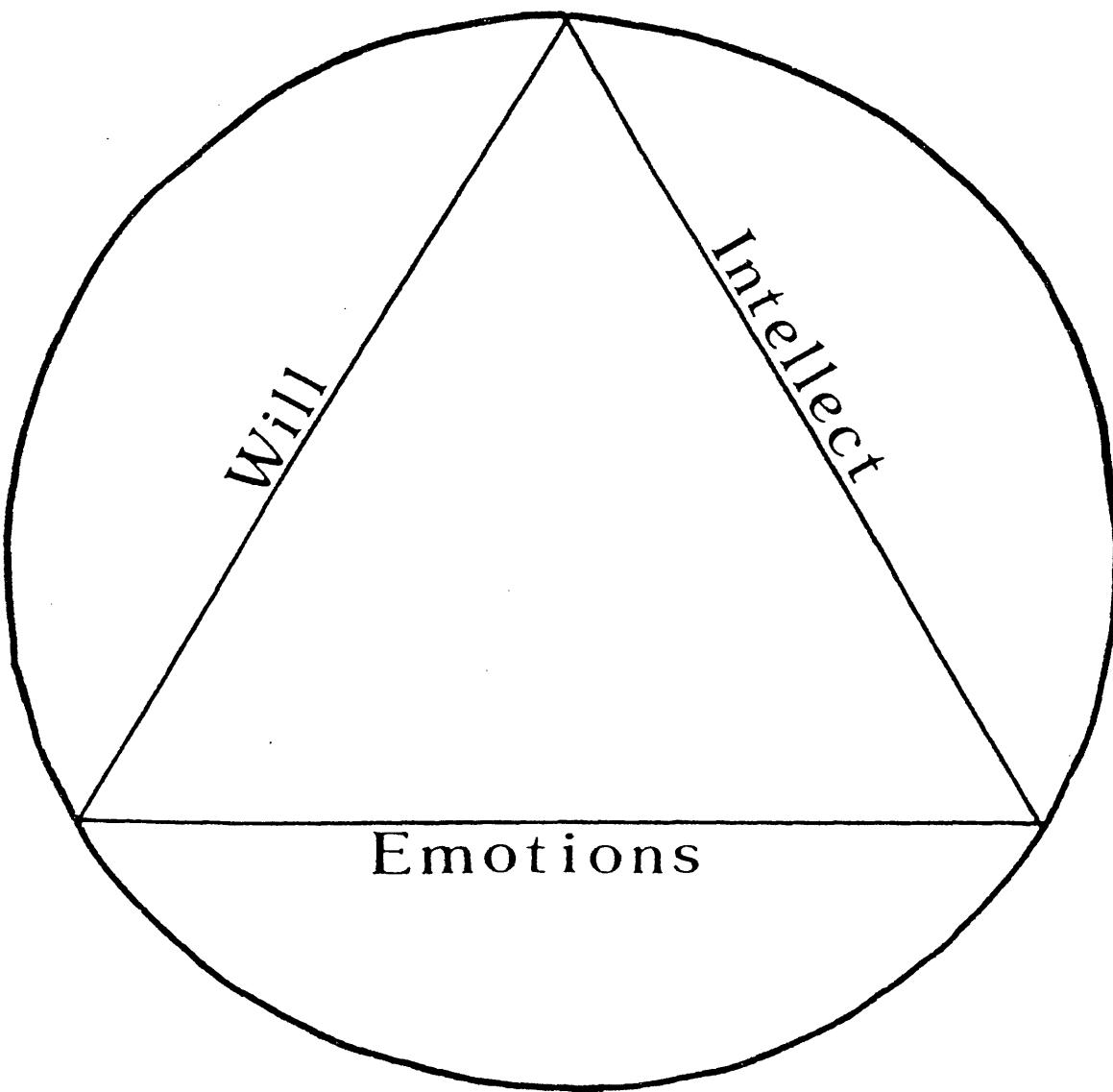
- 5f. These rules may conflict with those made at another church, school, or Christian camp. Human rulers are not infallible. But as in Moses's day, the people would obey these human rulers, so should we, "for they look after our souls."

Deut. 17:8-11 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

MAN IN THE IMAGE OF GOD



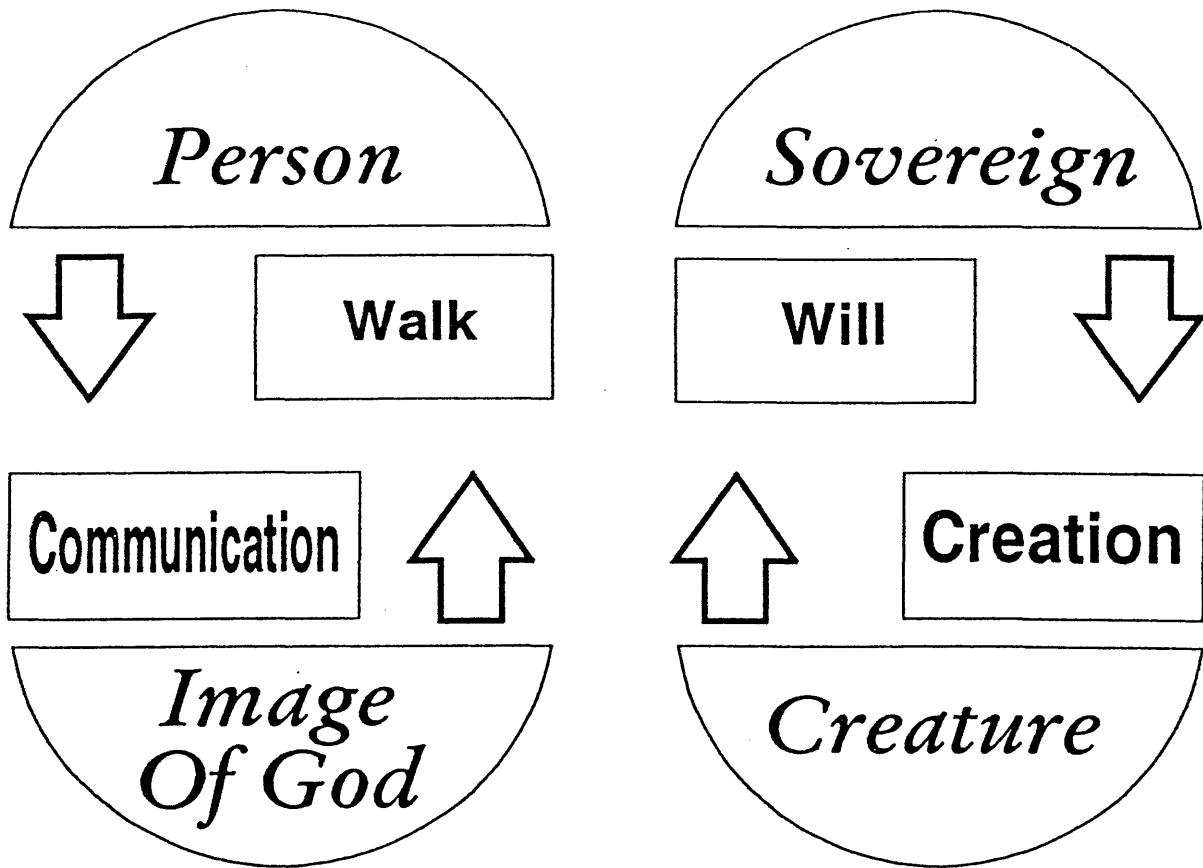
THE OLD AND NEW NATURES



MK

Elements of Ethics

A PERSONAL SOVEREIGN GOD

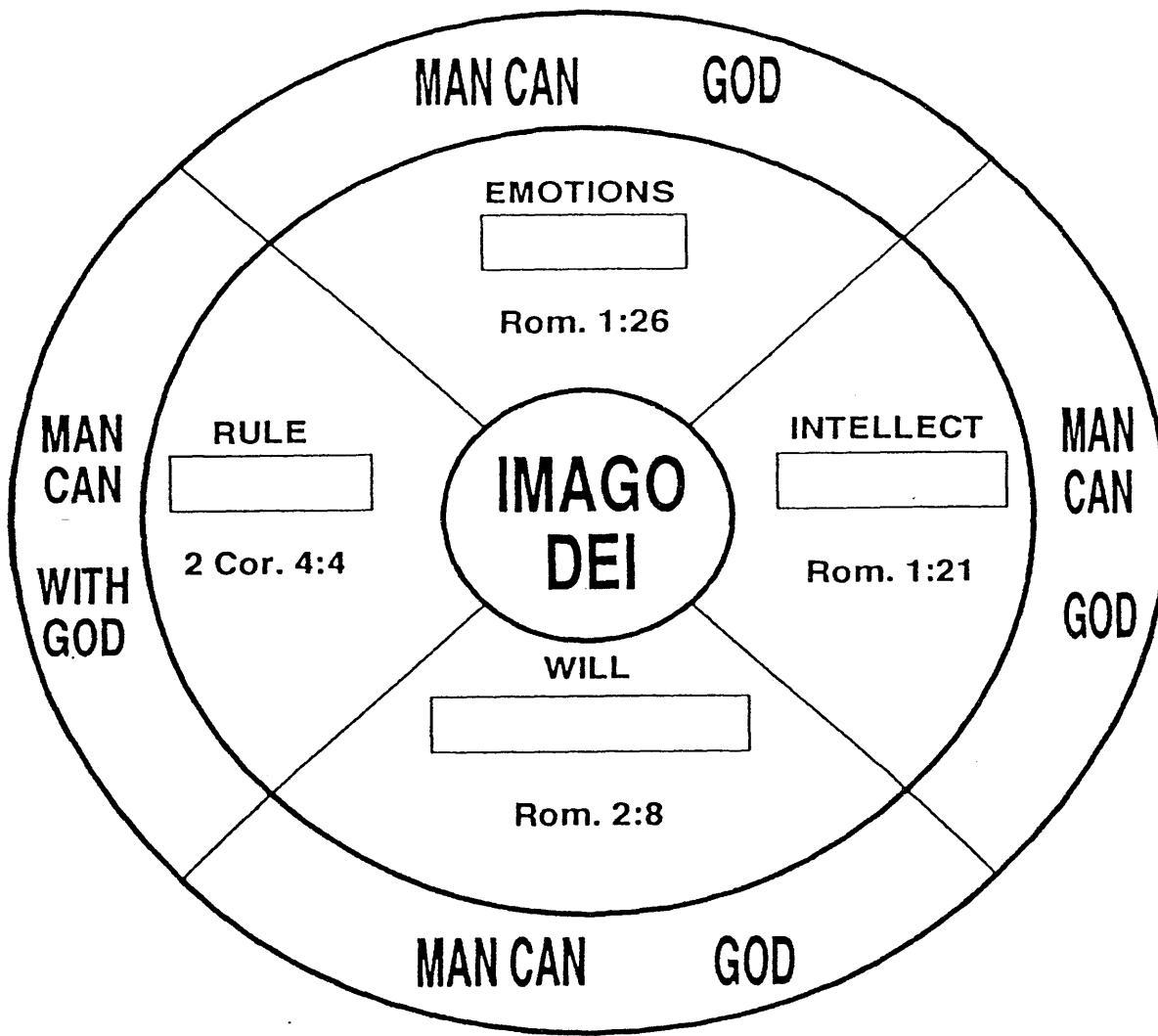


MORAL RESPONSIBLE MAN



MAN IN THE IMAGE OF GOD

Genesis 1:26-28

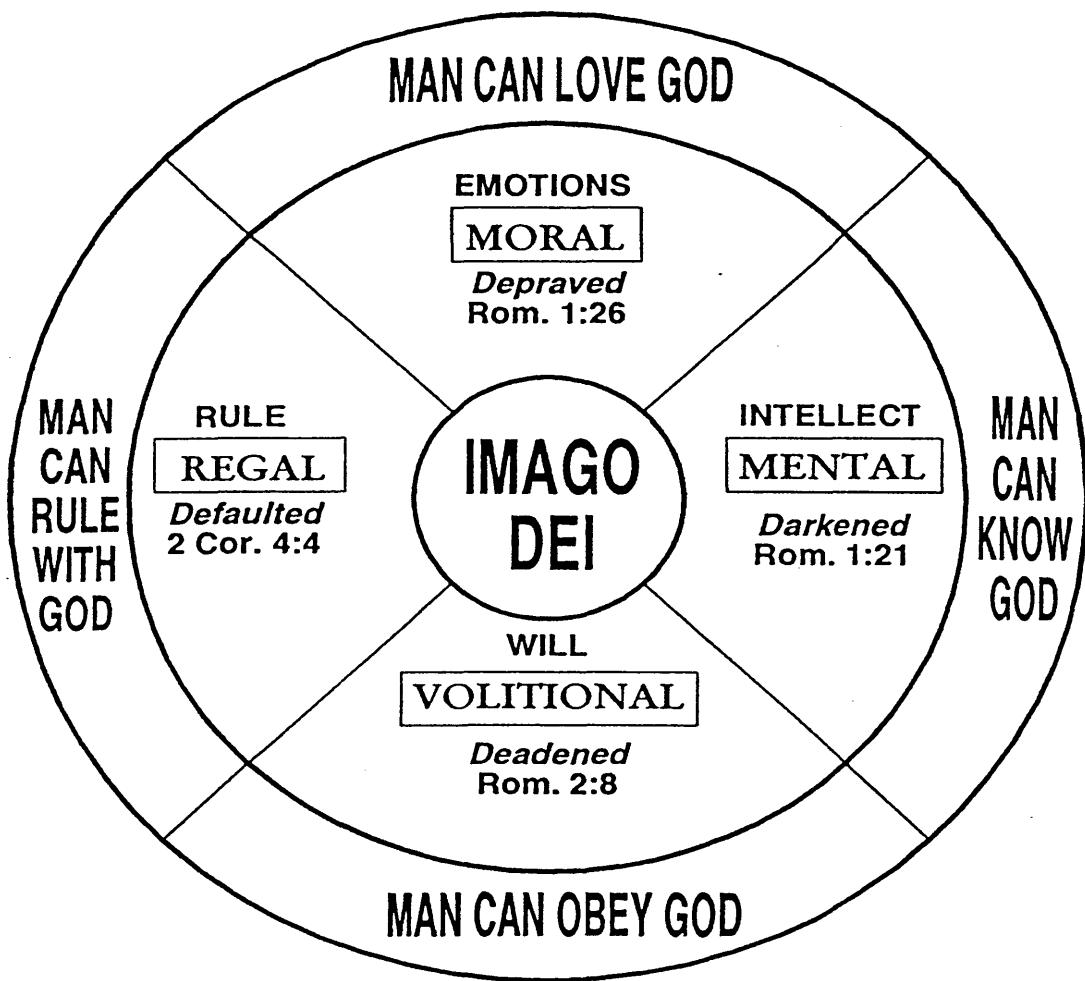


EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."



MAN IN THE IMAGE OF GOD

Genesis 1:26-28

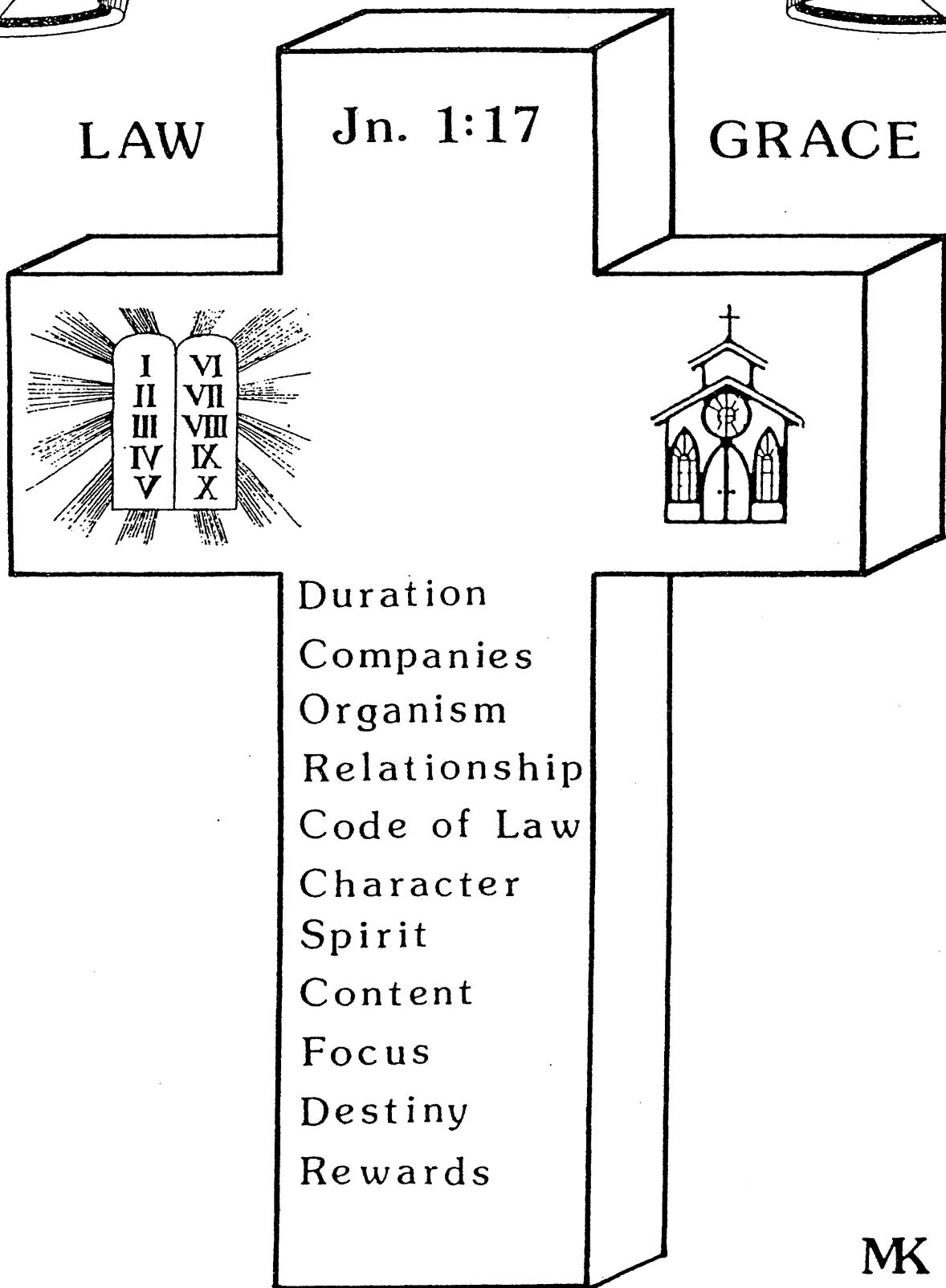


EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

Manfred E. Kober, Th.D.



Dispensational Distinctions

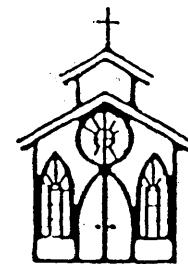
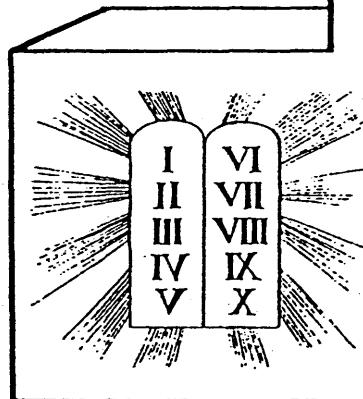


Dispensational Distinctions

LAW

Jn. 1:17

GRACE



1500 YEARS

ISRAEL	Duration
THEOCRATIC NATION	Companies
WIFE OF JEHOVAH	Organism
LAW OF MOSES	Relationship
LEGALISM	Code of Law
OBEDIENCE FOR BLESSING	Character
EX. 19 - JN. 21	Spirit
MT. SINAI	Content
HOLY LAND	Focus
EARTHLY	Destiny
	Rewards
	1900+ YEARS
	CHURCH
	ROYAL PRIESTHOOD
	BRIDE OF CHRIST
	LAW OF CHRIST
	LIBERTY
	OBEDIENCE BECAUSE OF BLESSING
	ACTS 1 - REV. 22
	MT. CALVARY
	HEAVENLY CITY
	HEAVENLY

MK

"YE ARE NOT UNDER LAW, BUT UNDER GRACE." ROM. 6:14

THE
DIVINE
PURPOSE

THE BOOK OF THE DISPENSATIONS

THE DISPENSATION *Sinai* **LAW**

Dealing with **ISRAEL**, God's earthly people.

The **Seventh** day of the week, or the **Sabbath**, commemorating a *finished creation*, was made the seal of Israel's separation from all nations.

A day of absolute bodily **rest**.

A day of legal restrictions.

Physical labor punished by **death**.

Prescribed the principle of one day's rest in seven.

Established in a covenant of **works**.

"He taketh away the first

RESURRECTION
OF
CHRIST

THE DISPENSATION OF **GRACE** *Sion*

Dealing with the **CHURCH**, God's heavenly people.

The **First** day of the week, or the **Lord's Day**, celebrating a *finished redemption*, became the symbol of the church's heavenly privileges.

A day of spiritual **activity**.

A day of voluntary worship.

Spiritual labor a proof of **life**.

Perpetuates the principle of one day's rest in seven.

Grew up in a covenant of **grace**.

that He may establish the second"

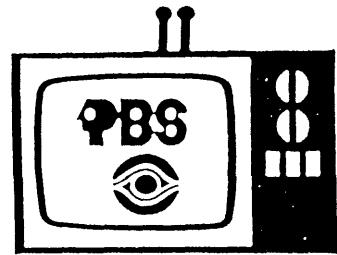
Heb. 10:9.

Note: It is passing strange, if the Spirit of God intended to make the Jewish Sabbath binding upon Gentile Christians, that no mention is made of it in that epochal 15th chapter of Acts, where the status of believers from among the Gentiles was finally settled.

"LET NO MAN THEREFORE JUDGE YOU--IN RESPECT OF THE SABBATH"

Col. 2:16

TV: Monster, Master or Modern Marvel?



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- 1A. INTRODUCTION
- 2A. THE DISTINCTIVENESS OF TELEVISION
- THE DEFENSE OF TELEVISION
- THE DANGERS OF TELEVISION
- 5A. THE DEMANDS OF TELEVISION

1A. INTRODUCTION

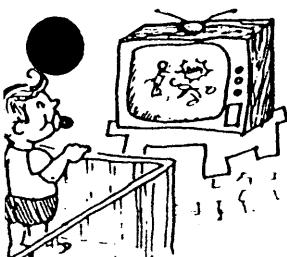
Over 180 million Americans (about 69 percent of the population) have TV sets in their homes. This figure includes 18 million viewers in the two-to-five age group and 25 million in the six-to-eleven age span, and means that over 43 million preschoolers and gradeschoolers in the United States watch television. By the time the average American has reached the age of eighteen, he has amassed an estimated 12-15,000 hours of TV viewing. If this pattern is followed until age sixty-five, a person will have spent a total of nine years sitting before a TV set. If a person went to Sunday school every Sunday during these years, he would have spent the equal of only four months studying the Bible! (Krutz & Di Cicco, Facing the Issues - 4 Contemporary Discussion Series. p. 72)

2A. THE DISTINCTIVENESS OF TELEVISION

1b. Relaying of information and innovations:

What Hoke postulates as a positive contribution to the education of children is true for adults as well:

". . . There are also several powerful positive effects of the electric education television provides. First, it provides a greatly enlarged window on the world than was previously available for young children. Through world news coverage, on-the-spot reporting of unusual events and natural phenomena, and highly refined photographic techniques, television has opened up vast vistas of knowledge and scientific technology. A video-literate child of the seventies has been privileged to see village life in Africa, cultural exchange programs with Japan and China, entertainment from Europe, animal life in the jungles of Africa, earthquakes and volcanic eruptions from the South Pacific and childbirth in the United States. He or she has seen man



walk on the moon, poverty in Biafra and Bangladesh, political violence in Italy, ice skating in Moscow, sabotage in Munich and thriller commando raids at Antebbe."(sic) (Hoke, Voices, p. 14)

2b. Relaxing the institutionalized and incapacitated:

Tests in mental institutions have indicated that television takes the patient's mind off himself and temporarily permits him to lead a normal life. Less sedatives are needed. Laughter has always been recognized by medics as the vital means by which needed hormones in the body are stimulated to flow. Television can pleasantly induce people to replace inordinate self-concern with altruistic thoughts about the world and others. (Kober, Biblical Ethics and Television, unpublished, pp. 3-4)

3b. Recreation for the infirm and impotent:



Through the introduction of some diversional pleasure into the pedantic routine of life, man finds inward relief from the tensions of the day. Relaxation is sort of an escape valve in the heart of man, releasing pent-up emotions and fears through fun and laughter. Through its almost unbelievable efficiency, television can reach into the one-room apartment of the lonely secretary as she passes the hours of the evening longing for companionship. Or it can stand beside the bed of one who is imprisoned by physical infirmities and direct his mind away from present problems. (Edward J. Carnell, Television--Servant or Master? pp. 29-31)

4b. Reflector of culture and sports:

Television provides an enormous amount of high quality entertainment for children and adults alike. While sitting on the family floor young children can experience the thrill of sitting front row at Carnegie Hall to hear Beverly Sills, the Boston Pops, Leonard Bernstein conducting noted orchestras, the Metropolitan opera, watch the saga of "Roots," enjoy the best of European circuses, learn from the finest performances of world-class athletes in gymnastics, track and field and winter sports. Television can enrich the vicarious experience of youngsters in most areas of the fine and performing arts, including drama, musicals, orchestra, opera and special concerts. (Hoke, Voices, p. 14)

Carnell also notes the immense contribution that television makes in the area of culture:

With its electronic, magic wand, television can transform the forgotten man or woman, Cinderella-like, into a jeweled prince or princess in the world of imagination. Ready to respond to every beck and call of the televiwer are the nation's highest paid musicians, comedians, dramatists, composers, operatic stars, and showmen, asking nothing for their services beyond the cost of the electricity required to spark the television instrument itself. While only the rich previously were world wanderers, learning the fecundity of the earth's treasures, now even the poorest of men in TV areas can be whisked away from their parlor to the ringside

of a world's championship tennis match or be borne on an elephant's back through the mysterious, inner recesses of fabulous India. In a television age, a war veteran, physically confined as a paraplegic, may now compete in world perspective with the wealthiest, most ambitious globe-trotter. If a thing can be seen with the eyes, television can relay it to the home. (Carnell, Television--Servant or Master, p. 51)

3A. THE DEFENSE OF TELEVISION

1b. The Concern for Censorship:

The networks complain that the Moral Majority and other groups would like to censuretelevision in some of its presentations because of its over-emphasis on violence and sex. Television producers argue that they are presenting "life as it is." However, the deceitful treatment which they give even in documentaries to major theme leaves out normally a balanced presentation and gives sympathetic treatment to most immoral behavior, such as unchastity, lesbianism and homosexuality. Cole rightly observes concerning television's claim that they are not exploiting sex but merely exploring it:

That kind of talk deceives only those who do not know God. Paul would probably include it in his list of "doctrines of demons" (1 Timothy 4:1). Much of what the industry (i.e., its script writers, producers, directors, et al.) defends as "art," Paul would invariably term "filthiness and silly talk, or coarse jesting" (Ephesians 5:4). He would warn us as Christians not to listen to it, and certainly not to watch it dramatized, lest our minds be corrupted by it (2 Corinthians 11:3). That would probably be Paul's first objection to exposure to such things; they defile the mind. They insinuate images that are not easily effaced by the mind. (Cole, Christian Perspectives on Controversial Issues, p. 94)

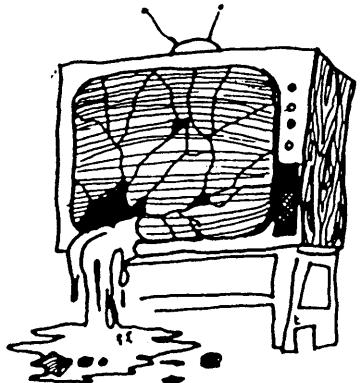
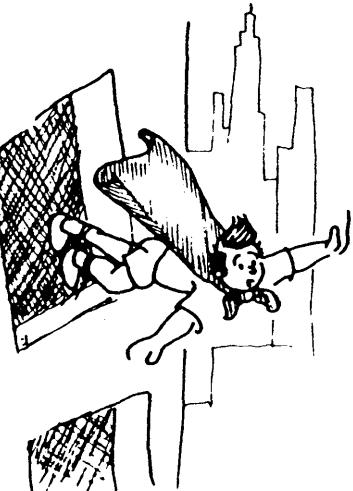
The believer has every right to be concerned about television programs.

Under our system, the interests of the public are dominant. The commercial needs of licensed broadcasters and advertisers must be integrated into those of the public. Hence, individual citizens and the communities they compose owe a duty to themselves and their peers to take an active part in the scope and quality of the television service which stations and networks provide and which, undoubtedly, has a vast impact on their lives and the lives of their children. Nor need the public feel that in taking a hand in broadcasting they are unduly interfering in the private business affairs of others. On the contrary, their interest in programming is direct and their responsibilities important. They are the owners of the channels of television-indeed of all broadcasting. (Brown, Keeping Your Eye On Television, p. 8)

2b. The Concern for the First Amendment:

Freedom of speech as guaranteed by the First Amendment in the Bill of Rights does not permit just anything, as Cole aptly notes:

The complaint by television people that pressure on advertisers infringes on their right to make the kind of movies they want to rings hollow. It is as if General Motors were to protest that Ralph Nader's campaign to force GM to redesign the Corvair or remove it from production violated their right to make an unsafe car. This kind of complaint raises questions about the very nature of freedom, and certainly about its extent. If nobody is free to shout "Fire!" in a crowded theater, and if nobody is free to manufacture an unsafe car, why should anybody be free to make morally pernicious movies? Hardly anyone who thinks seriously about it can deny that the framers of the United States Constitution and the Bill of Rights did not foresee the kinds of freedom claimed by diverse groups in our times. If they had anticipated real abuse of freedom, they might have incorporated into their work a few lines from the first epistle of Peter. Says Peter, "Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. Honor all men; love the brotherhood, fear God, honor the king" (1 Peter 2:16-17). (Cole, p. 97)



4A. THE DANGERS OF TELEVISION

1b. Television Distorts Reality:

Television viewing undercuts learning. Until the television era a young child entered the world of fantasy primarily by way of stories told or read from a book. But rarely did such literary experiences take up a significant proportion of a child's waking time; an hour or so a day was more time than most children spent caught up in the imagination of others. Now by means of television, very young children enter and spend sizable portions of their waking time in a secondary world of make-believe people and intangible things, unaccompanied, in too many cases, by an adult guide or comforter. The nature of the two experiences is different, and that difference significantly affects the impact of the material taken in. Television confuses reality and fantasy. As a young child's "early window," television is a remarkable invention that is clearly changing everybody's world. Dorothy Cohen, professor of child development at Bank Street College of Education, highlights the fact that "children have difficulty distinguishing between program content and commercials; distinguishing relevant for irrelevant detail; and figuring the central informational themes of a program." (Hoke, p. 13)

1 John 1:7 -"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Romans 12:2 -"An be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Proverbs 14:15 -"The simple believeth every word: but the prudent man looketh well to his going."

2b. Television Dispenses a Worldly Philosophy:

In an article, "Is TV Anti-Christian?" The National Federation for Decency shows how the philosophy of the producers and script writers effects the programs:

In one 12-week prime-time period in Fall 1982 TV showed:

- 2,149 acts of violence
- 915 uses of profanity
- 2,019 scenes of sex

And 80% of the allusions to sexual intercourse in prime time TV last year were depicted as being outside marriage.

Still, TV isn't guilty of anti-Christian bias just by what it shows. But also by what it fails to show.

Think about that for a moment.

When was the last time you saw on TV a family say "Grace" before meals? Or when was the last time you saw a family get into the car on Sunday morning and drive to church?

This is all part of the anti-Christian bias the TV networks are guilty of. In fact, ...

... the censorship against Christians by network TV is so complete that not one continuing series set in a modern setting has a single person who is identified as a Christian.

A recent study by S. Robert Lichter and Stanley Rothman shows who's behind TV's anti-Christian bias. They spent an hour with each of 104 members of "the cream of TV's creative community" -- writers, producers, network officials in charge of programming, and others. Here's what they found:

- Only 7% of them attend church regularly while 93% said they never attend church or seldom do.
- And yet, 25% were raised in some Protestant faith, 12% were raised Catholic and 59% were raised in the Jewish faith.
- Only 5% strongly agree that homosexuality is wrong.
- Only 16% strongly agree that adultery is wrong.
- "Moreover," the authors wrote, "... (TV's creators) seek to move their audience toward their own vision of the good society."
- Further, these people felt religious leaders should have the least influence on society, ranking only slightly above the military.

Ben Stein, who wrote "The View from Sunset Boulevard", described these people this way:

"By definition, the people who write TV shows and produce them are not at all devout."

That's the picture.

The illustration of television's perversion of Christianity must suffice:

"THE DAY CHRIST DIED" 3/26/83

When CBS decided to air "THE DAY CHRIST DIED", they selected a self-professed agnostic to write the script. What he wrote so infuriated the book's author, Jim Bishop that Bishop refused CBS permission to use his name as part of the promotion for the made-for-TV-movie.

CBS presented this as an Easter special. And here's what Peter J. Boyer, television writer for the Associated Press, wrote about the show: "And now comes 'THE DAY CHRIST DIED,' a CBS film that seems almost calculated to stir a brouhaha. To say that 'THE DAY CHRIST DIED' departs from the traditional telling of the Easter story is to brazenly underestimate the matter. This isn't a religious story, it's a political intrigue caper. . . . Judas is no cheap traitor here, selling his Lord for 30 pieces of silver. Indeed, Judas Iscariot, the man whose name came to mean treachery itself, was a political activist whose ideals prompted his actions. *If anything, this movie suggests, Christ betrayed Judas . . . Judas, you see, was a dedicated patriot who'd been sold out by his leader.*"

1 Thessalonians 5:21,22

Prove all things; hold fast that which is good.

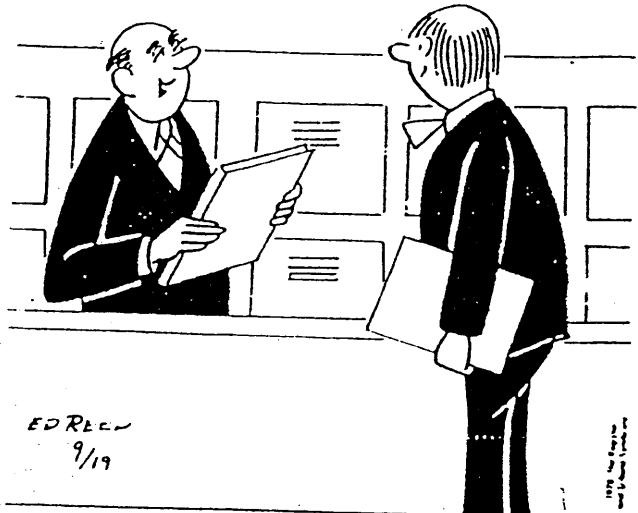
Abstain from all appearance of evil.

3b. Television Dominates Personal Life:

In many cases, television has a habit-forming influence and more than that, it holds a real power of enslavement over individuals. Their whole lives are structured around the watching of television or at least the viewing of specific programs. Television viewing for them becomes nothing short of addiction.

OFF THE RECORD

S-AGENCY -- INC.



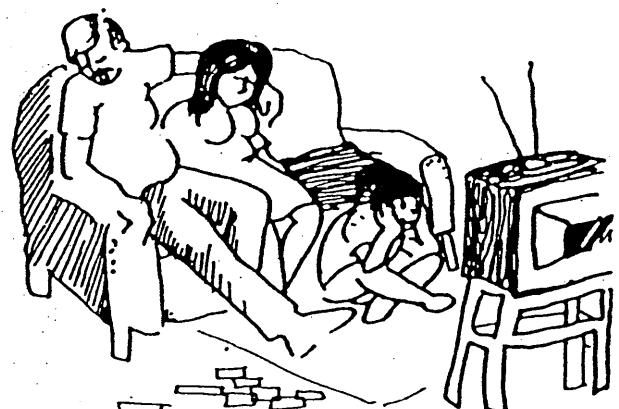
ED REED
9/19

"Your TV script is perfect. Never have I read anything so morbidly filthy and violent."

Ephesians 5:3,4

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.



1 Corinthians 6:12

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

4b. Television Destroys Valuable Time:

An ethical principle especially appropriate for this age is found in Colossians 4:5: "Redeeming the time." The frenzied pace which men are beckoned to follow today is exasperating. It becomes the Christian's responsibility to take time to be holy. But the voracious appetite of TV to gobble up every spare moment makes this exceedingly complex. It may encourage televiewers to forfeit their privileges of prayer and fellowship with God by jamming their time with entertainment.

Psalm 90:12 - So teach us to number our days, that we may apply our hearts unto wisdom.

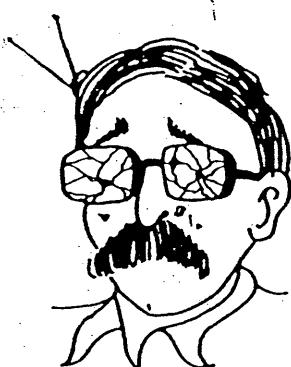
5b. Television Distracts From Corporate Worship:

Carnell saw the danger of television viewing prophetically:

10. *Sunday television.* The ordinary means by which God has been pleased to increase a fellowship in the righteous, both with Himself and with each other, is through the established church, with its rightful preaching of the gospel and the administration of the true sacraments. Television threatens even this security.

If the machinery of the television industry were to shut down on Sunday, and in so doing afford the nation an announced relief from its purveyance of bread, TV's threat to religious initiative would be lessened greatly. As it stands, however, Sunday is a video field day. TV follows the pattern set down by the rest of the entertainment world. The cinema looks to Sunday patronage as one of the most lucrative of the week. Likewise, radio men, realizing they have their largest potential audience on Sunday evening, block off their best talent for that time. In the recently publicized "Sunday night scramble," for example, in a desperate gamble to control Sunday evening air waves C.B.S. offered to N.B.C. talent the enticing bait of a mitigated federal income tax bill. On Sunday evening, therefore, radio men line up their most powerful entertainers in bloc formation. Announcers on give-away shows have half the nation anxiously hoping to make a fortune by simply answering the telephone.

'I'm taking you off Walter Cronkite.'



Television, with its best eye on the Sunday multitudes, is bound to put its finest foot forward that day. Video will be a new menace to righteousness if it schedules telecasts designed to woo away the Sunday night church attendant from spiritual faithfulness. The children of light must take caution.

It must be made clear here, however, lest a premature misinterpretation result, that the Christian has as much right to watch television on Sunday as at any other time. "The earth is the Lord's and the fullness thereof," and that includes Sunday television. There is no more sin entailed in Sabbath television than in hearing a symphony program over the radio or in walking through the park. Television is a sin on Sunday — or any other day — only when it becomes an occasion for one to break the law of God. The difficulty with video is that it may provide the nation with a few excuses for postponing righteousness. TV will make it all the more difficult to attend to the ordinary means of grace in the church.

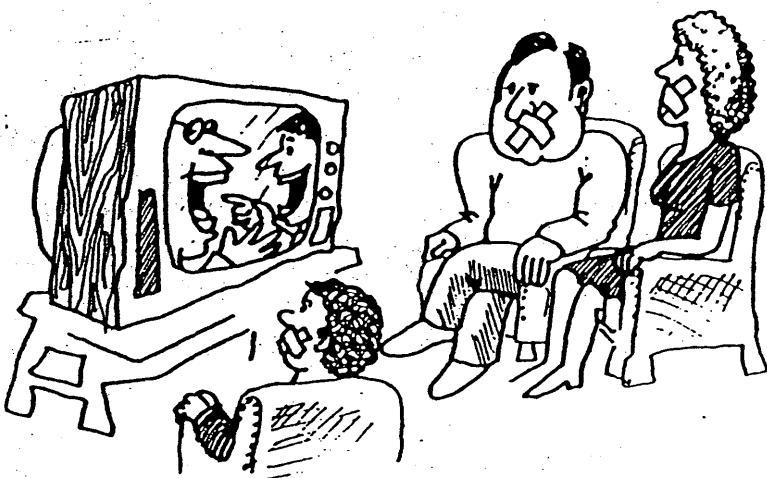
Hebrews 10:25

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

6b. Television Disturbs Family Life;

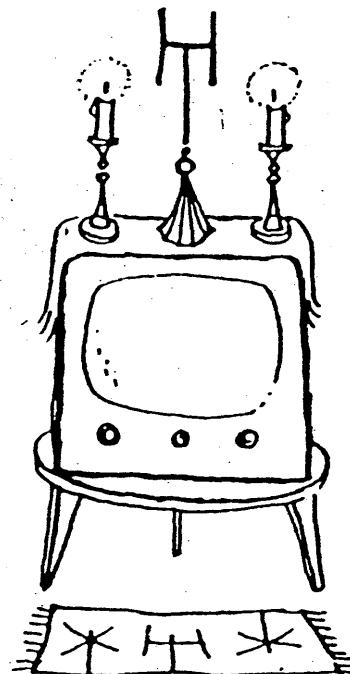
Hoke makes the correct observation, underscored on every study on the subject of television that one of the greatest dangers of television is that of the destruction of family life;

TELE-GOTT

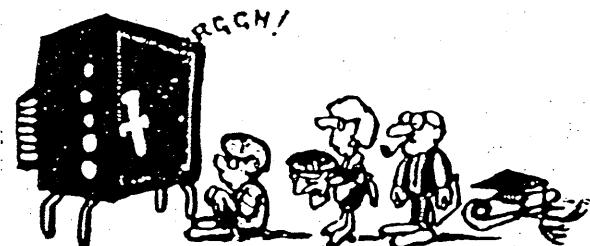


But more obviously damaging to family relationships is the elimination of opportunities to talk, and perhaps more important, to argue, between parents and children and brothers and sisters. Families frequently use television to avoid confronting their problems, problems that will not go away if they are ignored but will only fester and become less easily resolved as time passes. The child's early and increased television experiences decrease the opportunities for simple conversation between parents and children and will serve to dehumanize, mechanize, and make less real the relationships she or he encounters in life. Television has played an important role in the disintegration of the American family in its effect on family relationships, its facilitation of parental withdrawal from an active role in the socialization of their children, and in its replacement of family rituals and special events.

(Hoke, p. 13)



7b. Television Develops Juvenile Aggressiveness:



'One significant study showed that "it was not a boy's home life, not his school performance, not his family background, but the amount of TV violence he viewed at age 9 which was the single most important determinant of how aggressive he was 10 years later, at age 19.'"

(TV Guide, June 14-20, 1975, p. 10)



These purveyors have found that violence attracts the greatest audience. Producers and sponsors often reject the idea that they are responsible for the violence in our society. They say they are following the trends, not setting them. Violence often is a major theme of TV programming from children's cartoons to adult 10:30 p.m. movies.

The National Commission on the Causes and Prevention of Violence reported in October 1969:

"The preponderance of the available evidence strongly suggests that violence in TV programs can and does have adverse effects upon audiences—particularly child audiences. Television enters powerfully into the learning process of children and teaches them a set of moral and social values about violence which are inconsistent with the standards of a civilized society."

"The child viewer is especially vulnerable to the influence of TV because he is still in the process of learning to discriminate between fantasy and reality," it was pointed out.

"What younger children see on TV is peculiarly 'real.' In the case of low-income youngsters who may not have access to the mitigating satisfaction of normal family life, the constantly available image of violence as an accepted way of achieving ends and handling difficult situations may result in a distorted, pathological view of society."

"The ever-welcoming accessibility of the TV set, in contrast to the limited availability of parents, is a significant factor in TV's influence on children," the Commission noted.

"The TV set is never too busy to talk to them and it never has to brush them aside while it does household chores. Unlike their preoccupied parents, TV seems to want their attention at any time and goes to considerable lengths to attract it. . . . Indeed, parents too often use the TV set as an abdication of their parental responsibility to instill proper values in their children."

Albert Bandura, Stanford University psychologist, lists the following as some of the immediate effects of television or movie violence:

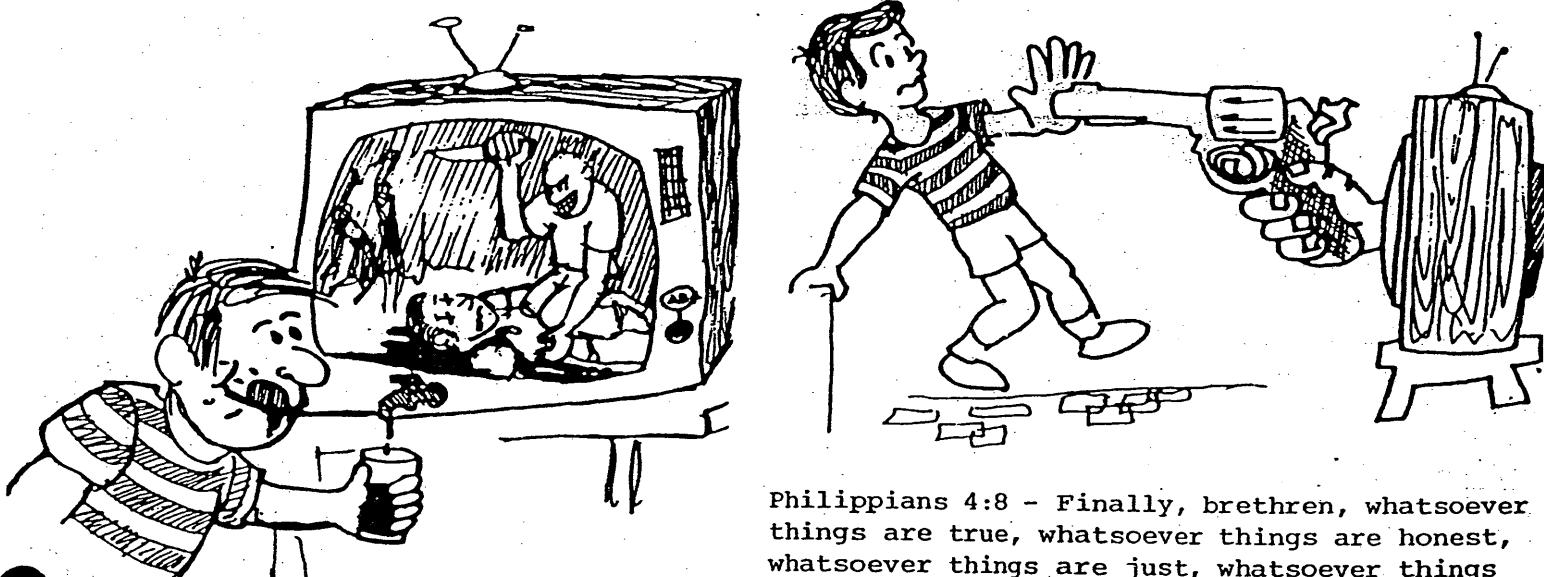
1. It reduces viewer "inhibitions against violent, aggressive behavior."
2. It teaches viewers "forms of aggression—that is, giving them information about how to attack someone else when the occasion arises."
3. The ethical ending, in which the villain gets his deserts, does not antidote the violence that gone before. It "may keep viewers from reproducing villainy right away, but it does not make them forget how to do it. The ethical ending is just a suppressor of violence, it does not erase."

(Krutza & Di Cicco, Facing the Issues--4 Contemporary Discussion Series, pp. 75-76)

In a major article in Reader's Digest, "TV Violence: The Shocking New Evidence," January 1983, the summary of research over the past decade is given. This research proves that violence is seriously damaging to the children. Research has reached four conclusions:

1. TV violence produces lasting and serious harm.
2. Those "action" cartoons on children's programs are decidedly damaging.
3. TV erodes inhibitions.
4. The sheer quantity of TV watching by youngsters increases hurtful behavior and poor academic performance.

"When the TV set is on it freezes everybody," says Cornell University psychologist Urie Bronfenbrenner. "Everything that used to go on between people—the games, the arguments, the emotional scenes out of which personality and ability develop—is stopped. When you turn on the TV, you turn off the process of making human beings human."

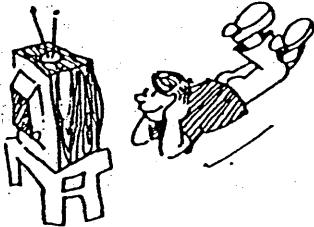


Philippians 4:8 - Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there by any praise, think on these things.

8b. Television Disrupts the Learning Process:

1c. Television destroys personal initiative:

Carnell observes:

One has missed the full height of television's potentialities if he thinks that a narrow parallel between it and radio can be lined up. The difference between the two mediums is immense. Television appeals basically to the eye of man; and it takes time to watch something. Radio blotted up much of our time, but video much more. One could knit, work on a hobby, clean the house, wash his car, or even study geometry while listening to the radio. In TV, however, one is called upon to give his whole conscious self to the medium. In only the rarest of instances can anything of a constructive or vocational nature be accomplished while the television set is on. Television is much greedier than radio, therefore. (Carnell, pp. 125-126)

Curiously enough, television, which has a responsibility to entertain men, bids fair to be so efficient in its assignment that initiative in man may be choked to death. The more television does man's entertaining for him, the less he is bound to do for himself. Even the simple interruption of a telephone call - be it from one's pastor or the local butcher shop - is a resentment to an avid televiwer who is having others do his thinking for him. TV may make lazy men even lazier. (Carnell, p. 123)

2c. Television depresses culture:

The three major networks endeavor to produce programs that will appeal to the widest audience especially a prime time period as Cole noted, this sounds very nice and democratic:

The rub is, those three hundred Hollywood writers and producers who churn out the material you see on TV seem to make at least two assumptions that many find questionable: first, that the mental age of their viewers, including adults, is about ten. This probably explains the inane sit-coms in which creatures in various stages of arrested mental development mill about or babble what is supposed to be dialogue. Have you ever personally known anybody like the one-dimensional characters that people your television screen? (Cole, p. 98)

9b. Television Deadens Morality:

1c. Television glorifies violence:

2c. Television emphasizes sex:

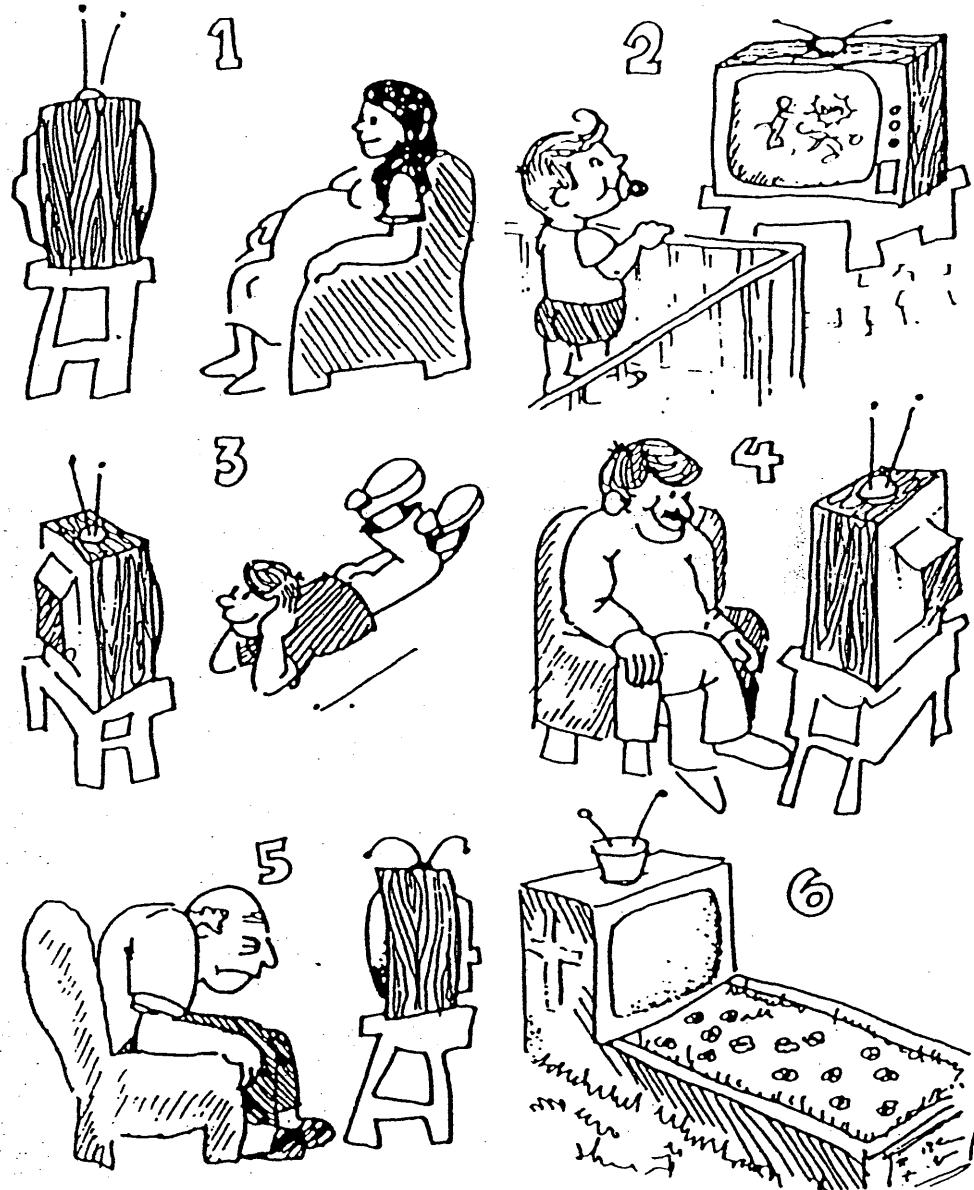
The Christian needs to be reminded of the elevated view of sex and marriage in the Scriptures, in contrast to the degrading, demoralizing, degenerate view of sex as espoused by television:

The Scriptures in no light way treat with the sin of unchastity. Adultery is included in the Ten Commandments. The later prophets warn that the wrath of God is pent up against those who defile their bodies.

In the New Testament Christ raises the sin of lust to the highest power by lodging it within the inner intentions of man himself. "I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." (Matthew 5:28) The Apostle Paul says that no unrepenting "adulterers. . .will inherit the kingdom of God." (1 Corinthians 6:9-10) Perhaps there is no area of the Christian faith which is less appreciated by the natural man than the Bible's scathing indictment of unchastity. (Carnell, p. 140)

3c. Television engenders materialism:

Television's main emphasis is not educational but commercial. The prime interest of the television industry is to sell goods through advertisement. Advertisement is geared to young children especially. Adults are also exposed to a barrage of enticing commercial purchases, which basically approach the materialistic side of man. There is no spiritual dimension in television but crass materialism is evident everywhere and part of the problem of our churches can be blamed on the inimicable influence of television.



5A. THE DEMANDS OF TELEVISION

1b. Personal Evaluation of the Programs:

MARMADUKE

2b. Personal Involvement with the Producers:

1c. Direct your complaints to the people:

The television industry probably worries more about 250 letters to advertisers than 10,000 letters to the network headquarters. Why? Because their money comes from advertisers who sponsor the shows. Advertisers pay plenty for the privilege of catching your eye and ear for a few seconds. They are willing to risk boring you or sending you to the kitchen for potato chips. But they are not willing to anger you, lest you refuse to buy their products. Hence, they are concerned when picketed, or merely threatened by a sizable group.

Is this kind of pressure legitimate? At least two considerations commend the method: first, pressure on advertisers is probably the only effective way to catch the attention of television executives. Second, three or four networks hold complete control of the airwaves. If you don't like what they produce, you have no alternative—except radio or, better yet, a good book. If you want to watch television, you are stuck with the same fare no matter which channel you tune in, unless, of course, you live in the viewing area of a Christian station.

(Cole, pp. 97-98)

Either you control your TV or your TV will control you. Use these questions to help you make decisions about TV viewing.

HELP FOR TELEVISION VIEWERS

BEFORE A PROGRAM

1. Will watching this program represent responsible Christian stewardship for me?
2. Why am I considering watching this program?
3. What has this program been like in the past?
4. Is this a good way to be informed or entertained?
5. Would watching this program together help or hurt my family?

DURING A PROGRAM

1. What moral values are promoted or undermined?
2. Is God's name profaned; is vulgar language used?
3. Is violence glorified; is sex exploited?
4. Are alcohol and other drugs glamorized or taken for granted?
5. Does this program make me more trusting or more suspicious of others?

AFTER A PROGRAM

1. Am I a better person for having watched this program?
2. Was this a program that encouraged morality or immorality?
3. Should I consider watching this program again; why or why not?
4. How can I use this experience to honor God and help others?
5. Should I communicate my convictions about this program to advertisers or television people?

"So each of us shall give account of himself to God" (Romans 14:12)

2c. Disconnect the set:

Cole has come to the right conclusion:

I don't know whether write-in (letters to network executives and to advertisers), pickets, or boycotts will work. However, I know what will work; unplug the set, or turn it off when something objectionable is being aired. Turning it off may not stop the producers from producing mindless or salacious material, but it most certainly will keep you from exposure to it. And that-separation from what is evil-is precisely the path God intends for you (and me) to follow.

(Cole, p. 99)

3c. Discard the television set?

Carnell argues much along the same line, but carries the reasoning farther:

If there are cases where it is felt that television's threats quite outbalance its promises and pleasures, and a decision is made to exclude the medium from the home altogether, others ought to respect these convictions. Some will doubtless choose total abstinence. But that is their own private concern. Each man must stand or fall before his own Master. After all, television is not the most important thing in the world. The greatest question is the heart's condition before God. In matters of television, let each man be thoroughly persuaded in his own mind.

A higher solution for the general Christian mind is to treat television in the same way that he would everything else in a mixed world. Because the entire universe is freighted with good and bad, a righteous individual will not expect perfection in it, but will, rather, extract the good and dedicate it to God, while spurning and shunning the evil. This, doubtless, will be the final attitude of the Christian mind when video is as universal as radio. Those who reject television on moral grounds will be as scarce in years to come as are those today who refuse to use radios. The argument of the enlightened Christian is that, since the earth is the Lord's and the fullness thereof, anything—television included—can, and ought, to be received by man with thanksgiving. Television is a decided mixture. So, like the radio, automobile, magazine, or newspaper, it can be used to glorify either God or the flesh. The usage is controlled by the inner intentions of the user. TV is just another form of money. Money, according to the Bible, is not the root of all evil. No. It is the *love* of money which corrupts. Christianity teaches men to hold their money lightly, lest it become their god. So, it is the *love*, of television, not TV itself, which is our problem. What is to prevent a Christian from turning off the television set if the objectionable commences? This surely is a morally virtuous solution, for it is achieved by the inner strength of the individual himself rather than by such a paltry mechanical means as that of not having a set at all.

(Carnell, pp. 181-182)

1 Corinthians 9:24,25 - Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 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.

1 Peter 5:8 - Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

4c. A Decalogue for the TV viewer:

1. Thou shalt not permit thy television set to come between thee and devotion to Christ and the church.
2. Thou shalt not cause it to become a craving image, demanding above its due in time and money.
3. Thou shalt carefully evaluate the programs and not permit the mind to become cluttered with base thoughts that the virtues of Christ and the presence of His Spirit are crowded out.
4. Thou shalt not prize any program of higher value than the prayer meeting or Sunday evening services.
5. Though shalt seek in the programs a balanced diet of entertainment, information, education and inspiration.
6. Thou shalt be prompt to turn off the TV set upon arrival of company and turn it on only when it will be an aid to genuine hospitality.
7. Thou shalt not permit the television to crowd out family conversation and counseling, but use it for the mutual benefit of all members.
8. Thou shalt use its dramatic advertisement as opportunities to teach children what is wrong with the wrong and right with the right.
9. Thou shalt enlist the support of fellow Christians in expressing by mail disapproval of such sponsors and programs as oppose Christian concepts and convictions. ("Ten TV Commandments for Christians," Herald of Holiness, November 24, 1954, p. 9)

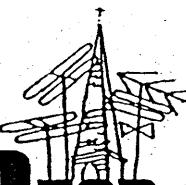
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HELP FOR TELEVISION VIEWERS

4. Television Networks

- President
American Broadcasting Company, Inc.
1330 Avenue of the Americas
New York, New York 10019
- President
Columbia Broadcasting System, Inc.
51 West 52nd Street
New York, New York 10019
- President
National Broadcasting Company
30 Rockefeller Plaza
New York, New York 10020
- President
Public Broadcasting Service
485 L'Enfant Plaza West, S.W.
Washington, D.C. 20024

8. Ten of the Biggest TV Advertisers*

- PROCTOR & GAMBLE
301 East Sixth Street
Cincinnati, Ohio 45201

Products: Big Top Peanut Butter, Biz, Bold, Bonus, Bounty Towels, Camay, Cascade, Charmin Paper Products, Cheer, Cinch, Clorox, Comet, Crest, Crisco, Dash, Downy, Duncan Hines, Duz, Folgers, Gain, Gleem, Head & Shoulders, Ivory, Jif, Joy, Lava, Mr. Clean, Oxydol, Pampers, Prell, Puff, Safeguard, Scope, Secret, Spic & Span, Tide, Top Job, Zest.
- GENERAL FOODS
250 North Street
White Plains, New York 10602

Products: Alpha-Bits, Awake, Baker's Chocolate, Birds Eye Foods, Burger Chef, Cool 'N Creamy, Cool Whip, D-Zerta, Dream Whip, Gaines Dog Food, Good Seasons Dressings, Grape Nuts, Gravy Train, Jell-O, Kool-Aid, Log Cabin, Maxim, Maxwell House, Minute Rice, Post Cereals, Prime Dog Food, Raisin Bran, Sanka, Shake 'N Bake, Start, Tang, Swans Down, Thick & Frosty, Toast 'Ems, Top Choice Dog Food, Yuban Coffee.
- AMERICAN HOME PRODUCTS
685 Third Avenue
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Sani-Flush, Wizard, Woolite, Brach Candy, Aero Shave, Anacin, Bisodal, Dristan, Heet, Infrarub, Preparation H, Quiet World.

- BRISTOL-MYERS

630 Fifth Avenue
New York, New York 10020

Products: Ban, Bromo Quinine, Bufferin, Drano, Endust, Excedrin, Fitch Shampoo, Mum, No-Doz, Sal Hepatica, Score, Vitalis, Vote, Clairol, Metrecal, Pal Vitamins, Tany A, Shape, Nutrament, Vanish, Windex.

- COLGATE-PALMOLIVE

300 Park Avenue
New York, New York 10022

Products: Action, Ajax, Axion, Baggies, Cashmere Bouquet, Cold Power, Colgate Toothpaste & Mouthwash, Fab, Galaxy, Halo, Lustre-Creme, Palmolive, Punch, Pruf, Rapid Shave, Ultra-Brite, Wildroot.

- STERLING DRUGS

90 Park Avenue
New York, New York 10016

Products: Bayer Aspirin, Campho-Phenique, Cope, Dr. Lyon's Tooth Powder, Fletcher's Castoria, Haley's M-O, Lysol, Demerol, Phisohex, Ironized Yeast, Midol, Phillips' Milk of Magnesia, Vanquish, Beacon Wax.

- FORD MOTOR COMPANY

The American Road
Dearborn, Michigan 48121

Products: Ford: Galaxy, Mustang, Maverick, Pinto, Thunderbird, Torino; Lincoln-Mercury: Capri, Cougar, Cyclone, Marquis, Montego, Continental; Philco-Ford Appliances: Autolite Spark Plugs.

- SEARS

Sears Tower
Chicago, Illinois 60606

Products: Coldspot, Craftsman, Die Hard Batteries, Dynaglass Tires, Kenmore, Silvertone Tires, Allstate Insurance.

- GENERAL MOTORS

General Motors Building
Detroit, Michigan 48202

Products: Buick, Cadillac, Chevrolet, Oldsmobile, Opel, Pontiac; A.C. Spark Plugs & Filters; Delco Products: Fisher Body, Frigidaire.

- WARNER-LAMBERT PHARMACEUTICALS

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Morris Plains, New Jersey 07950

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*This list of advertisers is taken from *Television Awareness Training*, Ben Logan, ed., (New York: Media Action Research Center, 1977), p. 150.

Gambling: Innocuous, Indifferent or Immoral?

- 1A. THE CONCERN FOR GAMBLING
- 2A. THE CONCEPT OF GAMBLING
- 3A. THE CHANCE IN GAMBLING
- 4A. THE COMMENDATION OF GAMBLING
- 5A. THE CONCERN OVER GAMBLING
- 6A. THE COURSE OF GAMBLING
- 7A. THE CONCLUSIONS REGARDING GAMBLING



1A. THE CONCERN FOR GAMBLING

**At least 88 million Americans--61% of the adult population--participate in some form of gambling.

**15.5 million Americans gamble illegally.

**Legal bets total \$17.7 billion a year. An educated guess puts the volume of illegal gambling between \$10 billion and \$39 billion.

** A 1976 survey for the Commission on the Review on the National Policy toward gambling estimates that there are 1.1 million compulsive gamblers in the U.S. Other authorities place the figure between 6 and 8 million.

2A. THE CONCEPT OF GAMBLING

1b. Definition:

gam·ble \'gam-bəl\ vb gam·bling \-b(ə-)lɪŋ\ [prob. back-formation fr. *gambler*, prob. alter. of obs. *gammer*, fr. obs. *gamen* (to play)] vi 1 a : to play a game for money or other stakes b : to bet on an uncertain outcome 2 : to stake something on a contingency : SPECULATE ~ vt 1 : to risk by gambling : WAGER 2 : VENTURE, HAZARD — gam·bler \-blər\ n
gamble n 1 : the playing of a game of chance for stakes 2 a : an act having an element of risk b : something chancy.

(Webster's Seventh New Collegiate Dictionary, p. 343)

2b. Description:

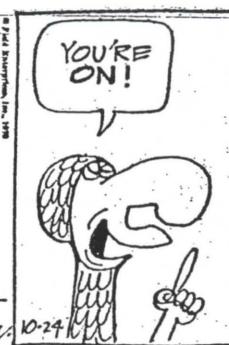
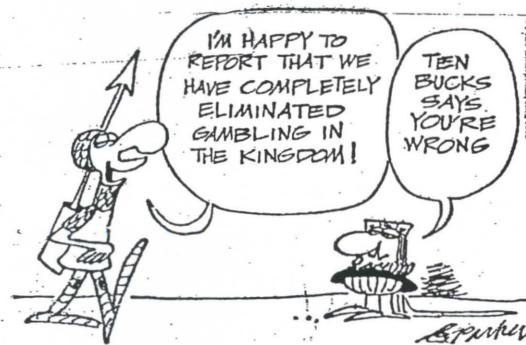
Gambling involves the transfer of something of value from one person to another on the basis of mere chance.

3b. The Factors in Gambling:

- 1c. The pay-off
- 2c. The element of pure chance
- 3c. The agreement to pay by the bettor

Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa

WIZARD OF ID



By PARKER and HART

"The gains of the winners are paid at the expense of the losers and the gain is secured without rendering in service or in value an equivalent of the gains obtained." (Macquarrie, Dictionary of Christian Ethics, p. 135)

3A. THE CHANCE IN GAMBLING

1b. What Gambling Is:

1c. The variety:

1d. Gaming:

Playing for money in a game of chance, such as slot machines, or payoff pin-ball machines.

2d. Betting:

Staking money on an event which the outcome is doubtful: horse and dog races.



3d. Lotteries:

The distribution of prizes by lot or chance.

4d. Pools:

A combination of lotteries and betting.

"It would appear that gambling is an attempt to get something for nothing, something at someone else's expense. Commencing with the innocent marble game of junior boys to playing the big games of Las Vegas, it is gambling." (Brong, Vital Issues of the Hour, p. 21)

2c. The types of gambling:

1d. Social gambling:

Social gambling includes private games of chance (for example, poker played in someone's living room). The players remain on equal terms. This form of gambling is looked upon as an individual's privilege and has been extended, usually for religious and charitable purposes, including bingo and raffles.

2d. Professional gambling:

Professional gambling, whether in Las Vegas or Timbuktu, usually is conducted in a licensed gaming parlor. It is big business and goes from slot machines to card games to dice to roulette, etc. In professional gambling there is always a "house cut." For example, slot machines are regulated so that for every dollar spent the house keeps some 20 to 40 cents. The person who plays it once and hits the jackpot will win if he plays no more. But whoever plays the slot machines consistently will end up poorer.

GAMBLING
WHY THE ODDS ARE STACKED AGAINST YOU

3d. Government gambling:

Government gambling is the third form, consisting generally in state lotteries or pari-mutuels. The rationale for lotteries, which seems to be increasingly popular is that they produce tax revenues in a more painless fashion at a time when people are psychologically set for a "tax rebellion." But when lotteries peter out, the states must then adopt the market mentality in order to encourage people to buy the lottery tickets.

(from Lindsell, pp. 123-124, who condenses McKenna, "Gambling: Parasite on Public Morals," Christianity Today, June 8, 1973, pp. 4-6)

3c. Pseudo-Gambling:

Many practices in American life maybe termed pseudo-gambling. The multiplicity of give-away gimmicks to lure the consumer into the market place have contributed to the thirst for easy money gained without regard to service performed (Starkey, Money, Mania and Morals, pp. 21-23).

Sweepstakes, such as those offered by Reader's Digest, are not strictly gambling because they do not involve the deposit of money for the winning of the prize. Stores generally avoid gambling litigation by allowing shoppers to participate whether or not they pay anything. These money games while not strictly gambling, nevertheless foster a spirit of gambling and must be approached with the greatest caution. Many people have become professional contest participants. These contests are not strictly gambling if the winner is determined on the basis of skill and not chance. But many people are hooked on such gimmicks and again, the danger is that a false philosophy of financial gain is developed, which is not based on honest work for honest pay.

In gambling, the willingness to take a risk is twisted by the desire to get something for nothing. Gambling is, then, a sin of perverted stewardship. It is parasitic, producing no personal growth, achieving no social good. Even the strongest advocates of gambling will agree that gambling is a non-productive human activity. It must be justified by either its payment value or its use of revenues for worthy purposes. (McKenna, p. 4)

2b. What Gambling Is Not:

\$650,000,000 ALL-CASH SWEEPSTAKES

1c. The acceptance of a gift.

Though it is literally "money for nothing," it is not gambling because there is no appeal to chance.



2c. Insurance:

Insurance is not gambling. The purpose of insurance is to spread the risk of death or illness or injury. The insurance does not create this risk; it is universally existent and constitutes a problem for every family and individual. Insurance is the most effective possible means of distributing and lessening these inevitable risks of illness, injury, or death. (Athens Clay Pullias, What Is Gambling? Church of Christ, Nashville, TN, p. 3)

3c. The giving of prizes:

The giving of prizes for unusual accomplishment, or purely a means of advertisement does not constitute gambling. The reward is given for achievement. No risk is created, and no risk is taken. A firm giving away goods for advertising receives a just return in advertising value. This differs basically, for example, from a bingo game, where you pay so much to play in the hope of winning a great deal more, yet nothing is produced, and a risk that does not exist has been created. In one case industry and commerce are promoted. In the other, the seeds of sinful and dangerous gambling are sown. (Ibid.)

4c. The stock market:

Most people who own stocks are not gamblers. Sure, there's risk in buying stock, but it's a different kind of risk from that which you run into at the racetrack.

If you put \$100 (or \$2.00) on a horse on a win, place or show bet and that horse runs out of the money, you have lost everything you put up.

However, if you put \$100 to buy some stock and that stock doesn't become a world-beater, that doesn't mean you lose the entire \$100. Except in unusual circumstances, you could always sell and get some of your money back (William A. Doyle, "The Daily Investor," The Springfield Union, Springfield, MA, Monday, May 25, 1964).


 Arnold E. Barrett, associate professor of Economics at the University of Alabama draws a legitimate distinction between gambling and speculation. The one is illegitimate because gambling creates risks purely for purpose of taking the risk; these risks are not inherent in any economic or business situation. Horse are run, wheels are spun, cards are dealt, coins are flipped, dice are rolled, specifically to flirt with the loss of probability in the hope that the smile of fortune will beam upon the lucky suitor.

The professional speculator, such as the investor in the stock market, does not gamble in any sense of the word. To be sure, he pits his skill and knowledge against the inexorable forces of the market as he tries to guess which way the market will move. And he must be right more often than he is wrong in order to succeed in his calling. But in every case of his buying and selling he is undertaking risks that someone else would have to take if he did not do so.

Barrett goes on to say that not just the life of the business man but the personal life is filled with risk taking; "We take risks as we go to work or school, play games, marry, beget children, and so on. But we do not take the risks of going to work, marrying, or begetting children for the

JW Jones
up and down

sake of taking risks. We are not gambling; we must take these risks, in order to get on with our jobs. These jobs must be done if we are to survive and if we are to do the world's work, pursue our goals, and fulfill our mission as best as we know how." ("Gambling, Economics, and Morality," *Christianity Today*, June 21, 1963, pp. 38-39)

4A. THE COMMENDATION OF GAMBLING

1b. The Concept of Parimutuel Betting:

1c. The explanation:

Parimutuel gambling is a system in which all the money bet on an event is placed in a parimutuel pool. A set percentage is skimmed off the top to pay for expenses of the event, taxes, and so forth. The remainder is divided among the winners according to the odds estimated on the chances of the bettor's choice to win, come in second or finish third.

The parimutuel system is handled through a machine called a "Totalizer." This electronic machine instantly totals up all the money bet in a given race, whether to win, place or show. The amount of this bet determines the odds. The calculations are continuous, changing constantly until betting is closed. Proponents of parimutuel betting contend that the use of this system assures honest handling of the money.

(*Parimutuel Gambling*, The Christian Life Commission of the Baptist General Convention of Texas, 1966, p. 1)

2c. The practice:

Parimutuel gambling in the United States has grown to gigantic proportions. The major parimutuel gambling activity in the United States is thoroughbred horse racing. States permitting parimutuel betting at racetracks have approximately fifty million paid admissions annually. More than three and a half billion dollars is bet at racetracks each year in the United States. This averages a daily amount during the racing season of seventy-five dollars per person in attendance.¹ It is no wonder it is called the "Sport of Kings."

In addition to the legal betting of three and a half billion dollars, it is estimated that from twelve to fifteen billion dollars is bet illegally with bookies each year.² Thus the running of the horses accounts for between fifteen and eighteen billion dollars gambled each year.

(*Ibid.*)

2b. The Case for Parimutuel Betting:

1c. Recreation:

The increase leisure time and the affluence which Americans currently enjoy has made the tourist industry boom. States eyeing the tourist dollar are being told that racetrack gambling should be made legal in order to attract tourists to their borders. Many people like to spend their recreation money betting on horses or playing the slots, just as others prefer to spend theirs for a round of golf or a movie. Gambling may be fun, but if it is recreation, it is of the most dangerous kind. Gambling obviously provides a kind of recreational excitement for some, but the cost to individuals, families, the economy and society is too high to justify (*Issues and Answers: Gambling*, The Christian Life Commission of the Southern Baptist Convention, 1981, pp. 3-4)

110	2nd - 22,000, mdn 2YO, 1 1-16m.L.H	
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	Guy Pepe	113 Laughrea
	Chris Ward	113 Chattering
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115	Wright Skipper	112
106	4th - 22,000, mdn 2YO up, 1mL	
115	Thai SainDel	113 C-Happy Land
104	Koketka	113 C-Sweetest Joy
111	Shawnee Creek	118 Miss Frilchie
	Tender Bid	118 So Proud
	Last WordSuz	118 b-Vandys Joy
	a-AccuseLo	118 b-Dawn Gal
112	b-Counselor	119
115		
110		
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107		
117		



117	5th - 40,000, s/c, 2YO up, 1 1-16m.L.H	
112	Santos Joe	113 Clarion King
	Woolsey	113 Karkash
111	Pearl Oldenca	113 Mild Yet
117	Millie	113 Algarde
104	5th - 40,000, s/c, 2YO up, 1 1-16m.L.H	
115	Wicked Will	115 Lark Oscilln
	Froon	115 Nadaddy
	Intensity	115 Kentucky Rvr
	Four Basset	115
116	7th - 75,000 added, 2YO, 7f.	
114		116 The Matron
116	z-Lucky LckLc	119 a-Miss Ocean
115	Tempest Moon	119 z-Sur TExpid
	Banshee Scen	119 z-Sunstable Brb
115	z-Buzz MyBel	119 b-Sunstable
115	z-My LadyLy	119
113	8th - 400,000, 2YO up, 1 1-16m.	
112	Bold Style	116 The Marlboro Cup
113	Stew OGold	116 Doid Tshmny
117	z-Highlnd BH	117 a-My DyEight
	Sing Sing	117 Hyperborian
	Bates Metal	124
115	9th - 24,000, s/c, 2YO up, 1 1-16m.L.H	
122	Hall Columbs	113 Rapues Walk
115	a-Galimmedd	113 Solar Rock
	Makaries	117 b-Glen Mcn
113	Exploded By	117 Mulsanne
115	b-Branch Lin	113 Steady Maskr
113	Her Vracious	113 Val DeLaMees
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113	Ho MansLand	113 a-MildameX
115	Monkey Bird	113 On The Turn
	a-Coupled, b-Coupled, c-Coupled,	
	s-Supplemental	



2c. Revenue:

Proponents of legalized gambling argue that people are going to gamble anyway and the state needs revenue from this source. They point to the three largest states in racetrack gambling tax revenue: New York, approximately \$127 million; California, approximately \$43 million; and Florida, approximately \$43 million. This sounds like an easy source of tax revenue.

Melvin Munn gives interesting statistics, showing that legalized gambling results actually in very minimal tax revenue:

For example, in 1964, ten of our states had varying forms of legal gambling. For that year New York received tax revenues from gambling operations totaling \$123 million, or 4.5 per cent of its total tax take. California received \$43 million-1.5 per cent of tax revenue. Ohio received \$10 million, or 1 per cent of its total tax income. (Life Line Freedom Talk, Dallas, Texas, August 8, 1973, p. 2)

3c. Respectability:

1d. In our culture:

Proponents of legalized racetrack gambling often try to prove its acceptability by pointing out the number of highly reputable persons who attend the races. By quoting endorsement of public figures who go to the racetrack, they seek to answer the accusation that undesirable persons are attracted by the gambling activity. They often picture opponents to legalization as narrow-minded persons who object to others having a good time. (Parimutuel Gambling, p. 2)

2d. In history:



Proponents of legalized gambling point to other nations which apparently benefited from legalized gambling and suggest that since in these countries very little criminal involvement is demonstrated in gambling, in our nation legalized gambling would help the financial picture of the nation and serve as an outlet for those who would speculate financially. Rather than doing it illegally, legal gambling would benefit the state as well as the individual.

5A. THE CONCERN OVER GAMBLING

1b. Gambling Counters Biblical Principles:

1c. The biblical position:

Biblical religion, with its stress on fidelity toward God and its call to a life of trust, tolerates no cultic worship of luck, no deification of chance. Such idolatrous practices introduce irreligious and unethical factors into man's life and outlook. This seems to be the thrust of the (Prophet Isaiah's) words as he inveighs against those "who forsake the Lord, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny" (Isa. 65:11, RSV). The deities mentioned here, Fortune and Destiny (Gad and Meni), were the gods of fate, and were symbols of good and ill luck. The prophet's protest was against those Israelites who trusted to chance rather than God. It also involved those who sought a syncretized religion that included both the God of Israel and

the gods of luck. The prophet's disclaimer contains an abiding insight: Faith magnifies the providential care of God; the cult of luck menaces such faith. Forms of activity that tip the hat to chance or preserve the worship of luck must therefore be seriously questioned by the religiously motivated individual. (Ross Coggins, The Gambling Menace, pp. 20-21)

2c. The biblical practice:

Apparently the use of the lot to determine God's will is not considered immoral by God. It is true that the Roman soldiers "cast lots" or threw dice for the garment of Jesus (Matt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19: 23-24), this was an apparent misuse.

According to the biblical accounts, a similar device was used by God's own people to decide significant issues or courses of action. Lands were assigned "by lot" (Num. 26:52-56). Leaders were sometimes selected by the same procedure as in the case of Israel's first king, Saul (cf. 1 Sam. 10:20-21), or Judas' successor, Matthias (cf. Acts 1:26). The rotation of priests in office was determined by the lot (cf. 1 Chron. 24:5; Luke 1:9). The priest found the lot helpful in choosing the proper goats for sacrifice (cf. Lev. 16:7-10). The turn of the stone or the sacred dice often fixed the fact of guilt and bared a culprit (cf. Josh. 7:26; 1 Sam. 14:42; Jonah 1:7). It is possible that the Urim and Thummim carried in Israel's ark of the covenant were similar to dice (stones marked "yes" and "no") and were employed to ascertain the will of Yahweh.



Two facts must be kept in mind in the analysis of "lots." First, when this method was used the purpose was to determine God's will in a matter. Israel's religion, with its disdain for witchcraft, necromancy and related magical arts, allowed little room for a worship of fate or a dependence upon chance. Second, the settlement of issues through recourse to lots was eventually discarded by Israel. True, Matthias was chosen by lot (cf. Acts 1:26), but the Christian church probably never employed this method again. Matters thereafter were referred more directly to the Spirit of truth who guided the affairs of the churches. (Coggins, p. 20)

3c. The biblical principles:

While the Bible contains no specific prohibition of gambling, it does contain insights and principles which indicate that gambling is wrong.

1d. The Bible stresses the sovereignty of God in the direction of human affairs (Matt. 10:25-30).

Gambling stresses chance and luck.

2d. The Bible emphasizes that man is to work creatively and use his possessions for the good of others (2 Thess. 3:10; 1 Tim. 5:8).

Gambling engenders a something-for-nothing attitude.

- 3d. The Bible calls for careful stewardship of that which God entrusted to man (1 Cor. 4:1-2).
Gambling condones reckless abandon.
- 4d. The Bible condemns covetousness and materialism (Matt. 6:24-34).
Gambling commends both.
- 5d. The Bible pleads for the love for God and neighbor (Matt. 22: 37-40).
Gambling promotes gain and pleasure at another person's loss and pain. (Issues and Answers, p. 1)
- 6d. The Bible rejects stealing as a way of life (Eph. 4:28).
Gambling regresses inexorably into stealing.
Gambling is a sophisticated form of legalized stealing. In winning, one receives the wages that another person has earned without giving anything in exchange. The larger the winnings, the more someone has had to lose. ("The Case Against Legalized Gambling," Christian Crusader, March-April 1967, p. 11)



In the words of the late Dr. DeHaan

Gambling is morally wrong, for its expressed purpose is to obtain material gain apart from honest, productive toil, and at the expense of one's neighbor! It is sheer covetousness-which is so highly condemned in the Scriptures (1 Cor. 5:11; Rom. 1:29; 1 Tim. 6:10-11). In fact, it is little more than "refined stealing"! One cannot truly love his neighbor "as himself" and still seek to practice such "robbery by consent"! . . . To risk money haphazardly in gambling is to completely disregard the Biblical truth that our possessions are a trust for which we must someday give full account to God! If one is to be "of good report" he must abstain from every form of evil. Certainly then, gambling-involving as it does such grave sin and danger-must be avoided by all Spirit-led Christians!



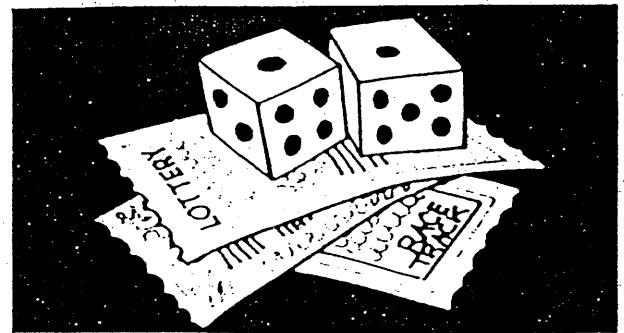
Gambling increases crime. Gambling always attracts racketeers, underworld hoodlums, and strongarmed gangsters. Gambling increases the number of murders, assaults, crimes of violence, etc. The underworld thrives on gambling. Police costs increase.

Gambling corrupts government. Gamblers always seek to increase their odds and to buy protection. Gamblers are soul-less in attempting to corrupt police, judges, and legislators. Instead of the state controlling legalized gambling, the gambling usually ends up in control of the state. ("The Case Against Legalized Gambling," p. 11)

3b. Gambling Courts Economic Decay:

Most successful efforts to eliminate gambling from communities have been led by business and labor leaders. They realize that gambling is bad for the economy and especially bad for relatively low-income laborers. Along with an increase in gambling go increases in unpaid bills, embezzlement, bankruptcy, and absenteeism from jobs. Gambling centers often have difficulty attracting large industries.

Gambling does not help a state's economy in any appreciable way. A two-year study by Cornell University under the auspices of the Law Enforcement Assistance Administration concluded that a lottery returns to the state an average of about 40 cents of every dollar taken in, with 40 cents to 45 cents going to prizes and 15 cents consumed for overhead and administration. In no place except Nevada does the income from gambling operations contribute more than 4 percent to a state's budget. In most states with legalized gambling, revenues from lotteries, off-track betting, and all other forms of gambling amount to less than 2 percent.⁶ Gambling produces nothing and gambling adds nothing to the economy or to society. On the contrary, it is uniformly and consistently disruptive. (Issues and Answers, pp. 2-3)



4b. Gambling Compounds Family Problems:

Americans today gamble at least \$50 billion a year. This is a clear indication of widespread acceptance of gambling. But there are two other attitudes discernible in relation to gambling, that of toleration and rejection.

Family relationships are especially strained by compulsive gamblers. Gambling creates financial problems and social tensions in the home. One member of Gamblers Anonymous stated:

"It is difficult to say whether the gambler or his wife is the more physically, mentally, and emotionally damaged by the ravages of a gambling binge." Innocent persons-sometimes children-suffer maiming and death when criminal elements collide in gambling disputes. Furthermore, communities and society at large suffer from gambling's presence which provides the lifeblood for organized crime. (Issues and Answers: Gambling, p. 3)

5b. Gambling Corrupts National Morals:

Starkey correctly observes that legalized gambling immoralizes the government (the built-in winner) as well as the poor people (the built-in losers) it victimizes:

By concentrating on bleeding its citizenry's weakness, it does not assume obligations of fiscal responsibility. Latin America's heavy dependence on lotteries, says the Los Angeles Times, "has mischievously delayed the day of effective and equitable finance." Harlan E. Atherton, superintendent of schools in Concord, New Hampshire, troubled by his state's new lottery for education, said, "I take a dim view of subjecting education to the vagaries of voluntary contributions." Police Chief William H. Parker of Los Angeles said, "Any society that bases its financial structure on the weaknesses of its people doesn't deserve to survive." (Starkey, Money, Mania, and Morals, pp. 84-85)

George F. Will shows how detrimental gambling is to the Christian work ethic so important to America's economic well being:

Gambling is debased speculation, a lust for sudden wealth that is no connected with the process of making society more productive of goods and services. Government support of gambling gives a legitimating imprimatur to the pursuit of wealth without work. (George F. Will, The Des Moines Tribune, Saturday, October 21, 1978, p. 20)

6b. Gambling Conditions Human Character:

Gambling corrupts and hurts people in many ways. The something-for-nothing craving which gambling stimulates undermines character. The hope of winning a fortune causes some to embezzle and steal for a gambling stake. Professional gamblers bribe public officials, athletes, and referees. Gambling appeals to the weakness of a person's character and develops recklessness, callousness, and covetousness. Some gamblers become psychologically addicted to gambling so that they cannot stop wagering and find themselves in a headlong plunge into personal catastrophe.

(Issues and Answers: Gambling, p. 3)

7b. Gambling Compels Psychological Addiction:

Some six million of the 50 million Americans who engage in gambling are compulsive gamblers. Hence, about as many people are addicted to gambling as are to alcohol.

The National Council on Compulsive Gambling gives this definition:

Compulsive gambling is a progressive behavior disorder in which an individual has a psychologically uncontrollable preoccupation and urge to gamble. This results in excessive gambling, the outcome of which is the loss of time and money. The gambling reaches the point at which it compromises, disrupts or destroys the gambler's personal life, family relationships or vocational pursuits. These problems, in turn, lead to the intensification of the gambling behavior. The cardinal features are emotional dependence on gambling, loss of control and interference with normal functioning. (cited by Sylvia Porter, "Compulsive Gambling," The Des Moines Tribune, Monday, August 18, 1980, p. 18)

Studies show that the compulsive gambler has certain clear characteristics:

- He habitually takes chances
 - Gambling absorbs all of his interests
 - He is optimistic and never learns from losing
 - He never stops while winning
 - He risks too much
 - He enjoys a strange tension between pleasure and pain
- (cited in Baker's Dictionary of Christian Ethics, p. 258)

TIME Magazine, in an essay on gambling, observes that the compulsive gambler is by definition an extreme case, but many of his motivations are shared in milder form by all gamblers. There seems to be a progression in gambling from

*The case against
legalized gambling*

casual gambling, which is private to promoted gambling, which is public to compulsive gambling which is enslaving.

Addicted to their habit, the compulsives are caught in a wheel of misfortune whose payoffs are broken families, lost jobs and bankruptcy—or, often, embezzlement. G.A. is making only limited headway. The "cure" which requires total abstinence and regular attendance at G.A. meetings, works in about only once case out of 30. (Time Magazine, July 21, 1967, p. 27)

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*****
*JUDGE TO WOMAN: "Why do you want to divorce"
*your husband?
*WOMAN: "Because my husband is a compulsive
*gambler."
*HUSBAND: "Two-to-one you can't prove it!"
*****
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6A. THE COURSE OF GAMBLING

1b. Gambling in the Ancient World:

The greed that gambles goes back a long way in the history of man and is found in most every country. Ur of the Chaldees, excavated by Sir Leonard Woolley, has revealed a gaming board from about 2,000 B.C. The Chinese, inveterate gamblers to this day, have records of gambling games from about 2,300 B.C. The six-sided marking of dice was introduced, probably from Arabia. (Starkey, p. 33)

2b. Gambling in Biblical Times:

In the Bible, particularly in the OT, the casting of lots was common (Num. 26:52-56; 1 Sam. 10:20-21; 1 Chron. 24:5). Judas' successor was chosen by lot (Acts 1:26). The casting of lots was a means of ascertaining the will of God. It should be noted that after Judas' successor was chosen by lot, this method was not employed again by the church. Decisions thereafter were made in relation to the guidance of the Holy Spirit. (Baker's Dictionary of Christian Ethics, p. 258)

Always in Israel a distinct difference was made between divining the will of God and gambling. Gambling for private gain does not seem to have appeared in Israel until late.

3b. Gambling in Patristic Days:

The early Church Fathers and the Councils clearly condemned gambling among all Christians. Clement of Alexandria, Tertullian, and others spoke strongly against gaming. "If you say that you are a Christian when you are a dice-player," said Tertullian, "You say you are what you are not, because you are a partner with the world." (Starkey, p. 35)

4b. Gambling in the Middle Ages:

Gambling was one of the prominent medieval vices. Laws were passed, but little was done to stamp out the practice. Gambling was popular with the clergy. Pope Leo X was addicted to card playing for stakes as many of his subjects were in late 15th century.

Calvin's Geneva was vicious in its gambling, prostitution and drunkenness. Calvin sought to eradicate these vices. He wrote: "No one are to play at games that are dissolute, or games played for gold or silver or at excessive expense, on pain of five sous and loss of the sum stake." (Starkey, p. 37)

5b. Gambling in the Colonies:

The New England Puritans censored gambling because it denied the sovereignty of God in all matters. The Southern Colonies witnessed gambling on every conceivable game, principally on the most brutal imports from England, bear-baiting and cockfighting. In several of the colonies lotteries were legal and widespread. In the early 1700's Columbia, Harvard, Yale, Dartmouth and Williams colleges were financed in part in this way.

6b. Gambling in the Twentieth Century:

The 19th century saw a gambling fever sweep our land. By 1832 the citizens in the Eastern states were spending \$66.4 million on lotteries or four times the national expenditure. U.S. Protestantism was especially hostile to gambling, which it saw as luring people into extravagance and away from work. By 1910, most states had passed anti-gambling laws, and gradually gambling went underground. (TIME, July 21, 1967, p. 26)

The gambling population climbed especially during the war years. In 1931, Nevada had made gambling legal. Since then gambling has blossomed to a national epidemic. It is a problem not just here but in other countries as well, such as England which, for example has been called a floating casino. Britons now gamble to the tune of nearly \$8 billion a year.

7A THE CONCLUSIONS REGARDING GAMBLING

1b. The Concept of Work:

The Biblical injunction is to be industrious and enjoy the results of your work. The easy come, the easy go principle is wrong: "Wealth hastily gotten will dwindle, but he who gathers little by little will increase it" (Prov. 13:11, RSV). The Living Bible paraphrases this verse in an interesting way: "Wealth from gambling quickly disappears; wealth from hard work grows." The Scriptures admonish believers to work at an honest profession so as to be able to help those in need. It is time to reject the "something-for-nothing" philosophy and accomplish honest work for honest pay.

2b. The Commitment to Wealth:

The late Archbishop of Canterbury, William Temple put things in perspective:

Gambling challenges that view of life which the Christian Church exists to uphold and extend. Its glorification of mere chance is a denial of the Divine order of nature. To risk money haphazardly is to disregard the insistence of the Church in every age of living faith that possessions are a trust, and that men must account to God for their use. The persistent appeal to covetousness is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole. The attempt (inseparable from gambling) to make profit out of the inevitable loss and possible suffering of others is the antithesis of that love of one's neighbor on which our Lord insisted. (Starkey, pp. 103-104)

3b. The Context of Wickedness:

The Christian rejects the idea of gambling even in the smallest amount because it counters the Biblical work ethic, it counters the Biblical mandate for stewardship of one's wealth and because gambling has wicked connotations. Every activity should be measured by what it produces. Gambling has led to broken homes, drunkenness, theft and even murder. Gambling synonymous with crime, craft and corruption. It is not enough for Christians to be concerned. They need to have convictions and commitment to those principles that they know to be right.

Legal gambling's high stakes

By George F. Will
© 1978 Washington Post

HA RTFORD, CONN. — On the outskirts of this city of insurance companies, there is another, less useful, business based on an understanding of probabilities. It is a jai alai fronton, a cavernous court where athletes play a fast game for the entertainment of gamblers and the benefit of, among others, the state treasury.

Half the states have legal betting in casinos, at horse or dog tracks, off-track betting parlors, jai alai frontons or in state-run lotteries. Only Connecticut has four (the last four) kinds of gambling, and there is talk of promoting the other two.

Not coincidentally, Connecticut is one of just seven states still fiercely determined not to have an income tax. Gambling taxes yielded \$76.4 million last year, which is not a large slice of Connecticut's \$2.1 billion budget, but it would be missed and is growing.

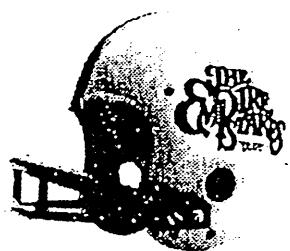
Last year Americans legally wagered \$15 billion, up 8 percent over 1976. Lotteries took in 24 percent more. Stiffening resistance to taxes is encouraging states to seek revenues from gambling, and thus to encourage gambling.

There are three rationalizations for this:

- State-run gambling controls illegal gambling.
- Gambling is a painless way to raise revenues.
- Gambling is a "victimless" recreation, and thus is a matter of moral indifference.

Actually, there is evidence that legal gambling increases the respectability of gambling, and increases public interest in gambling. This creates new gamblers, some of whom move on to illegal gambling, which generally offers better odds. And as a revenue-raising device, gambling is severely regressive. Gamblers are drawn dispropor-

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Give yourself 10,000 extra reasons to watch Football Monday night. \$10,000, plus a fabulous football weekend for four. That's how much you can win in the EmpireStakes Football Pool. Every week there's a new ticket and a new weekend of excitement. Get your Monday night action at your Lottery agent today.

NOT AUTHORIZED OR APPROVED BY ANY LEAGUE OR TEAM

Advertisement for a New York state-run lottery

tionately from minority and poor populations that can ill-afford to gamble, that are especially susceptible to the lure of gambling and that especially need a government that will not collaborate with gambling entrepreneurs, as in jai alai, and not become a gambling entrepreneur through a state lottery.

A depressing number of gamblers have no margin for economic losses and little understanding of the probability of losses. Between 1975 and 1977 there was a 140 percent increase in spending to advertise lotteries

— lotteries in which more than 99.9 percent of all players are losers. Such advertising is apt to be especially effective, and cruel, among people whose tribulations make them susceptible to dreams of sudden relief.

Grocery money is risked for such relief. Some grocers in Hartford's poorer neighborhoods report that receipts decline during jai alai season.

Aside from the injury gamblers do to their dependents, there is a more subtle but more comprehensive injury done by gambling. It is the injury done to society's sense

of elemental equities. Gambling blurs the distinction between well-earned and "ill-gotten" gains.

Gambling is debased speculation, a lust for sudden wealth that is not connected with the process of making society more productive of goods and services. Government support of gambling gives a legitimating imprimatur to the pursuit of wealth without work.

"It is," said Jefferson, "the manners and spirit of a people which preserves a republic in vigor." Jefferson believed in the virtue-instilling effects of agricultural labor. Andrew Jackson denounced the Bank of the United States as a "monster" because increased credit creation meant increased speculation.

The early 19th century belief was that citizens could be distinguished by the moral worth of the way they acquired wealth, and physical labor was considered the most ennobling labor.

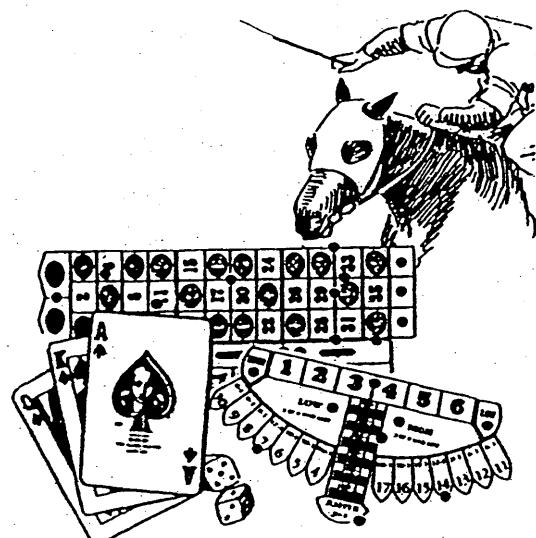
It is perhaps a bit late to worry about all this. The United States is a developed capitalist society of a sort Jefferson would have feared if he had been able to imagine it. But those who cherish capitalism should note that the moral weakness of capitalism derives, in part, from the belief that too much wealth is allocated in "speculative" ways, capriciously, to people who earn their bread neither by the sweat of their brows nor by wrinkling their brows for socially useful purposes.

Of course, any economy produces windfalls. As a town grows, some land values soar. Some investors (like many non-investors) regard stock trading as a form of roulette.

But state-sanctioned gambling institutionalizes windfalls. Whets the public appetite for them and encourages the delusion that they are more frequent than they really are. Thus do states simultaneously cheat and corrupt their citizens.

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Ranked by number of forms of gambling permitted in state—

	Bingo	Horse Racing	Lotteries	Dog Racing	Jai Alai	Off-Track Betting	Courses	Sports Betting
Nevada	*	✓	✓	✓	✓	✓	✓	✓
Connecticut	*	✓	✓	✓	✓	✓	✓	✓
Rhode Island	*	✓	✓	✓	✓	✓	✓	✓
Arizona	*	✓	✓	✓	✓	✓	✓	✓
Colorado	*	✓	✓	✓	✓	✓	✓	✓
Florida	*	✓	✓	✓	✓	✓	✓	✓
Delaware	*	✓	✓	✓	✓	✓	✓	✓
Massachusetts	*	✓	✓	✓	✓	✓	✓	✓
New Hampshire	*	✓	✓	✓	✓	✓	✓	✓
New Jersey	*	✓	✓	✓	✓	✓	✓	✓
New York	*	✓	✓	✓	✓	✓	✓	✓
Vermont	*	✓	✓	✓	✓	✓	✓	✓
Washington	*	✓	✓	✓	✓	✓	✓	✓
Illinois	*	✓	✓	✓	✓	✓	✓	✓
Maine	*	✓	✓	✓	✓	✓	✓	✓
Maryland	*	✓	✓	✓	✓	✓	✓	✓
Michigan	*	✓	✓	✓	✓	✓	✓	✓
Montana	*	✓	✓	✓	✓	✓	✓	✓
Ohio	*	✓	✓	✓	✓	✓	✓	✓
Oregon	*	✓	✓	✓	✓	✓	✓	✓
Pennsylvania	*	✓	✓	✓	✓	✓	✓	✓
South Dakota	*	✓	✓	✓	✓	✓	✓	✓
West Virginia	*	✓	✓	✓	✓	✓	✓	✓
Arkansas	*	✓	✓	✓	✓	✓	✓	✓
California	*	✓	✓	✓	✓	✓	✓	✓
District of Columbia	*		✓	✓	✓	✓	✓	✓
Louisiana	*	✓	✓	✓	✓	✓	✓	✓
Nebraska	*	✓	✓	✓	✓	✓	✓	✓
New Mexico	*	✓	✓	✓	✓	✓	✓	✓
Oklahoma	*	✓	✓	✓	✓	✓	✓	✓
Wyoming	*	✓	✓	✓	✓	✓	✓	✓
Alabama	*	✓	✓	✓	✓	✓	✓	✓
Alaska	*							
Georgia	*							
Idaho		✓	✓	✓	✓	✓	✓	✓
Iowa	*							
Kansas	*							
Kentucky		✓	✓	✓	✓	✓	✓	✓
Minnesota	*							
Missouri	*							
North Carolina	*							
North Dakota	*							
South Carolina	*							
Tennessee	*							
Texas	*							
Virginia	*							
Wisconsin	*							
Hawaii								
Indiana								
Mississippi								
Utah								

("Gambling Rage Out of Control?" U.S. News & World Report, May 30, 1983, p. 28)

The case against legalized gambling

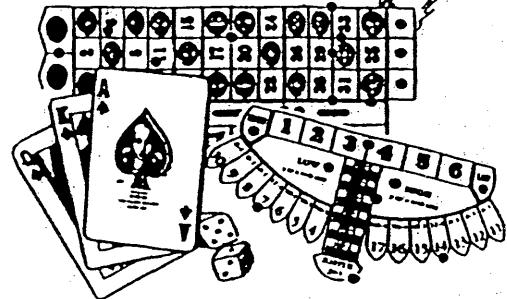


I. Gambling creates no new wealth. It redistributes wealth on an inequitable basis. It enriches the few and impoverishes the many. Gambling is non-productive. It performs no useful service. Gambling is parasitic.

II. Gambling depresses legitimate business, siphoning off money from the regular business community. It dislocates the purchasing dollar. Businessmen are reluctant to invest money in areas that sustain large gambling enterprises because of the ensuing bad debts, delinquent time payments, and bankruptcy. Gambling disrupts the normal checks and balances of a well-ordered community. Legalized gambling has retarded the industrial development of Nevada. Gambling restricts business.

III. Gambling increases welfare costs. Gambling weakens the stability of family life. Gambling lowers the standard of living and necessitates a larger welfare burden; thus rising taxes. Increased revenue from gambling is offset by larger claims for welfare.

IV. Gambling increases crime. Gambling always attracts racketeers, underworld hoodlums, and strong-armed gangsters. Gambling increases the number of murders, assaults, crimes of violence, etc.



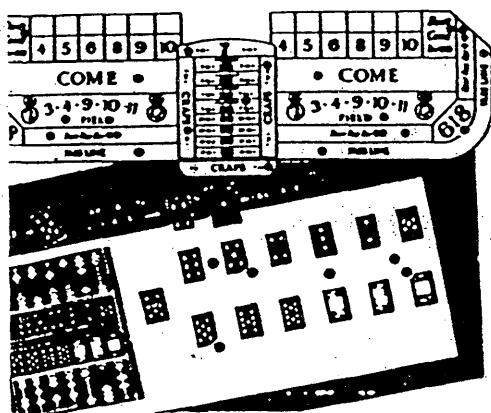
The underworld thrives on gambling. Police costs increase.

V. Gambling corrupts government. Gamblers always seek to increase their odds and to buy protection. Gamblers are soul-less in attempting to corrupt police, judges, and legislators. Instead of the state controlling legalized gambling, the gambling usually ends up in control of the state.

VI. Gambling produces human desperation. Gambling victimizes the poor. Gambling leads to embezzlement, bribes, extortion, treason, suicide, and corruption of college and professional athletes. Crime often results from victims trying to recoup gambling losses. Those who can afford it the least, usually gamble the most.

VII. Gambling is a sophisticated form of legalized stealing. In winning, one receives the wages that another person has earned without giving anything in exchange. The larger the winnings, the more someone else has had to lose.

VIII. Gambling produces the wrong attitudes toward work. It promotes the idea that a person can live by his wits and luck without making any contribution to society. Gambling is socially disintegrating, politically corrupt and morally dangerous. Gambling is bad business, bad politics, and bad morals.

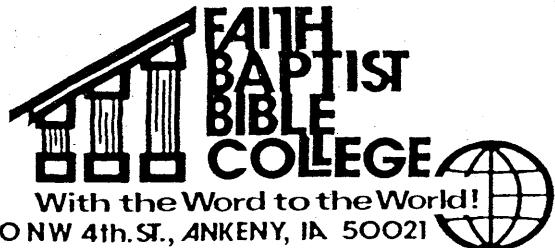


("The Case Against Legalized Gambling," Christian Crusader, March-April, 1967, p. 11)

PEANUTS

By CHARLES SCHULZ





Ph. 515-964-0601

September 12, 1984

AN OPEN LETTER TO MAYOR DON DAVIDSON, THE TOWN COUNCIL AND MR. KENNETH GRANDQUIST

Dear Sirs:

As a resident of 15 years of the town of Bondurant, I am very concerned. I know that my concern is shared by the majority of the people of Bondurant. We are being forced to accept a race course in our town that most of the people do not want.

My concern is first of all over the fact that the people of Bondurant have never been asked to express their feelings in a democratic way. The desire of the majority has never been seriously considered. Furthermore, you, Mr. Davidson, evidently do not know what the feeling of the people of the town is. You are quoted in the Des Moines Register, Wednesday, August 29, on page one as saying, that "The majority of Bondurant residents support construction of the racetrack, but that some rural residents 'have some concerns.'" I checked with the writer of the article yesterday, Mr. Dick Brown, and he assured me these are your sentiments voiced repeatedly. Exactly the opposite is true! While there may be some who favor the racetrack, perhaps those with whom you have been talking and associating, most of us do not. What happened to the numerous signatures collected, showing our opposition to the racetrack? How can you say there is no opposition? Either you are unaware of it, in which case you are not concerned for the feelings of the people who elected you; or you are aware of it but for whatever personal reasons care to ignore the majority will. It seems the case of history repeating itself. When the Bondurant Elevator went ahead and put up its monstrosity of a building that would cause flooding, as many feared it would, the Bondurant Buzzins paper reported that there had been no opposition to the project. Of course, that statement was patently false. Many of us knew what it would mean for the flooding of our homes. We voiced that openly and yet City Hall reported that there was no opposition.

"I guess down in my heart I feel [the loss of] prime farmland is an issue," she said. "We feel there are plenty of incorporated places" where the track could be built instead, she said.

Bondurant Mayor Don Davidson said the majority of Bondurant residents support construction of the track, but that some rural residents "have some concerns."

And now the Des Moines Register reports about the racetrack issue as if most of the residents of Bondurant favored it. I challenge you, the Mayor, and the Town Council, to take a poll of your constituents. We voted you into office, thus as our representatives your first concern should be the desire of those whom you solemnly pledged to represent. What became of that promise? Are you only listening to yourselves or are you listening to the wish of those whom you promised to serve? The people of Bondurant will know what conclusion to draw at the next election.



September 12, 1984

By then, however, it may be too late. Once a racecourse is built, it cannot be removed. Are you as our Mayor and Town Council concerned about the quality of life for our town? Do you realize that the whole structure of the town will be changed? Why don't you listen to the governor of Idaho who was recently quoted in our newspaper. He regretted that his state had introduced horseracing. He insisted that it was just as bad as gambling to have, and lamented the fact that with the racetrack moved in a group of unsavory characters. What kind of people are associated with the racetracks? Not the kind who live in Bondurant now, hardworking individuals who believe in the work ethic. We do not believe that we should get something for nothing. As one commentator on gambling well put it: (see the last page of the appendix, VIII)

Gambling produces the wrong attitudes toward work. It promotes the idea that a person can live by his wits and luck without making any contribution to society. Gambling is socially disintegrating, politically corrupt and morally dangerous. Gambling is bad business, bad politics, and bad morals.

The majority of us find the spirit of parimutuel betting not a blessing or boon to the community but a blight and blemish to our town.

I started by asking what your responsibility as a Mayor and Town Council is. I have another question that needs to be asked: What kind of town do we want Bondurant to be or, better, why did most of us choose to live in Bondurant rather than, say, Ankeny or Des Moines, though for the majority, our place of employment is obviously elsewhere? We selected Bondurant because of the quality of life we found here. We wanted to rear our children in a friendly community where we could trust our neighbors and find relief from the hectic life elsewhere. Bondurant proved an ideal place for us to settle. Now all this is supposed to change.

Mr. Mayor, members of the Council, and Mr. Grandquist, you have no right to destroy that atmosphere and therefore force us who have lived here for decades to either put up with a kind of specter of disquieting activity and spirit of greed that are sure to come in with the racecourse. Have you men ever lived next to a racecourse? Do you realize what that will mean for your peace of mind and that of your children?

You can have your racecourse, if you like, though I have personal moral reservations about it, as do many others. Iowa has many open places where one could be built, but don't put it here where it will destroy the community spirit and fabric of society that we so carefully cultivated and cherish. We do not want the destruction of our peace nor the depreciation of our property value.

What a macabre centennial gift from the city government to the residents. Our town as we know it is about to be destroyed. You are destroying that which rightfully belongs to us. Who gave you a right to do that?! What is there in this for you, Mr. Davidson, and you gentlemen on the Town Council to favor such a move? Will the additional "industry" and "commerce" be worth the price we pay as a town?

September 12, 1984

One final question: Why is it a foregone conclusion, judging from all the news accounts that the racecourse will be built here? The land has not even been rezoned, as I understand it, and yet everyone is talking about a racecourse. Mr. Grandquist can get a \$40 million loan when legally the matter is not settled at all. Has the rezoning secretly been agreed on? Are we now simply now going through the formalities? What are the ethical implications of the decisions made so far? The people of Bondurant would like to know. They have a right to know. They elected you to represent their common interests. They have been sadly disappointed. Since when does one man or group of men have the right to alter the make-up of a town so drastically, to force a people to forego the quality of life they deserve and they enjoyed? Some of us have escaped from our homelands in Eastern Europe for these reasons and settled in the United States. Did we make a mistake by settling in Bondurant?

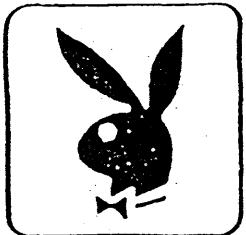
Sincerely,



Manfred E. Kober, Th.D.
Professor of Theology
Chairman of Theology Department

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Pornography: Diversion or Depravity?



- 1A. THE CHALLENGE OF PORNOGRAPHY
- 2A. THE CONCEPT OF PORNOGRAPHY
- 3A. THE COURSE OF PORNOGRAPHY
- 4A. THE CASE FOR PORNOGRAPHY
- 5A. THE CONSEQUENCES OF PORNOGRAPHY
- 6A. THE CURE OF PORNOGRAPHY

1A. THE CHALLENGE OF PORNOGRAPHY

1b. The Norm:

Twenty years ago pornography was hard to find; today it is difficult to avoid. In the words of J. Edgar Hoover:

'Distribution of pornographic material prepared especially for juveniles is now so efficient that it is quite accurate to say that no child is beyond its reach.' (cited in Issues and Answers: Pornography, The Christian Life Commission of the Southern Baptist Convention, p. 3)

2b. The Neglect:

1c. The churches were uninvolved.

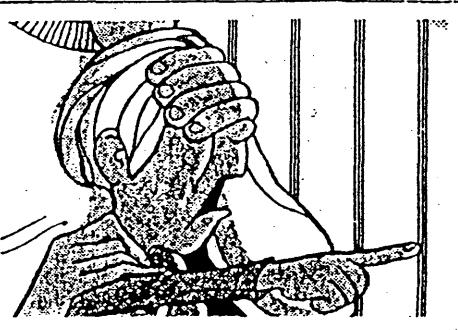
- 1d. Socially active churches were preoccupied with politico-economic issues.
- 2d. Evangelical churches were involved with saving souls.

Carl F. H. Henry has specifically said of pornography that

Christians should publicize their views of the moral wrong of degrading sex into a cheap animal commodity. Strangely enough, socially-active churches were so preoccupied with politico-economic issues, and evangelical churches with changing persons, that neither did much to stem the tide of pornography. Women's liberation movements have protested the pornographic depiction of women as mere sex objects stripped of personality for the sake of male gratification: now the nude male centerfold has made its debut in some women's magazines. Christians should enter the arena of public persuasion, emphasizing not only the adverse effects of pornography on the morals of youth, but also its offense to God. (cited by Court, Pornography: A Christian Critique, pp. 10-11)

Porn shops driven out

The X-rated videotape revolution and urban development are driving pornography out of the red-light district and into the home.



Stepping In—Invited Or Not



Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa

2c. Society was uninformed:

Most Americans are aware that the number of sex-saturated books, magazines, and movies has increased rapidly within the past decade. Because genuinely hard-core pornography is peddled in secret and practically never put on public display, however, most Americans are likely to underestimate the vast extent of pornography distribution in this country today. (Issues and Answers, p. 2)

3b. The Need for Discussion:

1c. Pornography is widespread in its influence

Pornographic materials are flooding our nation. The problem is not new, but its volume has never before been so large nor taken so many different forms. "The porno industry has mushroomed from an underground industry. . . into an open, aggressive, \$2 billion-a-year, crime-ridden, growth enterprise." (Issues and Answers, p. 1)

2c. Pornography is anti-Christian in its philosophy:

For pornography is significant not simply because of the existence of a whole industry of exploitation, but because it represents a philosophy of man which is fundamentally not only anti-Christian but also anti-human. It raises questions about the dignity of men and women, the limits of human freedom, the purpose of sexuality, and the welfare of children, as well as the moral status of sexual deviations. . . The pervasiveness of such an evil is something not to be ignored but confronted. (Court, p. 9)

3c. Pornography is anti-human in its effect. It attacks sexuality and human nature.

The Christian needs to confront pornography because it debauches the nation, denies Christian morality, destroys the home and depraves the individual.

2A. THE CONCEPT OF PORNOGRAPHY

1b. Negatively:

1c. Sexually explicit material is not necessarily pornographic. Medical books, marriage manuals and anthropological studies are explicit in content but not necessarily pornographic. The Bible itself describes sexual activity with great candor. Says Williams in his book, See No Evil:

The Bible frankly relates the libidinous adventures of such heroes as Judah, David, and Samson; the perverted behavior of the men of Sodom and the Benjamites at Gibeah; the incestuous relations between Lot and his daughters; David's unique dowry; and Onan's form of birth control. Spiritual relationships are symbolized with sexual analogies, and the



spiritual relationships are symbolized with sexual analogies, and the rapture of lovers sharing the delights of conjugal embrace is conveyed in erotic poetry. (T. M. Williams, See No Evil, p. 15)

- 2c. Sexually stimulating material is not necessarily pornographic. What arouses some is not at all stimulating to others.
- 3c. Sexually graphic material is not necessarily pornographic. Art, paintings, figurines, statues may be but not necessarily pornographic (e.g. National Geographic Magazine)

2b. Positively:

- 1c. The design of pornography:

- 1d. The abuse of sex, not the use is wrong:

But while the Bible provides a model for freedom to represent human sexuality, it also demonstrates a limitation. We accept the candor in the context of the purpose. The historical accounts of sexual misadventures display the fallen nature of man and his need for redemption. The frankness reveals the biblical writer's unashamed acceptance of man's sexuality. The erotic love poetry sanctions the sensual enjoyment of the male-female relationship. Sex in the Bible is not pornographic because it is not abused or used to overwhelm the reader with sensuality for its own sake. It is kept subordinate to and in support of the Bible's overall purpose both in emphasis and proportion. (Williams, p. 15)

- 2d. The debasing of sex, not description is wrong:

It is the manner in which pornography treats sexual matters that makes it unacceptable. Pornography is that which exploits and dehumanizes sex, so that human beings are treated as things and women in particular as sex objects. (Court, p. 10)

2c. The definition of pornography:

- 1d. The etymology:

The word pornography comes from the Greek, pornei, meaning "harlot" and graphein, meaning "to write." Thus, the word means

--the writing of prostitutes or
--writing about prostitutes
--with the purpose of seducing the reader into consorting with one.

2d. The lexicography:

- 1e. Webster's Dictionary:

"The depiction of erotic behavior (as in pictures or writing) intended to cause sexual excitement."

Pornography, wherefore art thou? (Pros and cons)

2e. The Penguin English Dictionary:

"Obscene writings or pictures intended to provoke sexual excitement." (Holbrook, p. 129)

3e. Margaret Mead, anthropologist:

"Words or acts or representations that are calculated to stimulate sexual feelings independent of the presence of another loved and chosen human being."

4e. George P. Elliot, novelist:

"Pornography is the representation of directly or indirectly erotic acts with an intrusive vividness which offends decency without aesthetic justification." (Williams, p. 13)

3d. The definition of obscenity:

1e. The etymology:

The term obscenity is derived from the Latin root words ob (for, or against) and caenum (filth).

2e. The lexicography:

Obscenity designates something too filthy to be tolerated by decent society. Baker's Dictionary of Christian Ethics describes obscenity thusly:

In current American usage, the word is used largely to describe material relating to sexual acts that are considered filthy and degrading. Obscenity when applied to language means the employment of crude words relating to sexual activity or human excrement that are instantly offensive to the ears of most normal persons. (p. 466)

3e. Legal definition:

The Supreme Court held an Roth v. US, 1957 decision that "sex and obscenity are not synonymous." They gave this definition:

"Obscene material is material which deals with sex in a manner appealing to prurient interest." Prurient, in turn, was defined as "inciting lascivious desires or thought." In short, obscene material, in the legal sense, is that which is deliberately designed to arouse a desire for illicit sex activity, and, by this definition, sufficiently harmful or threatening harm to society to warrant its suppression. (Ibid., p. 467)

We're Losing
the Porn War

3A. THE COURSE OF PORNOGRAPHY

1b. The Progress in History:

Until the advent of the camera, pornography depended on the skill of an artist who could draw pictures. However, the camera made possible for an artist to equal. The movie camera can do what the still camera is unable to do: produce multiplied numbers of "still" shots that are linked together sequentially and chronologically. Not merely one shot taken at an instant is available, but a continuous act of indefinite time length. In fact, the movie camera theoretically could make a pictorial record without interruption of the life of any individual from birth to death.

The advent of black and white and, later, color photography added a dimension that painters alone had enjoyed for centuries, and promptly opened still another door to the profitable industry based on man's known erotic nature. Almost without exception pornography preys upon people for financial gain, pandering to depraved appetites with the grossest and vilest displays. (Harold Lindsell, The World, the Flesh, and the Devil, pp. 105-106)

2b. The Progress in the U.S.A.:

1c. 1960-1965 -- Infiltration in our country

2c. 1965-1970 -- Influence in our culture
Playboy, situation ethics, softcore and hardcore pornography

3c. 1970-1975 -- Investigation by committees

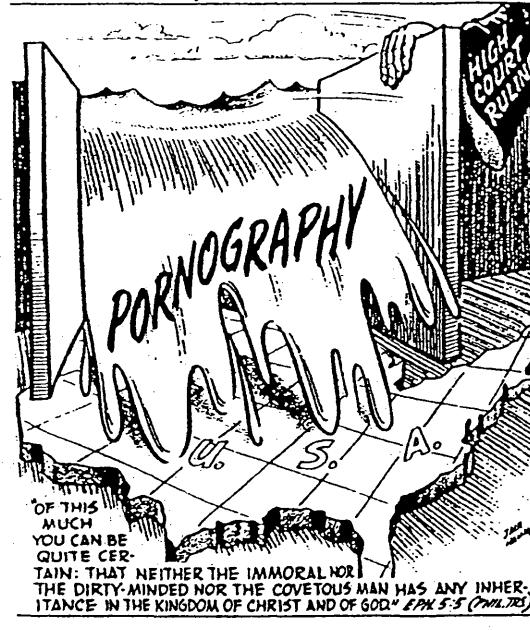
4c. 1975-1980 -- Institutionalized in communications
 Films and magazines

5c. 1980-1985 -- Invasion of the home (chambers)
 T.V., cable TV, video

6c. 1985-1990 -- Invitation into the Church

Alexander Pope's familiar quatrain, in Essay on Man, might well have been written for the progression of pornography:

Vice is a monster of so frightful mien,
 As to be hated, needs but to be seen;
 Yet seen too oft, familiar with her face,
 We first endure, then embrace.

Open Flood Gates

**D.M. leads in readers
 of Playboy, Penthouse**

3b. The Prevalence of our Culture:

1c. Its meteoric rise:

Jeremiah shows the sudden growth of pornographic publications:

The aggressive, open marketing of pornographic sex began in 1955. Hugh Hefner, with little money and a center-page foldout of a nude Marilyn Monroe, bargained the Playboy theme into a \$170 million empire—one of the most amazing financial success stories in journalistic history. Playboy's circulation has been put at 5,900,000 per month. Newsstand sales bring the figure to 11,000,000, and each magazine is said to be read by seven people. According to its own advertisements, Playboy is read by three out of four males in college and one out of every two men under thirty-five in professional and managerial occupations. (David Jeremiah, Before It's Too Late, p. 64)

2c. The Christian reaction:

The proliferation of pornography has increased alarmingly over the last ten or fifteen years. Although it has existed for centuries, pornography has generally been taboo, limited in availability and technically poor in quality. Society unmistakably frowned upon all forms of pornography and censorship laws were enforced. . . If the Christian has nothing to say on such basic issues, then a significant dimension of faith and witness is missing. If the churches fail to speak theologically with conviction, proclaiming a better way, then a confused, despairing generation will be deserted. (Court, pp. 8-9)

"THANKS OLE BUDDY!"

4b. The Problem With the Courts:

1c. The Presidential Commission Report on Obscenity and Pornography, published in 1970.

1d. The reason for the Commission:

The Commission was established in 1967 in response to the fear throughout the United States that harmful consequences could flow from the growth of pornography. This concern led to a whole range of studies conducted over a three-year period. (Court, p. 13)

2d. The result of the Commission:

The report is probably the most influential defense of pornography ever published. After a two-year study of the problem, the Presidential Commission, appointed by President Johnson, claimed:



. . .that there was no proof that pornography was harmful to morals and recommended repeal of all laws prohibiting it. President Nixon repudiated the report and Congress has emphatically declined to act on its recommendation. (Henry, p. 518)

Below are some of the findings and recommendations of the Commission:

The Commission believes that there is no warrant for continued governmental interference with the full freedom of adults to read, obtain or view whatever such material they wish. Our conclusion is based upon the following considerations: "Extensive empirical investigation, both by the commission and by others, provides no evidence that exposure to or use of explicit sexual materials play a significant role in the causation of social or individual harms such as crime, delinquency, sexual or nonsexual deviancy or severe emotional disturbances."

"Despite the existence of widespread legal prohibitions upon the dissemination of such materials, exposure to them appears to be a usual and harmless part of the process of growing up in our society and a frequent and nondamaging occurrence among adults."

"The commission is of the view that it is exceedingly unwise for government to attempt to legislate individual moral values and standards independent of behavior, especially by restrictions upon consensual communications. This is certainly true in the absence of a clear public mandate. . ." (Krutza and Di Cicco, pp. 33-35)

3d. The response to the Commission:

Not all of the members of the commission agreed. The minority report called the commission's majority report a "Magna Carta for the pornographer." They charged that, "The commission has deliberately and carefully avoided coming to grips with the basic underlying issue. The government interest in regulating pornography has always related primarily to the prevention of moral corruption and not to prevention of overt criminal acts and conduct, or the protection of persons from being shocked and/or offended.

"The basic question is whether and to what extent society may establish and maintain certain moral standards. If it is conceded that society has a legitimate concern in maintaining moral standards, it follows logically that government has a legitimate interest in at least attempting to protect those standards against any source which threatens them.

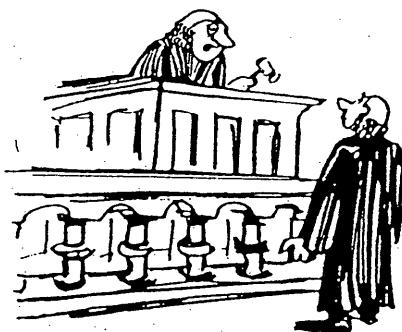
"We believe that pornography has an eroding effect on society, on public morality, on respect for human worth, on attitudes toward family love, on culture.

"We believe it is impossible, and totally unnecessary, to attempt to prove or disprove a cause-effect relationship between pornography and criminal behavior.

"Children cannot grow in love if they are trained with pornography. Pornography is loveless; it degrades the human being, reduces him to the level of animal. And if this commission majority's recommendations are heeded, there will be a glut of pornography for teachers and children.

"We point also to the results of a Gallup poll, published in the summer of 1969. Eighty-five out of every 100 adults interviewed said they favored stricter laws on the sort of magazines and newspapers available on newsstands.

(Ibid., pp. 35-36)



2c. The Supreme Court decision of June 21, 1973:

The high court in three 5-4 opinions delivered by Chief Justice Warren Burger significantly departed from its former trend toward permissiveness in defining pornography.



In Burger's majority opinion the court abandoned the former test that material had to be "utterly without redeeming social value" and instituted a 3-pronged test:

**The material must appeal primarily to the prurient interest of the average person according to contemporary community standards.

**It must depict or describe sexual conduct in a "patently offensive way" that is outlawed by state law.

**The material must on the whole lack "serious literary, artistic, political or scientific value. ("Court Expands Porno Controls," The Dallas Morning News, Friday, June 22, 1973)

4A. THE CASE FOR PORNOGRAPHY

1b. The Effectiveness of the Case for Pornography:

These defenses have been highly effective. Not only have they persuaded courts to remove restrictions on pornography, they have effectively muddled the mental crispness of many Christians and moralists, and left them puzzled about delineation between right and wrong in matters of sexual representation. The Christian who expects his witness in the world to be valid cannot ignore these defenses and depend on a blind faith approach in dealing with moral issues. He cannot expect the unbeliever to be convinced when he declares that pornography is wrong "because it is sinful." The unbeliever does not accept faith and sin as valid criteria for activity. If he is to be won, the Christian must meet him on his own ground. Many of the defenses for pornography are well thought out and need to be met and answered.

(Williams, pp. 41-42)

2b. The Arguments for the Cause of Pornography:

1c. The aphrodisiac argument:

1d. The argument:

Some proponents argue that pornography may actually assist people with severe sexual problems.

2d. The answer:

Even if pornography can perform this function, marriage depending on pornography to cement the relationship is a sick one that needs help on a much deeper level than pornography can reach. As Williams notes, "The need for pornography is only a symptom of the problem and pornography is only a treatment of the symptom that leaves the deeper infection intact. But even when pornography is used for such a beneficial purpose, its basic immorality are still operative. Although pornographically aroused lust may turn mates to each other for satisfaction, the emphasis is on self rather than on love for the partner. (Williams, p. 42)

2c. The catharsis argument:

1d. The argument:

The catharsis, or "drain-off," theory holds that pornography provides an outlet for the relief of socially dangerous sexual tensions, thus averting many rapes and other sex crimes. Instead of victimizing an unwilling human with his rampaging passion, the potential rapist or molester can assuage his craving by purchasing a magazine or seeing a peep show. (Williams, p. 43)

2d. The answer:

Pornography cannot function as a catharsis, because it cannot deliver what it promises.

A sex magazine or peep show offers no outlet to passion; they stimulate but do-not relieve. Pornography promises sexual pleasure but provides only further agitation, forcing the viewer to seek elsewhere for relief. This is why psychologist John Drakeford called pornography a "sexual mirage." It invites with a promise of pleasure, but the pleasure vanishes when approached, leaving only the frustration of a further aggravated but unappeased appetite. (Ibid.)

Court has an interesting statistic showing that greater freedom to pornography over the period of a decade shows rises in the rate of reported rape rather than a decline. Pornography does not serve as an outlet for sexual perversion:

United States	139%
England and Wales	94%
Australia	160%
New Zealand	107%
Copenhagen	84%

Those countries which continued restraint on pornography showed a relatively small increase: (Court, p.51)

Singapore	69%
South Africa	28%

3c. The art argument:

1d. The argument:

In our society the artist's creative impulse is pampered, protected, and indulged as a fragile, precocious thing that will function only when unshackled. Williams observes that, "When this freedom results in highly explicit sexual depiction as it often does it is defended as a legitimate exercise of artistic license. This defense of pornography is perhaps the most effective and the most difficult to counter. (Williams, p. 45)

le. Explicit sex is seldom a necessity to great art.

The defense of sex in the arts as necessary to the making of sensitive moral statements is so much verbal camouflage for the profit. (Williams, p. 53)

2e. The justification for art not creativity but legitimate, positive purpose. Art is communication.

3e. There is a legitimate distinction between eroticism and immorality:

An erotic book included in the Old Testament canon, serves as an example to the Christian that sexuality—even sexual ecstasy—is a legitimate subject for literary expression. There is nothing in the Bible or in Christian morality that demands silence on sexual matters. Sexual expression is immoral only when it involves an abuse of sex. (Williams, p. 49)

4c. The no-effect argument:

1d. The argument:

This view dismisses all the fuss over pornography as much ado about nothing and asserts that the widespread proliferation of pornographic books and plays has no effect on a person's character.

2d. The answer:

Printed subject matter does effect the mind for good or evil, as advertisers well know. In the words of librarian Felix Pollak, "If one denies the power of the word to do evil, one denies the power of the word to do good. In effect, one denies the power of the word," (cited by Williams, p. 54)

Williams points out the dangers of even moderate amounts of pornography:

While the conscious mind stands smugly aloof and thinks itself too clever to be taken in, the subconscious soaks it all up. The money spent on advertising is not wasted, for, in spite of ourselves, we are affected by the power of the word. This is why soft-core or even marginal pornography is dangerous. Like effective advertising, it works so subtly we do not even realize what is happening. We watch or look or read, comfortably convinced the sexual content is light enough and our moral fiber is strong enough that we are immune to any negative effects. We are further anesthetized to the danger by the general tolerance of society toward the prevalence of sexual material. Preoccupation with sex is evident everywhere we look.



Movies, long obsessed with the subject, are growing bold beyond belief, and television is rapidly following suit. Rock and country music sear the radio waves with lyrics of lust and seduction. Suburban book stores and even grocery store magazine racks are laden with provocative sexual reading material. There is no escape. Our entertainment and information media are saturated with sex. (Williams, p. 55,56)

5c. The philosophical argument:

1d. The argument:

Man is an autonomous being, devoid of responsibility to anyone. God does not exist. All ethical decisions are relative. There is no right or wrong.

2d. The answer:

For the Christian with a theocentric world view there are fixed categories of right and wrong. Man is responsible to a personal, rational, powerful, holy God, not the product of irrational forces--matter + time + chance.

5A. THE CONSEQUENCES OF PORNOGRAPHY

Pictorial and written pornography are powerful psychological and spiritual forces. They present their views of life in such a manner as to make the illicit appear desirable, moral, or at least normative. Pornographers do not warn their viewers and readers of the undesirable consequences stemming from their merchandise. Nor do the characters they describe often reap the harvest their actions deserve. They follow the pattern of liquor advertisers who picture men and women of distinction, not the debauched and sodden faces of drunkards as they lie senseless on the street or on the floor of the living room. Neither do they portray men and women in the grip of delirium tremens, or dead on the highways. (Lindsell, p. 107)

1b. Pornography Dehumanizes Persons:

Pornography is anti-human. By its preoccupation with organs and functions, pornography departs from the representation of real people. Stories lack plots with character, pictures portray anatomy often without the face whereby a human being might be identified. By this subhuman approach, pornography dehumanizes. It treats sexual behavior between humans as of no greater significance than the copulation of animals. In fact, pornography presents sexual acts with animals as if they could be simply another variety of human experience. In Leviticus 18:23, such acts are condemned as "perversion." (Court, p. 81)

The Church Should
Speak Out Against
Pornography

SEX

2b. Pornography Distorts Life:

Most pornographic material is highly unrealistic, notes Williams,

"Depicting supersexed heroes with elephantine organs capable of performance and frequency far beyond the capacity of any human being." (Williams, p. 36)

3b. Pornography Degrades Sex:

According to the Bible, sex has its proper place in a marriage bond, with two individuals giving themselves totally to each other. Pornography empties sex while excluding love. It glorifies the brothel while completely ignoring the home.

Court observes that paradoxically, pornography is anti-sex:

To reject pornography is to take a stand for sex as a special way of expressing and deepening interpersonal commitment. Pornography fails to understand sex as a sacred gift intended for joy, intimacy and deep fulfillment in a loving, lasting relationship. Instead it makes a public spectacle of what should be intimate acts. It takes what should be deeply personal and exploits it commercially, thereby denying the dignity and spirituality of sex. It even undercuts any idea of sex being fun in relationships which are strong and secure. (Court, p. 82)

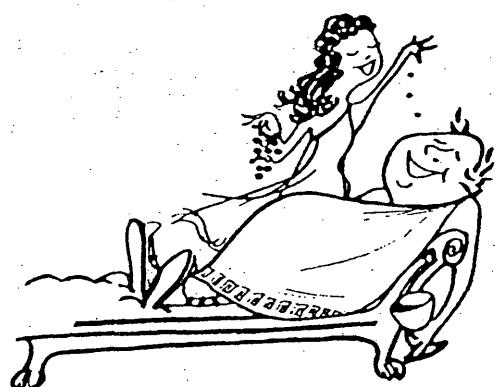
4b. Pornography Destroys Chastity:

Pornography encourages mental adultery. Christ condemned adultery of the mind, or merely thinking adultery. Pornography becomes a problem for both single and married individuals:

The single person, lacing a legitimate recipient for intimate sexual expression, can ill afford to tamper with material that can only increase the difficulty in remaining sexually continent until he makes a commitment to a mate. The married person can ill afford to tamper with material that draws sexual attention away from his chosen representative of the opposite sex. When he imagines himself sexually involved with some provocatively posed model in a magazine photo, he is breaking his commitment to his mate. The mental activity induced by pornography is what Jesus called adultery, even though it happens only in the mind. (Williams, pp. 34,35)

Appreciation for the opposite sex is one thing, adultery with the opposite sex another. Williams draws a careful distinction:

This does not mean we are prohibited from appreciating the attraction of the opposite sex. It is unrealistic to think that when a couple marries, their eyes will suddenly become blind to sexual beauty as it exists in people other than their mates. When the sight of a beautiful woman causes a man to stand in appreciative awe of the God who fashioned humanity in masculine and feminine components, he does not sin. To appreciate creation is one way to glorify the Creator. But if he cannot look at her without thinking in terms of personal sexual possession, he has stepped outside the bounds of acceptable mental activity and succumbed to lust. He can legitimately appreciate and enjoy generic sexuality; but he must limit all sexual expression, mental and physical, to one chosen representative of the opposite sex. (Williams, p. 34)



5b. Pornography Develops Into an Obsession:

The consumer of pornography is seeking a sexual thrill. Soft-core pornography with depictions of normal sex does fine for awhile, but soon he has seen or read about all this genre has to offer. Repetition dulls his sensitivity, so he begins to search for stronger stimuli. The cycle repeats itself until he reaches the end of the line with hard-core pornography, the strongest stuff the pornographer has to offer. But even then he is not satisfied and cannot stop. With each failure to find just the story or picture to stimulate his deadened senses he may vow to stop wasting his time and money in such a futile search. But invariably the temptation will arise again to insist that there is bound to be something better in the next magazine or movie. As John Atkins describes the principle, "Full blown eroticism does not satisfy for long. After the straightforward account of orthodox sex, he looks for aberration."

(Williams, pp. 29-30)

6b. Pornography Damages Privacy:

Williams describes Pornography's invasion of privacy:

The Apostle Paul notes that "we carefully protect from the eyes of others those parts that should not be seen." Whatever variation in dress and bodily exposure humanity has allowed throughout history, it has clung to one fundamental principle with little exception. That principle, dictated by instinct and affirmed by the Bible, is that the private parts and activities should be kept that way-private. Visual pornography, at least, is an affront to this universal principle. It turns the participants into exhibitionists and voyeurs. The sexual parts are not hidden because they are evil. There is nothing sinful or evil about any part of the human body or its functions. It is a beautiful, God-created wonder, an anatomical masterpiece. Nor did the body become evil when man fell in Eden. It was not man's body that initiated the Fall, but his will. The body participated in the Fall as servant to the will and continues to share and display the consequences of that act. . .

Presumably the primary reason for sexual modesty is to deter lust. Initially we react negatively to the statement made by the official in Georgia that "all nudes are lustful" as being overly prudish. But behind his statement is a truth we twentieth-century sophisticates tend to forget: The nude human body is a normal cue to sexual excitation. (Williams, pp. 26,27)

7b. Pornography Desecrates Morality:

It is completely opposed to the teachings of Jesus about purity and love. His teachings set men and women free from enslavement to lust. Pornography, in the name of liberation, enslaves to an obsessive preoccupation with lust. Further, it deliberately attacks that which is sacred to the Christian faith. The violation of nuns, perversions practiced by priests and the use of churches for sacrilegious orgies are

Plan Porno Film on Christ's Love Life

© 1973 Agence France-Presse

COPENHAGEN, DENMARK — A pornographic Danish film called "The Love Affairs of Jesus Christ" is to be made in the south of France next month, partly financed by the Danish government. The official Danish Film Institute has decided to give 600,000 crowns (\$110,000) towards filming costs. Criticism of the film as blasphemous has been made in several circles.

favored themes. The person of Jesus himself is desecrated by obscenity and blasphemy with the purpose of ridiculing Christian beliefs. The hate and anger directed against women in so much pornography is also vented against God himself. (Court, p. 86)

6A. THE CURE OF PORNOGRAPHY

1b. The Attitude Toward Pornography:

Dr. Lindsell has well outlined the believer's attitude toward and criterion for pornography:

Paul says Christians ought to think about whatever is pure and lovely (Phi. 4:8). As a corollary, whatever is impure and unlovely ought to be shunned. All pornography should be put away, and if there is any confusion over what constitutes pornographic material, the following criterion should be observed: whatever arouses erotic impulses, outside of those that belong properly and beautifully to marriage, should be reagarded with suspicion and kept away from, in order to avoid the condemnation of God. (Lindsell, p. 108)

2b. The Answer to Pornography:

1c. Morality:

Christians should be keenly aware of the blatancy, as well as the subtlety, of pornography.

They should see more clearly that it is characteristic of the world; when they are sucked into the vortex of pornography they become worldly, their minds and hearts are defiled, their commitment to God is weakened, and their effectiveness as servants impaired. (Lindsell, p. 108)

2c. Modesty:

Modesty, says Lindsell, is God's answer to pornography. Lindsell quotes Paul and Peter who both speak plainly on the issue:

Paul says that "women should adorn themselves modestly and sensibly in seemly apparel" (1 Tim. 2:9). Peter argues for "reverent and chaste behavior . . . not the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (1 Peter 3:2;3). Both are saying that a certain modesty and circumspection in dress should characterize Christian women. Surely we should assume that anyone who has crucified the flesh with its passions and desires (Gal. 5:24) will avoid any mode of dress which is designed to draw undue attention to one's own person.

(Lindsell, p. 109)

3b. The Approach to Pornography:

1c. Dedicate your mind:

Romans 12:1,2 - "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

2c. Discipline your eyes:

Job 31:1 (NIV) - "I made a covenant with my eyes not to look lustfully at a girl."

3c. Develop discernment:

1 Thess. 5:21 - "Prove all things; hold fast that which is good."

4c. Dwell on the pure:

Phil. 4:8 - "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there by any virtue, and if there by any praise, think on these things."

5c. Depend on the Word and the Spirit:

2 Cor. 10:5 - "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Psa. 119:9, 11 - "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in my heart, that I might not sin against thee."

6c. Declare war on pornography:

Censorship begins in one's own home. The Ephesian Christians are an example of voluntary censorship of harmful literature:

Acts 19:19 - "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

7c. Deflect Satan's attacks:

2 Cor. 2:11 - "Lest Satan should get an advantage of us: for we are not ignorant of his devices."



Jeremiah gives some very practical advice:

Satan knows our weaknesses and uses all the tools at his command to

Satan knows our weaknesses and uses all the tools at his command to keep us constantly in great spiritual jeopardy. When will we learn that there are certain places and situations that promote sin in our lives? It may be the magazine rack in the airport newsstand, the local theater, the movie channel on your TV set, the "adult" bookstore you have to pass on your way to work. Whatever it is, we must determine not to give our enemy an advantage. Stay away from the airport magazine racks, don't go to the theater, discontinue cable TV, take another route home. Don't knowingly put yourself in the place of defeat. Certainly Paul had this in mind when he wrote these words to the Romans: "Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). (Jeremiah, pp. 72,73)



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Dear Billie

Chief Billie O. Wallace,
Police Department,
East First and Court,
Des Moines, IA 50309

Dear Billie:

As you are obviously aware, the Des Moines Police Department has placed a false and misleading advertisement in the pages of The Register and Tribune. We are dismayed, distressed and disappointed by the Police Department's action, however noble your motives might have been.

The ad, to refresh your memory, ran under the category of "MASSAGE, MODELS, ESCORTS, ETC." and it said: "Billie's Girls. 244-7689." The phone number was that of the Vice Squad, and the ad apparently was used to entice men into propositioning for prostitution some policewomen posing as models. Several men were arrested as a result of the ad.

The role of the newspaper, Billie, is not that of an arm of a law-enforcement agency. Credibility is our most important asset, and if we run false information in our newspapers — articles or advertisements — that credibility and our reputation, and thus our livelihood, are seriously undermined. Therefore, we must protest as vehemently as possible the action of your department. It defrauded our readers and our company.

In addition, we feel obligated to note to you that the Federal Trade Commission Act and the Iowa Criminal Code make it illegal to place a false and misleading advertisement. We doubt seriously that you want your department to commit a crime in the pursuit of duty.

We all are proud of our police department. If in the course of its work it feels it must lure potential customers of prostitutes by advertising in our newspapers, we will be happy to establish a classified-advertising category entitled "MASSAGE MODELS — POLICE DECOYS." Other than that, however, we forcefully request that you find methods other than the use of our classified advertising to pursue your pursuit of potential lawbreakers. We ask your assurance that you won't use our advertising in the future to place such fraudulent, false, misleading — and illegal — notices.

Best wishes.

BLUE NOTE XXI STORE
VIDEO TAPE & BOOKS
1117 GRAND
ROSE
LTD
DOLCE CORN
CUTTER
BILLIE'S GIRLS
244-7689
BETWEEN THE LINES
"HOT STUFF"
OUTCALLS
CATHERINE
1117 GRAND
9:30 AM - 10 PM
10 AM - 11 PM
11 AM - 12 AM
SWEET 'N SEXY OUTCALL
1117-1229 OPEN 24 HOURS

Your "Dear Billie" editorial was disgusting in its convoluted logic. If you want truth in advertising, drop the word "massage" from your pandering ads...

In pandering to dirty old (or young) men, you are setting the moral tone for youth to follow.

The "new morality" is just the same old immorality that has been around for centuries. Stop playing with words and tell the truth. — Rosemary Loeb, P.O. Box 112, Guthrie Center.

Letters to the Editor

DES MOINES TRIBUNE • Monday, July 20, 1981 P. 10

Paper's 'blind spot' on massage ads

Dear Mike:

Thank you for your letter. You have my assurance that I will not use your advertising in the future to place fraudulent, false, misleading — and illegal — notices. — Billie B. Wallace, chief of police, Des Moines.

P.S. I am impressed with your concern for The Register and Tribune's credibility and reputation, and thus its livelihood. Likewise, your desire to protect your readers from being defrauded — an admirable position.

However, I am also confused. You were chosen to lead The Register and Tribune as editor and president because of talents possessed such as intelligence, education, perception, demonstrated performance, speaking ability, wisdom and more. I have personally observed you demonstrate some of these qualities.

For unknown reasons, you appear to have a blind spot, so to speak, when it comes to the "realities" of your paper's advertising section — "Massage, Models, Escorts, Etc." Nearly all grassroots people in Des Moines — laborers, salesmen, hotel employees, waitresses, cab drivers, housewives, TV and newspaper reporters and others — know the real nature of "merchandising" that takes place in that arena.

Especially, my police officers want to know if your naivete is real or financially motivated. I personally feel it is real; however, they say to me, Chief, we have made 14 arrests so far this year by calling these ads in the paper. Thirteen of the subjects have pleaded guilty to the charge of prostitution (one pending). Eleven of the businesses are still advertising in the paper at this time. Who is kidding whom? — Billie.

Your outraged castigation of the Police Department — particularly Chief Wallace — for the placing of a "deceptive" ad in your paper under the heading "Massage, Models, Escorts, etc." comes across as hypocrisy.

Your paper has reported on more than one occasion (there are probably many more unreported) the arrest of women selling sex illegally. They have operated out of the "agencies" advertised in your paper. Prostitution is illegal in the city of Des Moines and the state of Iowa, yet the deceptive advertising you find so reprehensible is still accepted in your paper.

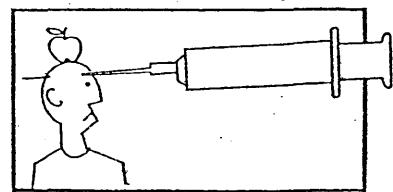
Are you being deceived by these agencies or are you deceiving your readers? Who do you think you're fooling? — Oswald H. Morley, 328 N.W. College Ave., Ankeny.

Your "Dear Billie" editorial of July 13 is so incredible [that] it demands response. You lay great stake by your credibility and ask Police Chief Wallace to place no more false ads for "Billie's Girls." But your want-ad listing of "Massage, Models, Escorts, Etc." for that same date carries columns of ads for sexual commerce of one sort or another.

Nobody really believes that massage ads are advertising massages, and if your credibility depends on that assumption, you were in big trouble long before the chief's ad...

If you want to defend your massage ads on the basis of the First Amendment, that is more plausible, but you should take the chief's money with no questions asked, just like you do with everyone else's. But protesting "Billie's Girls" and blithely accepting the rest of the junk in your massage ads makes your concern for credibility a joke. — Lynn K. Verbrich, 1085 Forty-fourth St., Des Moines.

Drugs: Harmful Habit or Harmless High?



- 1A. THE DILEMMA OF DRUG ABUSE
- 2A. THE DEFINITIONS OF DRUG ABUSE
- 3A. THE DISTINCTIONS WITHIN DRUG ABUSE
- 4A. THE DECRIMINALIZATION OF DRUG ABUSE
- 5A. THE DANGER OF DRUG ABUSE
- 6A. THE DELIVERANCE FROM DRUG ABUSE

1A. THE DILEMMA OF DRUG ABUSE:

**It is estimated that 80% of the young people of America's cities have either experimented with pot or smoke it regularly. If the figure of 80% is correct, it means that a large number of children from Christian homes are included.

**The lowest estimate of marijuana users in America is 5,000,000 people. Others estimate the number of users between 12 million and 20 million. Most of these people use this drug or another for a period of time and then give it up.

**It is estimated that there are 2,000,000 drug-dependents and about 100,000 real addicts.

**The following percentages of young people have experimented with marijuana:

Youth at "rock festivals"	90%
University of California, Berkeley	75%
California Colleges & High Schools	50%
Soldiers in Vietnam	45%
East Coast Colleges	40%
College & High School Nat'l Average	32%

One out of three young people has tried marijuana!

(New Facts About Marijuana, p. 8; Ramm, The Right, the Good and the Happy, p. 104)

2A. THE DEFINITIONS OF DRUG ABUSE:

1b. The Term "Drug":

The word "drug" originated by mistake. Arising out of the Low German droge vate (dry casks), it was used wrongly to describe the contents, though the word "drog" simply meant "dry". Thus, although it is used to described any chemical agent affecting life protoplasm, it is, in the strict sense, not a scientific term. (Leech, Pastoral Care and the Drug Scene, p. 3)

A drug is "substance, usually a chemical, swallowed or smoked--ingested, injected or inhaled--and used deliberately to alter, change and distort the mind or the mood of the person using the drug." (Andrews, The Parents' Guide to Drugs, p. 2)

THE WIZARD OF ID



2b. The Concept "Drug Abuse":

1c. The concept:

Drug abuse is the "using of drugs for non-medical reason in an attempt to influence the mind and body, to alter emotions and senses, to escape from reality." (What Everyone Should Know About Drug Abuse, p. 2)

2c. The categories:

1d. Sedatives:

To soothe, reducing motor activity.

2d. Narcotics:

To induce sleep.

3d. Euphorics:

To give a sense of well-being.

4d. Hallucinogens:

To escape reality, to change or widen experience.

(Macquarrie, p. 92; cf. Leech, Pastoral Care and the Drug Scene, p. 5)

Drug Abuse

3A. THE DISCTINCTION WITHIN DRUG ABUSE:

1b. Abuses:

1c. Among the population in general:

DRUG NAMES
AMPHETAMINES Amphetamine Dextroamphetamine Methamphetamine
COCAINE
BARBITURATES Phenobarbital Pentobarbital Secobarbital Amobarbital
OPiates Heroin Morphine Codeine
ALCOHOL
TOBACCO
MARIJUANA HASHISH
LSD DMT MESCALINE PSILOCYBIN
AIRPLANE GLUE LIGHTER FLUID PAINT THINNER FREON NAIL POLISH REMOVER

1d. Situation users:

Students use amphetamines to keep awake at exam time; homemakers take them for energy; truckers use them to drive long hours. Such individuals may or may not exhibit psychological or physical dependence.

2d. Spree users:

These are generally college or high school age groups looking for new "kicks." The degree of psychological and physical dependence varies with the type of drugs chosen and the frequency of use.

3d. Hard core or dependent users:

These are addicts who are so drug-dependent that they live to have a "fix." Psychologically and physically they are dependent on the drug. Withdrawal of the drug brings terrible physical and mental suffering.

(Issues and Answers, "Drug," pp. 4-5)

2c. Among teenagers:

Strack uses a helpful acrostic to show why millions of teenagers are turning in to drugs and turning on with drugs. The most frequent reasons for drug-taking given by teens across the country:

P pressure
E scape
A vailability
C uriosity
E mptiness



1d. Pressure:

Psychologists have observed that teens desire peer-approval more than parent or adult approval. They want to be accepted by the gang. Studies indicate that the urge or drive for affiliation is especially intense when an individual is undergoing an anxiety-producing experience caused by problems at home or by psychological changes.

2d. Escape:

Millions of Americans are guilty of the "ostrich syndrome"--burying their heads in the sand, pretending that problems are not really there. They seek escape through alcohol and drugs; this is a national catastrophe. Millions of barbituates are swallowed every night to help people sleep. Millions of tranquilizers keep us calm during the day. Millions of pep pills and stimulants wake us in the morning. The drug trip is a "flight from reality, a trip to nowhere."

Many teens have never learned to accept themselves, and they feel lonely, unloved, depressed and guilty. The drug scene offers an apparent escape that actually leads into a vicious cycle. Drug abuse only makes the problem worse.

3d. Availability:

Teens are faced with the temptation almost every day and at almost every party. At youth hang-outs and in school restrooms, at social parties drugs are readily available. Most kids are turned on to drugs by their own friends and first used drugs at school.

4d. Curiosity:

According to surveys, most teenagers, 70% nationally, try drugs for a new experience. They listen to psychedelic music that incorporates drug experiences and terms in the songs essentially for the drug users. They wish to duplicate the experience related by the music. Curiosity seems to be one of Satan's favorite tricks. (Prov. 9:17-18; "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.")

5d. Emptiness:

The first four reasons given show why teens try drugs, this last reason shows why millions stay on drugs. An emptiness seems to plague mankind. Although we are conquering our solar system, we have a void in our own inner space.

The epidemic of drugs, the flood of immorality, the rash of suicide attempts (about 200,000 last year), the increase of divorce (over 1,000,000 last year and a projected 2,000,000 this year), and the rising number of adherents of Eastern religions are all evidence of emptiness. (Strack, Drugs and Drinking--The All-American Cop-Out, pp. 12-25)

2b. Addiction:

1c. The definition:

The World Health Organization defines drug addiction as a "state of periodic or chronic intoxication produced by the repeated consumption of a drug (natural or synthetic)." (Krutza and Di Cicco, Facing the Issues - 3, p. 101)

2c. The characteristics:

1d. An uncontrollable desire and need to continue taking a drug and to get it by any means.

2d. A tendency to increase the dose.

3d. A psychological and physical dependence on the affects of the drug.

4d. A detrimental effect on the addict and society.
(Ibid.)

3b. Accomplishment:

Drugs can produce a variety of effects on people:



- 1c. They can combat fatigue: caffeine, cocaine, amphetamine
- 2c. They raise a person's mood: alcohol, barbiturates, morphine
- 3c. They banish worries: alcohol, tobacco, morphine, meprobamate, barbiturates
- 4c. They induce sleep: barbiturates, chloralhydrate, alcohol
- 5c. They cause dreams: morphine, cocaine, marijuana, mescaline, lysergic acid, LSD

4A. THE DECRIMINALIZATION OF DRUG ABUSE

1b. The Legacy of Marijuana:

Marijuana is but one product of a tall and ancient female plant that was first described in a book on pharmacy by Chinese Emperor Shen Nung in 2737 B.C. Shen called it a "liberator" of sin, but he used it as a pain killer. About 800 B.C. it was introduced to India, and it spread from there to North Africa where the Crusaders found it in the 12th century. It reached Europe about 1800. Linnaeus gave the ugly plant the name Cannabis sativa in 1753. (Turkel, The Chemical Religion, p. 76)

2b. The Legality of Marijuana:

Dr. Sumner asks a question: Is marijuana dangerous? Should we have laws against it? And he shows the divided opinions on the subject:

"No," says anthropologist Margaret Mead. "No," say Peter Sellers and a host of other entertainment celebrities. "No," says the American Civil Liberties Union which wants to legalize all drugs, arguing that a person has a right "to use his body as he wishes," which includes "the right to take harmful drugs and refuse treatment for narcotics addiction." "No," says Senator Jacob Javits of New York who has introduced legislation each year for the past two years to legalize personal possession of marijuana. "No," says radical attorney William Kunster, calling present laws "irrational, unjust and indefensible," and adding, "I think it's about time for young people to unite and destroy" them.

"Yes," says the Florida Supreme Court, declaring, "marijuana is a harmful, mind-altering drug. It endangers the health of the user and is highly detrimental to the public welfare. This drug is within the category of injurious substances which the legislature may regulate and prohibit in the exercise of its police power." "Yes," says the World Health Organization, warning that marijuana "is a form of drug addiction, and any publicity to the contrary is misleading and dangerous." "Yes," says Dr. Constantinos J. Miras of Greece, whose twenty years of observing chronic marijuana smokers has provided him with positive evidence its use adversely changes the user's personality and has harmful effects on the brain and other organs. "Yes," say Drs. Harold Kolansky and William T. Moore writing in the *Journal of the American Medical Association* of their findings over a five-year period on twenty men and eighteen women, ages thirteen to twenty-four, who smoked two or more marijuana cigarettes two or more times weekly. They said: "The patients consistently showed poor social judgment; poor attention span; poor concentration; confusion; anxiety; depression; apathy; passivity; indifference; and slowed, slurred speech. Many showed marked indifference to personal cleanliness, dressing and study or work habits, sexual promiscuity, staggering gait and hand tremors. Four of the patients attempted suicide. Four developed psychoses. Seven of the girls became pregnant and four developed venereal disease." "Yes," say researchers at the Swiss Institute for Experimental Cancer Research, where experiments involving 1,300 lung cultures showed marijuana smoke to be as likely to cause lung cancer as tobacco smoke. Both rapidly developed abnormalities of a potentially cancerous kind.

(Sumner, Vital Issues of the Hour, pp. 53-55)

David Wilkerson is among those who favors the outlawing of marijuana. He has worked with drug addicts for several years in his Challenge Centers and

War on Drug Pushers: Too Mild or Too Severe?

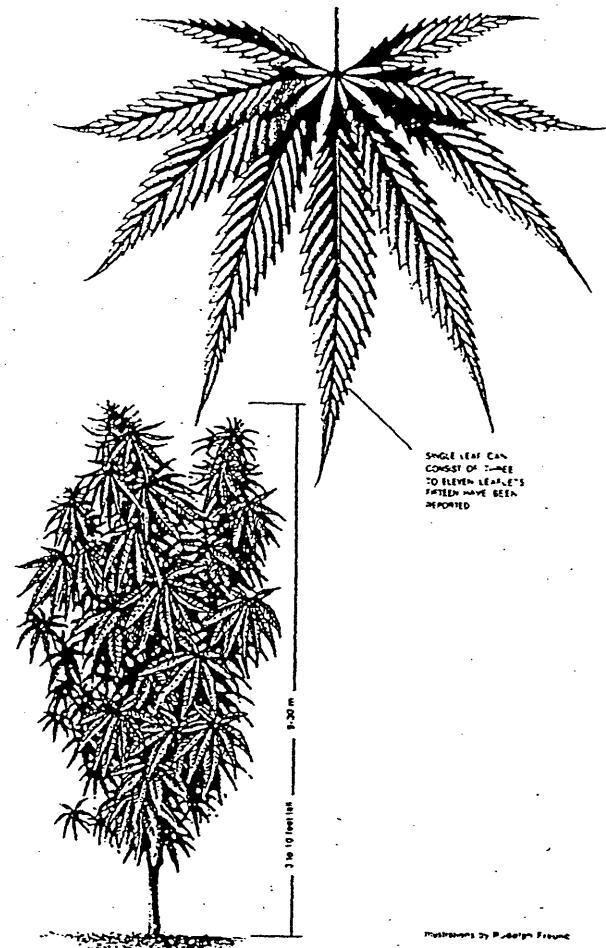
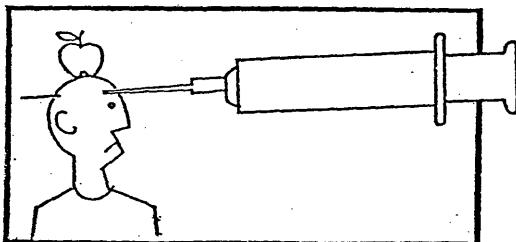


Illustration of cannabis, or hemp, from the International Drug Abuse Manual

has interviewed thousands of drug users. He takes strong issue with the present permissive attitudes. He says:

"I disagree totally with the current permissive attitude toward marijuana. I consider marijuana the most dangerous drug used today...."

"What the 'experts,' who think they know all the answers don't know is this: 90 percent of all the drug addicts we have ever treated began with marijuana and then graduated to something harder."

"I can tell you from firsthand experience that marijuana users become just as 'hooked' as persons addicted to heroin. Chronic marijuana users lose their motivation and develop antisocial tendencies which often lead to violent antisocial behavior.

"I know what marijuana does. It breaks down resistance to drugs. It paves the way to alcoholism and drug addiction. It destroys moral values, especially sex standards."³

(Cited by Krutza and Di Cicco, p. 103, cf. Wilkerson, What Every Teenager Should Know About Drugs, pp. 36 ff.)

5A. THE DANGER OF DRUG ABUSE:

1b. Dependency:

Drugs enslave the mind and lead to severe psychological dependence. Addicts are psychological as well as physical "junkies."

Any control outside the power of the Holy Spirit over one's life is sin. Paul said that even lawful things which were permissible but became a controlling influence were wrong.

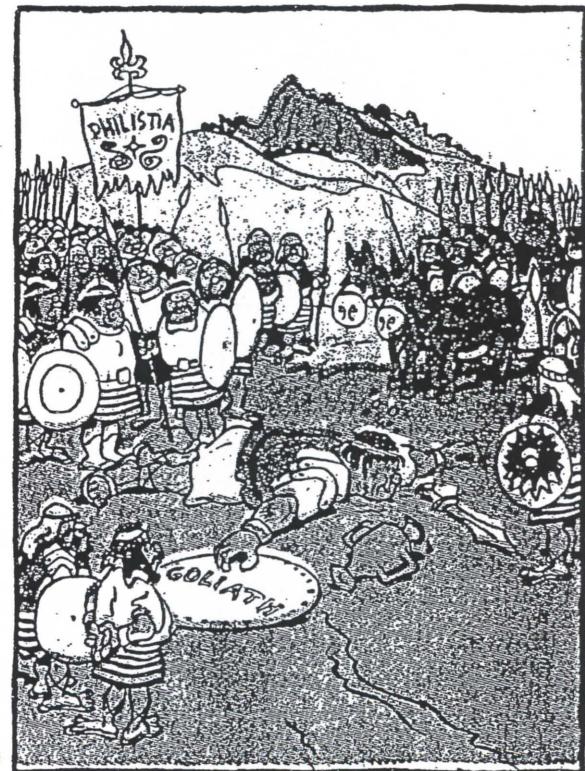
1 Corinthians 6:12 - "All things are lawful unto me but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

Proverbs 20:17 - "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

Drugs become the master, while the person taking them becomes the slave.

John 8:34 - "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

2 Corinthians 10:5 - "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."



"It's Goliath all right... probably stoned again!"

If our thoughts are to be consecrated to Christ, then drugs are out of the question.

2b. Degeneracy:

The mind of the drug addict actually deteriorates and degenerates. Drugs bring dependency in many cases.

Two researchers have explored the question, what happens to your mind when you take drugs. Here are their conclusions:

What happens to the physical body under the influence of marijuana?

"On smoking the drug, there is usually an increase in pulse rate, a slight rise in blood pressure, and conjunctival vascular congestion; blood sugar is slightly elevated; there is urinary frequency without diuresis; and dryness of the mouth and throat as well as nausea, vomiting, and occasional diarrhea have also been noted." (Louis S. Goodman & Alfred Gilman, *The Pharmacological Basis of Therapeutics*, New York: Macmillan Company, 1965, p. 300.)

Other investigators report a sluggish pupillary response to light, slight tremors and a partial deterioration of bodily coordination.

But what does marijuana "feel like"? What happens to your mind?

We again quote the experienced researchers directly:

"The most common reaction is the development of a dreamy state of altered consciousness in which ideas seem disconnected, uncontrollable, and freely flowing. Ideas come in disrupted sequences, things long forgotten are remembered, and others well known cannot be recalled. Perception is disturbed, minutes seem to be hours, and seconds seem to be minutes; space may be broadened, and near objects may appear far distant. When larger doses are used, extremely vivid hallucinations may be experienced; these are often pleasant, but their coloring, sexual or otherwise, is more related to the user's personality than to specific drug effects. There are often marked alterations of mood; most characteristically there is a feeling of extreme well-being, exaltation, excitement, and inner joyousness (described as being "high"). Uncontrollable laughter and hilarity at minimal stimuli are common. This is often followed by a moody reverie, but occasionally the depressed mood may be the initial and predominant reaction. With the larger doses, panic states and fear of death have been observed; the body image may seem distorted; and the head often feels swollen and the extremities seem heavy."

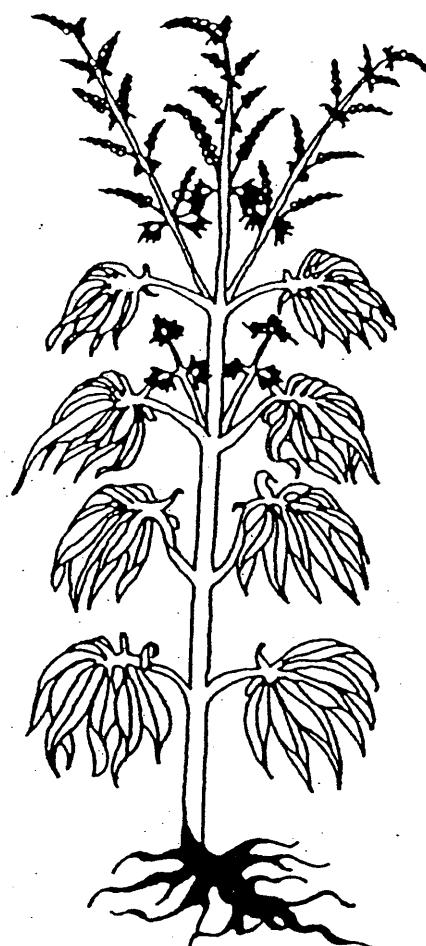


Illustration of cannabis, or hemp, from the works of Dioscorides, first century after Christ.

Illusions are not uncommon, and the feeling of being a *dual personality* may occur. Even with the smaller doses, *behavior is impulsive* and random ideas are quickly translated into speech; violent or aggressive behavior, however, is infrequent. When the subject is alone, he is inclined to be quiet and drowsy; when in company, garrulousness and hilarity are the usual picture. Given the properly predisposed personality and high enough dosage, the clinical picture may be that of a *toxic psychosis.*" (*Ibid.*, p. 300, emphasis ours.)

Look at the overall theme! *Marijuana* causes an individual to *lose control* of his mind! That's not "soaring to new heights"! How *dangerous* — when one loses control of his own faculty to think and act intelligently! (Louis S. Goodman & Alfred Gilman, *The Pharmacological Basis of Therapeutics*, New York: Macmillan Company, 1965, p. 300, cited in New Facts About Marijuana, pp. 13-14.)

Anything that destroys the mind must be considered wrong and sinful. If every thought is to be under the captivity of Christ (2 Cor. 10:5), then that which captivates man's thought apart from Christ and His control is wrong. Furthermore the believer is the temple of the Holy Spirit and that which breaks down the effectiveness of the temple must be considered ethically wrong (1 Cor. 6:19).

Job 4:8-9 - "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."

As Morey points out (The Bible and Drug Abuse, p. 61): "Not only can drugs destroy the image of God, the body and the mind, but they can also destroy the growth of an individual's character. People use tranquilizers to escape from the pain, stress, and suffering involved in living in the real world."



"*Flying and hashish don't mix, Abdullah.*"

3b. Destruction:

Drugs literally destroy the body. One person describes drug addicts as the "walking dead." It is a well-known fact, continuously emphasized by researchers in the field, that long-term use of drugs will change one's appearance sometimes radically. Part of the change maybe caused by neglect of personal hygiene and part by actual physical breakdown. As one addict himself admitted: "You can't take them forever; sooner or later you'll waste away; you have to quit or die."

1 Corinthians 3:16-17 - "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

1 Corinthians 6:19-20 - "What? know ye not that your body is the temple of the Holy Ghost which is in you, which 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."

4b. Depravity:

Drugs are associated with evil. Many girls turn to prostitution to feed their habit. A person's physical appearance is completely ruined. Said one drug addict: "When you enter the drug culture it is different. After you have been in it for awhile all your friends are criminals and enemies." One need only look at the rock festivals to see how drugs and immorality go hand in hand. Morey incisively remarks: "One trip through a drug community will show filth, poverty, crime, disease, and immorality. Drug abusers are usually a negative force in any society." (The Bible and Drug Abuse, p. 57)

It should be pointed out that the Bible specifically condemns the illegitimate use of drugs. The word "sorcery" in passages like Galatians 5:19-22 is a translation of the Greek word pharmakos. Drugs were a part of the ancient art of sorcery. Even though pharmakos was a part of sorcery, it literally means the act of administering drugs. Sorcery or the administration of drugs in sorcery is listed as one of the sins of the flesh.

Galatians 5:19-21 - "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations wrath, strife seditions heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Morey shows that within the context the only remedy against sorcery and drug abuse is the work of the Spirit, which places in the believer "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (vv. 22-23). The work of the Spirit so satisfies the believer that sinful practices lose their appeal (Ibid., p. 35).

5b. Dangers:

Drugs are a danger to society. They adversely affect the family. No one suffers alone. According to Romans 14:7, "None of us liveth unto himself."

The use of drugs results in broken homes, and divorce and child-abuse. Furthermore, close to 100% of heroin addicts turn to crimes for their habit. One-fourth of all crimes can be traced to drugs and their effect. Arrests for drug related crimes have risen over 2,000% since 1959.

"Of 2,000 criminal investigations conducted by the Federal Bureau of Drug Abuse Control, one-third involved LSD and marijuana. Seventy-five percent of those arrested were under 25 years of age. Over 60,000 addicts steal millions and contribute \$350,000,000 to organized crime for illicit drugs." (Cited in Issues and Answers: Drugs, p. 1)

The use of the word pharmakos in passages relating to the end times, such as Revelation 9:20-21; 18:23; 21:8; 22:15, is very illustrative of sorcery which involves the use of drugs during the tribulation period, is one of the reasons for God's judgment upon a totally debauched and degenerate society. But it is difficult to know how far this drug abuse will go in the future age but perhaps Morey's observation is not too far afield:

The use of drugs by a world power in order to control people sounds familiar to modern man. Timothy Leary and Aldous Huxley have proclaimed that the religion of tomorrow will be centered around the drug experience. Drugs will be the sacraments of the new church. In fact, Leary has already formed a church where the use of drugs is prescribed. Other such groups are forming throughout the country. Thus, taking Revelation 18:23 as a description of a world power which uses drugs cannot be considered fanciful. (Morey, p. 40)

6b. Death:

There are many narcotic prompted suicides. Everyday hospitals report OD's or death from overdose of drugs. Addicts wear pins that says, "Speed Kills." Misuse of drugs destroys "the image of God" within the individual and curtails life. Former Narcotic Commissioner, Dr. H. J. Anslinger, states: "On the average, persons who are drug addicts live 20-25 years less than they would if they were not addicts. And, for the poor addict, you can hardly call 'life' more than a living death" (cited by Sumner, The Menace of Narcotics, p. 40).

At Lakeland, Florida, Kenneth West Anderson poured gasoline throughout the interior of his automobile and all over his own body, then lit a match. He explained his actions in a farewell message which he himself entitled, "The Kid Flames Out!" Part of what Andy wrote was:

"This Christmas I had a very bad experience with a drug called mescaline. I have smoked a little pot before—as many do my age—but I tried mescaline only once. Since then I have not been in control of my mind. I have killed myself because I can no longer run my own affairs, and I can only be trouble and worry to those who love and care for me.

"I have tried to straighten myself out, but things are only getting worse...

"Please forgive me, parents, for quitting after you have raised me, but I cannot live with myself any longer. You were good parents and I love you both, don't let my downfall be yours—you have nothing to be ashamed of. I made the mistake—not you.

"There is nothing but misery for all of us should I allow myself to deteriorate further.

"To those of my friends who might also think about learning about themselves with mind-expanding drugs—don't.

"Learn about yourself as you live your life—don't try to know everything at once by (Ibid, p. 38)

7A. THE DELIVERANCE FROM DRUG ABUSE:

The only cure is Christ, whether for the saved or the unsaved. Christ alone is able to free man completely from his vices, his addictions, his dependence (John 8:30,36, "The truth shall make you free").

Drug users cannot handle the problem themselves but need a special enablement.

Proverbs 5:22-23 - "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray."

The drug addict who is unsaved as well as the drug addict who is saved need the enablement of Christ. Before drug addiction can be overcome, several steps need to be followed:

1b. Concern:

The addict needs to be concerned over his plight and have the desire to do something about it.

2b. Confession:

The addicts needs to realize that his problem is one of sinfulness. Addiction is not a sickness but primarily sin; it is not weakness, but rebellion against God; it is not a whim, but wickedness.

3b. Conversion:

The addict needs to turn from his sin to the Savior who alone is able to deliver. Through conversion he receives a new nature with a new enablement and the power to overcome the tendencies of his old nature and the enslavement through sin and Satan.

2 Corinthians 5:17 - "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

4b. Commitment:

Even Christians still have their old nature and unless totally committed to the leading of the Holy Spirit in their lives can become addicted and dependent upon drugs. The oft-quoted passage, dealing with commitment or dedication is certainly relevant here:

Romans 12:1-2 - "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Every believer has the power of the triune God residing within him and is able to overcome every habit or vice. With some individuals it might take longer than others but the believer is in the position to do "all things through Christ" who strengthens him.

Drug Addiction

DRUGS

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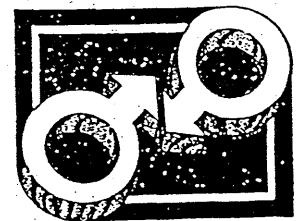


"Ronnie, come and watch this program about the dangers of marijuana."

Some commonly ABUSED DRUGS and their DANGERS

TYPES of DRUG	DRUG NAMES	SLANG NAMES	SYMPOMS OF ABUSE	RESULTS OF LONG USE	POTENTIAL TO CREATE -- PHYSICAL NEED MENTAL DEPENDENCY ORGANIC DAMAGE
① STIMULANTS -- speed action of central nervous system	AMPHETAMINES Amphetamine Dextroamphetamine Methamphetamine	Speed, Uppers, Pep Pills Bennies, Cartwheels Dexxies, Hearts, Meth, Crystal	Restlessness Nervousness Excessive sweating Needle marks when injected	Loss of appetite Delusions Hallucinations Toxic psychosis	Doubted Yes Suspected
	COCAINE	Coke, Snow, Flake, Bernice	Restlessness Excessive reflex action	Depression Convulsions	No Yes Suspected
② DEPRESSANTS -- relax central nervous system	BARBITURATES Phenobarbital Pentobarbital Secobarbital Amobarbital	Barbs, Downers Phennies Yellow Jacket, Nimbies Red Devils, Pinks Blue Devils, Blues	Drunken behavior with no smell of alcohol Drowsiness Slowed reflexes	Addiction with severe withdrawal symptoms Toxic psychosis	Yes Yes Yes
	OPIATES Heroin Morphine Codeine	H. Scaag, Smack, Junk M. Dreamer School Boy	Heroin & Morphine produce: Pinpoint pupils Needle marks Drowsiness Little evidence of Codeine	Addiction Constipation Loss of appetite	Yes Yes Yes
③ HALLUCINOGENS - change perception	ALCOHOL	Booze, Juice, Hooch	Drunken behavior Smell of alcohol	Cirrhosis, toxic psychosis, neurologic damage, addiction	Yes Yes Yes
	TOBACCO	Fag, Butt, Coffin Nail	Smell of tobacco Stained fingers	Emphysema; heart disease; Mouth, throat, lung cancer	Yes Yes
	MARIJUANA HASHISH	Grass, Pot, Weed, Smoke Hash	Reddened eyes Odor of burnt hemp Talkativeness	Possible habituation, diversion of energy and money. Occasional acute panic reaction.	Yes Suspected No
	LSD DMT MESCALINE PSILOCYBIN	Acid, Cubes, Big D Mesc., Cactus, Buttons Mushrooms	Dilated pupils Rambling speech	LSD may intensify psychosis - may cause chromosome breakdown Results of other drugs unknown	Doubted Doubted Doubted
④ DELIRIANTS -- cause mental confusion	AIRPLANE GLUE LIGHTER FLUID PAINT THINNER FREON NAIL POLISH REMOVER		Slurred speech Poor coordination Impaired judgment	Brain damage Liver damage Bone marrow damage	Yes Yes

Homosexuality : Degeneracy, Debility, or Disease?



1A. The Dilemma of Homosexuality.

1b. The dilemma in society:

- 1c. The attitude: There has been a shift in perception. Homosexuality is no longer sexual perversion but sexual preference.
- 2c. The terminology: What was formerly called homosexuality or sodomy is now called gay or an alternate lifestyle.
- 3c. The influence: One major party has endorsed the homosexual lifestyle.
- 4c. The impact: Many persons who are role models for young people are homosexuals or bisexuals: Johnny Mathis, Martina Navratilova, Billy Jean King, Liberace, Boy George.
- 5c. The increase: Some studies suggest that 10% of America's population is homosexual.

2b. The dilemma in the church:

- 1c. Liberalism: The Glide Memorial Methodist Church of San Francisco has been notorious for sponsoring gay dances for a number of years.
- 2c. Roman Catholicism: The recent book, Lesbian Nuns: Breaking the Silence.
- 3c. Protestantism: Many churches are deliberating on the ordination of gays and have hard-core nuclei of homosexuals within the denomination.

3b. The dilemma for the homosexuals themselves:

- 1c. The outbreak of AIDS (Acquired Immune Deficiency Syndrome).
- 2c. The contraction of herpes, syphilis, and gonorrhea.
- 3c. The murder rate is 15 times higher among homosexuals than among heterosexuals.
- 4c. The suicide rate. 20% of admitted homosexuals have attempted suicide over against 4% of the normal population. San Francisco, America's homosexual capital, has the highest suicide rate in our nation.

2A. The Description of Homosexuality:

1b. The context of sexual sins:

- 1c. Fornication: Violates chastity.
- 2c. Adultery: Violates marital fidelity

Prof. Manfred E. Kober, Th.D.

- 3c. Incest: Violates the family unit.
- 4c. Bestiality: Violates the humanness of sex.
- 5c. Masturbation: Violates the purpose of sex.
- 6c. Homosexuality: Violates the otherness of sex.

2b. The concept of homosexuality:

- 1c. Homosexuality as a condition: Erotic arousal by members of the same sex.
- 2c. Homosexuality as conduct: Sexual gratification through male-with-male or female-with-female relationships.

1d. Varieties of homosexuality:

- 1e. Sexual predisposition to members of the same sex:
- 2e. Sexual preference for members of the same sex:
- 3e. Sexual pursuit of members of the same sex:
- 4e. Sexual pressure for members of the same sex:

2d. The sinfulness of homosexuality: Jay Adams, in The Christian Counselor's Manual, has important observations about homosexuality, stressing the fact that it is sin rather than a sickness. He discusses Romans 1:26-28, 32:

Romans 1

26 For this cause "God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like "to retain God in their knowledge," God gave them over to "a reprobate mind, to do those things "which are not convenient;

32 Who knowing "the judgment of God, that they which commit such things "are worthy of death, not only do the same, but "have pleasure in them that do them.

In verse 26 Paul speaks of homosexuality as a "degrading passion," in verse 27 as an "indecent act" and "an error," in verse 28 the improper activity of a "depraved mind," and in verse 32 declares it is "worthy of death." One is not a homosexual constitutionally any more than one is an adulterer constitutionally. Homosexuality is not considered to be a condition, but an act. It is viewed as a sinful practice which can become a way of life. The homosexual act, like the act of adultery, is the reason for calling one a homosexual (of course, one may commit homosexual sins of the heart, just as one may commit adultery in his heart. He may lust after a man in his heart as another may lust after a woman). But precisely because homosexuality, like adultery, is learned behavior into which men with sinful natures are prone to wander, homosexuality can be forgiven in Christ, and the pattern can be abandoned and in its place proper patterns can be reestablished by the Holy Spirit (p. 406).

3A. The Development of Homosexuality:

1b. The genetic theory:

Some psychiatrists believe that some physical factor, genetically transmitted, may be involved. An English Quaker pamphlet of 1963 denies that there is a sharp distinction between homosexuality and heterosexuality and declares that homosexuality referred not to a course of action, but to a condition that is no more to be deplored than left-handedness (Cited by Jersild and Johnson in Moral Issues & Christian Response, page 196).

Jay Adams gives the biblical reply to this genetic theory, referring again to Paul's statements in Romans 1:

He calls homosexual acts "things that are not proper" (vs. 28) and concludes that "Those that practice such things are worthy of death" (vs. 32). Homosexuality also is mentioned in I Corinthians 6:9, in Genesis 19, and in I Timothy 1:10. In each instance, it is always considered a sin, not a sickness. In every biblical reference, homosexuality is considered an irresponsible way of life, not an irresistible state that results from genetic factors or social conditioning. It is called an "error," a wrong way of life (Christian Counselor's Manual, p. 407).

2b. The psychological theory:

Early environmental influences produce homosexual tendencies. In 1973 the American Psychiatric Association deleted homosexuality from its list of psychiatric disorders, which resulted in a changed public attitude. While it has a psychological origin, homosexuality was no longer considered to be a serious psychiatric problem. Jersild and Johnson summarized that shift in thinking:

But in 1973 the American Psychiatric Association deleted homosexuality from its list of psychiatric disorders, since homosexuality could not be shown to regularly cause emotional distress or to regularly be associated with general impairment of social functioning. It was thought that this change in definition alone would considerably alter public attitudes towards homosexuals (Moral Issues & Christian Response, p. 193).

3b. The debated origin:

Homosexuality is linked to retarded emotional development. Jersild and Johnson give a summary of the variety of confusing explanations for the origin of homosexuality:

All signs point to a retarded emotional development: enforced sexual discipline may cause repressions which result in the displacement of some sexual objects (Mayer); abnormal family situations of hostility or aggressive affection for the mother; hostility or affection for a father with too few heterosexual traits (Allen); rebellion against masculine domination; lack of persons with whom to identify; experiences of seduction in youth--all may be factors. It is called by some "a biological anomaly," "not a psychoneurosis"--and by others a matter of "cultural sexual repression." Several etiological factors seem, nevertheless, reasonably clear (Moral Issues & Christian Response, p. 196).

1c. Enforced sexual discipline:

2c. Abnormal family situations:

3c. Rebellion against masculine domination:

4c. Lack of persons with whom to identify:

5c. Experiences of seduction in youth:

**How
Gray
Is Gay?**

Homosexuality is more visible, more accepted than ever.

One, several, or all of these factors seem to contribute toward a homosexual orientation. Armand Nicholi, in Baker's Dictionary of Christian Ethics, summarizes some of the abnormal family situations that may be responsible for homosexuality:

Current research indicates that the family most likely to produce a homosexual boy comprises an overly intimate, possessive, and dominating mother and a detached, hostile father. Mothers tend to be puritanical, sexually frigid, and involved in forming an alliance with her son against the father, whom she demeans. The son becomes excessively submissive to his mother, turns to her for protection, and sides with her in arguments, especially against the father. Fathers of homosexuals often are detached, lacking warmth and affection, and critical of the son. They tend to minimize and humiliate the boy, spending little time with him. The attitude of the boy toward his father involves fear, hatred, and lack of respect. Some researchers feel the relationship of the boy to his father may be more influential in forming sexual identity than the relationship with his mother. These researchers feel strongly that no possibility exists of a child becoming homosexual if he has a warm loving father (p. 295, emphasis added).

Others stress more environmental factors outside of the family as origins of homosexuality:

Homosexual temptations have many different origins. Some children, like Tammy, are introduced to homosexual behavior by an older individual. For others, sexual curiosity leads to sexual experimentation with a member of the same sex. Some children accidentally or otherwise observe homosexual behavior in other children or adults. Still other children may see homosexual pornographic magazines or movies. These experiences are stored in the memory, and when recalled they may lead to homosexual temptations. In other cases, pressure from strong peer groups influence young people to engage in homosexual activities (George A. Rekers, "Helping Children Grow Up Straight," Fundamentalist Journal, March 1985, p. 25)

4A. The Denunciation of Homosexuality:

1b. Old Testament passages:

1c. Homosexuality and the sin of Sodom: Gen.19:1-11.

The sin:

Atkinson has a helpful summary of the sordid situation of Sodom:

In Genesis 19, Lot is described as offering hospitality to two angelic visitors, whose stay is interrupted by the intrusion of men of Sodom demanding 'Where are the men who came to you tonight? Bring them out to us that we may know them.' (v.5). In response, Lot begs them to desist from 'acting so wickedly' (v.7), and instead offers his daughters 'who have not known man' in the place of the visitors. It is only the angelic protection afforded by the latter which prevents an assault being made, and they warn Lot to flee the city 'because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.' (v.13). Soon after Lot has escaped, the cities of Sodom and Gomorrah are destroyed by 'brimstone and fire from the Lord out of heaven' (v.24). (Homosexuals in the Christian Fellowship, p. 79.)

- 1d. The contemporary and twisted interpretation:
 D. Sherwin Bailey, in his Homosexuality and the Western Tradition, 1955, the standard reference for the prohomosexual viewpoint, concludes that the story has no reference to homosexual acts at all.
- 1e. The sin was gang rape.
- 2e. The problem was inhospitality. The demand of the men of Sodom "to know" (Y T') the strangers was a desire to get acquainted and to see if they were spies. Here is how Bailey argues:

The Biblical story demonstrates the seriousness with which these early Eastern people took the important customs of Oriental hospitality. It appears that, if necessary, they would even allow their own daughters to undergo abuse in order to protect guests. The sexual aspect of the story is simply the vehicle in which the subject of demanded hospitality is conveyed (Bailey, Homosexuality, p. 5, cited by Ukleja, "Homosexuality in the Old Testament," Bibliotheca Sacra, July-September, 1983, p. 260).

- 2d. The conservative and traditional interpretation:

- 1e. The sin of the men of Sodom was homosexuality.
 The term Y T' ("to know") occurs twelve times in Genesis and ten times means to have intercourse with. This meaning is also attested by Lot's reference to his daughters that they have "not known" a man. The verb here has the obvious meaning "to have intercourse with."
- 2e. Homosexuality was not the only sin of Sodom.
 Atkinson has demonstrated the debauchery of Sodom as illustrated in Scripture:

Thus the men of Sodom were 'wicked and great sinners before the Lord' (Gen. 13.13), affluent (14.11); the 'outcry against Sodom and their sin is very great (18.20). Deut. 29.23 interpreted the 'overthrow' of Sodom and Gomorrah as stemming from the 'anger and wrath' of God, and of its influence as 'poison' (32.32). When rebellion against God destroys the nation, the people are described as being 'like Sodom' (Isa. 1.9); and godless splendour and pride is likewise condemned (Isa. 13.19). Sexual immorality of various sorts is associated with Sodom (Jer. 49.18) which "God overthrew" (50.40), in 'punishment' (Lam. 4.6). 'Sodom' became a byword for lewdness and abomination, including sexual sin (Ezek. 16.46-58), and Amos (4.11) and Zephaniah (2.9) refer to Sodom as an example of divine judgment on pride and godlessness. (Atkinson, Homosexuals in the Christian Fellowship, pp. 80-81).

Genesis 19

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ¶ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

The New Testament contains two passages which are a divine commentary on the sin of Sodom. Gangel, in The Gospel and the Gay, has a helpful discussion of these two key passages:

2 Peter 2:6-9

6 and if He *condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter;

7 and if He *rescued righteous Lot, oppressed by the sensual conduct of unprincipled men

8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds),

9 *then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

Jude 7

7 Just as *Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

Second Peter 2 and Jude 7 cannot be dismissed in our attempt to better understand the Sodom account in the Book of Genesis.

if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment (2 Pet. 2:6,9; NIV).

In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire (Jude 7, NIV).

The region of the southern part of the Dead Sea stands forever as a warning of God's judgment against the iniquity of Sodom and Gomorrah. The destruction of the two cities as a catastrophic demonstration that God cannot tolerate such behavior indefinitely. The Jude passage is even stronger than 2 Peter, stating the sin of Sodom as involving "sexual immorality" (ekporneuo) and "perversion" (sarkos heteras). It is simply sophomoric exegesis to apply this kind of language description of Sodom's sin to anything other than rampant homosexuality. The emphasis is on extravagant and unbridled lust--Lot knew it, Abraham knew it, God knew it, and we had better understand it in our day (pp. 48-49).

The sin of Sodom, Sodomy, appears to have been the culmination of corruption which seems to have infected even the post-deluvian generation. Many commentators understand Ham's seeing his father's nakedness (Gen. 9:22) as a look with delight, expressing a perverted homosexual interest and tendency.

3d. The common and tragic interpretation:

- 1e. The response: It should be observed that many evangelicals, shocked by America's immorality, have voiced the opinion that if God does not judge America, he owes Sodom and Gomorrah an apology. This regretable overstatement ignores two factors:
- 1f. Certain divine principles are operative in our nation which were not present in Sodom and Gomorrah (eg. Gen. 12:3; Prov. 14:34), for which God still blesses us.

America's sin will ultimately be judged but not until the believers, like Lot, have been delivered safely.

- 2f. Every male individual in Sodom was a homosexual, something that no one claims for the U.S.A. (Gen. 19:4, "The men of Sodom. . . . both young and old, all the people from every quarter.")

- 4d. The predictable and perverted interpretation: Carl F. H. Henry has shown in a monograph, "In and Out of the Gay World," that this type of interpretation follows a very predictable pattern:

Many of these new proposals follow a quite predictable line. The first point to be established is that the Christian church has taken a stern, hard, legalistic line. Then it is noted that in our time especially a deeper interest in the realm of the personal has resulted in a discovery in depth of what love is. On the edge of this profounder knowledge the sympathetic exploration of all manner of moral deviation becomes a central interest of religious ethics. The Biblical data are then introduced mainly to destroy the force of the Scriptural tradition itself, usually by a selective and arbitrary use of texts. So, for example, in the Sodom narrative in Gen., ch. 19, one can exclude the intention of sexual abuse from ch. 19:5 only by overlooking Lot's offer in ch. 19:7 f. of his virgin daughters to the Sodomites rather than that the law of hospitality be breached by the homosexual violation of strangers. The usual conclusion is that, by setting aside what the Bible teaches and by substituting what the moderns prefer, one can best preserve the Scriptural concern for personal values (p. 105).

2c. Homosexuality and the law of Moses:

Thou shalt not lie with mankind, as with womankind; it is abomination. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: It is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you (Lev. 18:22-24).

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them (Lev. 20:13).

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God (Deut. 23:17,18). (Kenneth Gangel, The Gospel and the Gay, p. 51).

1d. The contemporary and twisted interpretation:

- 1e. These passages are dismissed on cultural or national grounds. Homosexuality was prohibited, not on moral grounds, but because it was associated with Canaanite temple prostitution.

Blair follows this line of reasoning:

Israel was to be uncontaminated by her pagan neighbors. In all things, she was to remain a separate "pure vessel unto the Lord." At this time, male prostitutes in the temples of the Canaanites, Babylonians, and other neighboring peoples, were common features of the pagan rites. There, it is understandable that this "homosexuality" connected with the worship of false gods would certainly color Israel's perspective on any and all homosexual activity (Ralph Blair, An Evangelical Looks at Homosexuality, cited by Ukleja, Bib. Sac., July-September 1983, p. 263).

2d. The ceremonial interpretation:

- 1e. There is a difference between the temporary ceremonial law and the permanent moral law. The Christian is bound by the latter but not by the former. Scanzoni and Mollenkott, in their Is the Homosexual My Neighbor? argue the following way:

Consistency and fairness would seem to dictate that if the Israelite Holiness Code is to be invoked against twentieth-century homosexuals, it should likewise be invoked against such common practices as eating rare steak, wearing mixed fabrics, and having marital intercourse during the menstrual period (pp. 60-61, cited in Bib. Sac., July-September 1983, p. 264).

To this it may be replied that the prohibitions are repeated in the New Testament, a clear indication that the prohibition is not related to Israel's ceremonial law.

3d. The conservative and traditional interpretation:

- 1e. The importance of God's standards: David Atkinson has underscored the importance of biblical standards in this matter:

Despite the plea of Scanzoni and Mollenkott and others, there seems no way of avoiding the conclusion that the Levitical prohibition against homosexual behaviour is a specific - if negative - restatement of a fundamental divine principle for sexual relationships, namely that physical sexual intercourse belongs within monogamous heterosexual 'one-flesh' marriage. It is that theological principle which is the basis for the view that all homosexual behaviour falls outside the will of God for human sexuality (Homosexuals, p.86).

2e. The inerrancy of Scripture: The Scriptures are plain enough on the subject of homosexuality says Gangel:

The argument is really quite clear: No one can take a serious view of the authority and inerrancy of Scripture and deny its abhorrence of homosexual behavior. The very term "evangelical acceptance of homosexuality" is a contradiction because the term "evangelical" connotes a serious view of the authority of Scripture, including the Old Testament, which precludes a willingness to accept homosexuality as normal or in any way God-approved (The Gospel & the Gay, p. 60).

3c. Homosexuality and the men of Gibeah: Judges 19:22-27.

1d. The sin of Gibeah:

A similar incident (to that of Sodom and Gomorrah) is recorded in Judges 19, where 'base fellows' (v.22) from Gibeah demand that the master of a house who has offered hospitality to a wayfarer (v. 17) and his companions, should "Bring out the man who came into your house that we may know him!" (v.22). The host replies (v.23) 'No, my brethren, do not act so wickedly; seeing that this man has come into my house, do not do this vile thing. Behold, here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do with them what seems good to you; but against this man do not do so vile a thing.' (v.24). The incident ends with the gang rape and murder of the concubine (Atkinson, p. 79).

2d. The similarity with Sodom:

Judges 19:22-27
Gangel, in a chapter entitled, "Tale of Two Cities," shows the similarity between Gibeah and Sodom:

The likeness between Judges 19 and Genesis 19 goes far beyond the identical chapter numbers in their respective Old Testament books. There are at least five key points of comparison that made these two cities alike a target for the wrath of God.

1. Both Sodom and Gibeah were inhospitable cities.
2. The streets of both cities were unsafe.
3. The primary sin of both cities was the practice of homosexuality.
4. The homosexuals in both cities used the technique of gang rape
5. The so-called righteous men of both cities were willing to substitute women to avoid what they considered to be the worse crime of homosexual relations (Gangel, pp. 67-70).

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain "sons of Be·li·äl, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thine house, that we may know him."

23 And the man, the master of the house, went out unto them, and said unto them, 'Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.'

24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and 'humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.'

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

2b. New Testament passages:

1c. The sins against nature: Romans 1:26, 27:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1d. The contemporary and twisted interpretation:

Romans 1:26-32

26 For this cause "God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like "to retain God in their knowledge, God gave them over to a reprobate mind, to do those things "which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers.

30 Backbiters, haters of God, despotic, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing "the judgment of God, that they which commit such things "are worthy of death, not only do the same, but "have pleasure in them that do them.

1e. The passage forbids excessive, forced homosexual activity, and does not apply to homosexuals who find a consenting partner.

2e. Homosexuals make much of the word "natural" in the text and apply it to a distinction within homosexuality. Paul Feinberg explains this recent categorization of homosexuality into inversion and perversion:

Inversion refers to a condition of constitutional homosexuality. The condition is an unalterable sexual preference for members of the same sex. Perversion, on the other hand, is activity of a homosexual character against one's constitution or sexual preference and orientation.

All of this applied to the passage is interpreted by the homosexual in this way. Paul is condemning homosexuality that grows out of perversion, not inversion. According to their argument, if homosexual activity is the result of one's constitutional preference, it is both unalterable and permissible. It is according to, not contrary to, one's nature. According to them it is only perversion, homosexual activity that is contrary to one's constitutional sexual orientation, that is condemned ("Homosexuality and the Bible" Fundamentalist Journal March 1985, pp. 18,19).

How radical prohomosexual interpreters have become is demonstrated by James Anderson, Communications Secretary for the PLGC (Presbyterians for Lesbian and Gay Concerns). As reported in Christianity Today, April 19, 1985, p.65:

Anderson said Christians ought not to interpret the Bible as condemning homosexuality. "Biblical writers had no understanding of the concept of sexual orientation," he said. "They just assumed everyone was heterosexual and that anybody who engaged in homosexual activity was perverse. When your orientation is homosexual, it's perverse to engage in heterosexual activities."

2d. The conservative and traditional interpretation:

- 1e. Paul argues that homosexual behavior is against God's intention for human sexual activity, "it is thus against nature."

The argument of Paul in Romans 1 has been ably summarized by Ukleja:

No matter how much our heart may go out to the homosexual, we have an obligation to make it clear that homosexuality is a sin.

The act of homosexuality per se is wrong. It does not matter about one's genetic make-up or hormone count. The act of homosexuality is in and of itself wrong. Paul speaks of individuals being consumed with passion for one another. That sounds definitely like someone with a homosexual orientation. When Paul wrote about women exchanging "natural relations" for unnatural (Rom. 1:27), he implied that they were exclusively homosexual in practice. They were confirmed practicing homosexuals, not heterosexuals experimenting with homosexuality. Because of sin, normal sex drives are channeled into *παρὰ φύσιν* (against nature) expressions. There is no difference between what Paul is describing in Romans 1 and what the advocates of homosexuality today are trying to elevate to a respectable level. (Bib. Sac., 1983, p.356)

- 2e. The three-fold repeated statement "God gave them up" (Romans 1:24, 26, 28) describes a judicial act. God withdrew his restraining influence and gave men over to judgment.

2c. The catalog of damnable sins:

I Cor. 6:9,10

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

I Tim. 1:9,10

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1d. The terminology:

1e. *Μαλακός* --malakos--"effeminate"

2e. *Αρσενοκοίτης* --arsenokoites--"abusers of themselves with mankind"

Such
Were
Some of
You

2d. The interpretation:

1e. By advocates of homosexuality:

1f. Malakos: soft, weak, moral softness or laxity.2f. Arsenokoites: male to go to bed, male prostitutes.

2e. By adversaries of homosexuality:

1f. Malakos: sissy, paiderastia ("lover of boys"); homosexual relations between men and boys, applied to a man taking a female or passive role in sex, oral or anal.2f. Arsenokoites: Arsen --
koite --1 Cor. 6:9
1 Tim. 1:10

Euphemism for sexual intercourse, licentious sexual activity.

The interrelationship between these two words is shown by Ukleja (Bib. Sac., October-December 1983, p. 352):

But a strong possible translation for both *μαλακός* and *ἀρσενοκοίτης* is "the morally loose (effeminate) who allow themselves to be used homosexually" and "the person who is a practicing homosexual."

5A. The Deliverance from Homosexuality:

1b. The attack:

Liberal churches and councils of churches in the last few years have published books and pamphlets under the guise of "understanding the homosexual." In each of these products the pattern is the same: 1) they disregard the clear biblical condemnations on the subject; 2) they erroneously assume that "homosexuals are born that way" or "they can't help it" or "they can't change"; and 3) in the name of Christian compassion they suggest that the church "stop persecuting homosexuals and recognize them as brothers and sisters in Christ." Such false teachings by religious leaders remind me of the indictment of our Lord on the Pharisees, whom he denounced as "whited sepulchers full of dead men's bones" and "blind leaders of the blind." Any church that publicly condones this kind of deviant perversion removes its last vestige of Christian reliability and is deserving of neither support nor affiliation (Tim LaHaye, What Everyone Should Know About Homosexuality, p.144).

2b. The attitude of the believer:

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

1c. Love:

Having Christian love for homosexuals means treating them with kindness and respect, praying for them, and being willing to help them. It demands that we don't use terms like "queers" or "fags" when we refer to them. It requires a show of concern that may cost us something. They must be made to know that we don't consider them to be worthless nothings. We must be ready to give them emotional support and patient understanding, especially if they are seeking deliverance from their sin. We should not be embarrassed about being seen in the company of a homosexual we are trying to help. We should not underestimate the pain he may be suffering, nor the intense struggle through which he is going. Love calls for the absence of all self-righteousness. God loves homosexuals and gave His Son for them. We are all sinners who would be without hope apart from His grace. Therefore, we too must love our homosexual relatives and friends, and give ourselves for their help and healing (Vanderlugt, Morals for Mortals, pp. 80-81).

2c. Disapproval rather than approval:

Scripture never approves any form of sexual love within a homosexual relationship. The polarity that brings people together was created to function only between men and women. Each homosexual prohibition in and of itself is the abuse. There is no such thing as nonabusive adultery; all adultery is wrong. There is no such thing as nonillicit theft; the Bible clearly states that all theft is wrong. Nor does the Bible teach such a thing as "responsible" covetousness. The Bible emphatically declares that all reviling and swindling is illicit. And without a doubt, homosexuality is placed in the same list of prohibitions in 1 Corinthians 6:9 and 1 Timothy 1:10. In the case of homosexuality, motives are not the issue. To make them such finds no exegetical support in the Scripture. Homosexuality, according to the Bible, is wrong in and of itself. It is an intrinsic evil (Ukleja, Bib. Sac., October-December 1983 p. 353).

3c. Revulsion rather than sympathy:

We should be cautious regarding the constant refrain heard among evangelical writers that the primary response of the Christian church to homosexuals must be that of sympathy and not judgmental rejection, that we must love the sinner while hating his sin. Pity or sympathy is inappropriate if we are to think God's thoughts after Him and have our emotions transformed by the Word of truth. We cannot sympathize with those who commit what God deems abomination and perversion. God calls such people dogs, who are excluded from the New Jerusalem and are outside the kingdom of God. The sin was so heinous that in Israel it called for capital punishment. Accordingly the child of God must be repulsed and outraged at this vile behavior: "Therefore I esteem right all thy precepts concerning everything. I hate every false way."

Sympathy is elicited when someone has been victimized or has fallen involuntarily into unhappy straits; we feel sorry for such people and respond with compassion. However, sympathy is out of place when it comes to capital crimes like murder, rape, kidnapping, or homosexuality. Many evangelicals seem to be deterred from taking seriously the judgment of God by an underlying belief that homosexuality is a constitutional condition that has victimized the homosexual like a disease, a condition for which he cannot be blamed. But this foundational attitude is mistaken, as is the conclusion that sympathy is the first attitude demanded of a Christian. Instead we ought to be shocked at such vile pollution and proclaim with certainty and clarity that God's holy judgment rests upon it. We must preach that the homosexual must feel sorry for his sin before God and be horrified by it, even as we preach the same attitude toward all sin. This is the Christian's primary response (Greg L. Bahnsen, Homosexuality, a Biblical View, pp. 92-93).

4c. Responsibility rather than rationalizing:

In each instance, it is always considered a sin, not a sickness. In every biblical reference, homosexuality is considered an irresponsible way of life, not an irresistible state that results from genetic factors or social conditioning. It is called an "error," a wrong way of life.

. The Bible is clear: homosexuality is a sin, it is not a sickness. And that is why there is hope. What hope is there in changing genes? But God is in the business of dealing with sin (Jay Adams, The Christian Counselor's Manual, p. 407).

3b. The approach with the homosexual:

1c. Promote hope:

First Corinthians 6 explicitly and strongly condemns the homosexual; but it also brings the most blessed comfort and hope to the homosexual, because it unequivocally proclaims liberation and salvation for him. Having said that homosexuals (along with other sinners) will not inherit the kingdom of God, Paul immediately added, "And some of you were such," but now are washed clean of it, sanctified from it, pardoned and declared righteous in spite of it. There is a way of escape for homosexuals. There is a better hope than that offered by secular psychology, a confidence that one can be delivered from the guilt and power of homosexuality. Paul knew people whom God had saved from this abomination; their homosexuality was now in the past tense, a matter of their preconversion lifestyle. The gospel was the power of God unto salvation for them as well. The church should be encouraged by God's Word, then, to turn to current society with the good news, challenging the impotency of secular psychologists to help and change the homosexual (Bahnsen, Homosexuality, a Biblical View, pp. 93-94).

The Christian must
reject sexual
determinism and
spread hope to those
who despair of their
sins.

2c. Point to the Savior:

. . . counselors must show the homosexual offender that Christ holds the answer to the sin. It is He that "washes" and "sanctifies" one from its pollution and power (I Cor. 6:11) (Jay Adams, The Christian Counselor's Manual, p. 408).

3c. Prompt a change in lifestyle:

He must so restructure the course of his life as to avoid places in which homosexual contacts frequently have been or may be made. Rescheduling daily activities as fully as possible also aids.

Next, he must recognize that homosexuality is a life-dominating sin which permeates every phase and activity of his life. One may begin with homosexuality as one aspect of his total life, but before long a fixed pattern develops, and once having become a habit, homosexuality becomes a total way of life.

The habit may become so firmly established that homosexuality appears to be a genetic problem. Homosexual propaganda, coupled with the acting and showmanship involved in many homosexual relationships, may tend to authenticate this false view. But there is no reason for viewing homosexuality as a genetic condition in the light of the Scriptures, which declare that the homosexual act is sin. Apart from the work of Christ in their lives, all sinful men will distort God's marvelous gift of sex in one way or another. The particular style of sin (whether homosexual or heterosexual in its orientation), however, is learned behavior. Homosexuality is the sinful way in which some counselees have attempted to solve the sexual difficulties of adolescence and later life (Jay Adams, The Christian Counselor's Manual, pp. 408, 409).

4b. Admission to church membership:

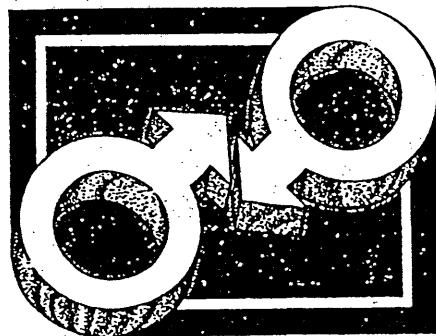
Harold Lindsell has written incisively on the matter:

This brings us to the question of admitting homosexuals to the church--to membership, to baptism and the Lord's supper, and to ordination. The church cannot admit those whom God excludes. It must make it clear that the homosexual cannot continue in his sin and still be with God (see James 2:14-26). A church that decides to show compassion toward the homosexual by admitting him to full rights and privileges shows a false compassion that confirms the sinner in his wicked ways.

It is discrimination on the part of the church to exclude homosexuals, but it is not oppression. Discrimination lies at the heart of Christianity. The ax of God's holiness and righteousness divides the saved from the lost. The church does not admit atheists and agnostics to its fellowship, and this is discrimination; it does not admit unitarians either. Nor should it admit fornicators, adulterers, and drunkards, whom the Scriptures say are not eligible for admission to the fellowship of the saints (Lindsell, "Homosexuals and the Church," Christianity Today, September 28, 1973, p. 12).

This same writer has given advice which the believer should well heed:

The Scriptures are very clear about a point that rightly vexes homosexuals. Everywhere Scripture dictates that believers are to love sinners even as they hate their sins. The lack of compassion many Christians show for homosexuals is inexcusable. It may be easier to show compassion for the drunkard and the adulterer than for the homosexual. But this ought not to be. Christians who are deeply offended by homosexual behavior must still reflect the compassion of Christ for sheep who have gone astray. And they must have a heart of loving concern for homosexuals' redemption and for their personhood, however much it has been defiled by sin (ibid., p. 10).



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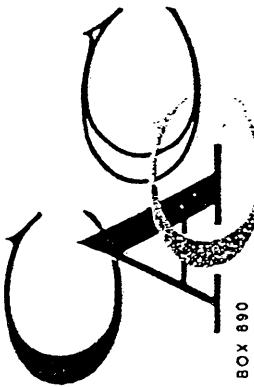
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Christian Anti-Communism Crusade

August 15, 1986

Page 3

The Road to Hell

- The various steps on the road to AIDS include:

1. The birth of the homosexual movement. This movement was started by a communist about seventeen years ago.
2. The change in classification of homosexuality by the American Psychiatric Association. For generations, homosexuality had been classified as a disease by the medical profession. The American Psychiatric Association reclassified it as a normal and acceptable life style.
3. The claim that the right to practice homosexual conduct is a "civil liberty" by institutions such as the American Civil Liberties Union.
4. The acceptance of the homosexual life style by vocal elements in established mainline churches. The magazine, CHRISTIANITY AND CRISIS, has become a fervent supporter of practicing homosexuals.
5. The emergence of an increasing number of homosexuals from "the closet."
6. The accumulation of political power by homosexual organizations.
7. The abolition of the laws against sodomy by most of the states.
8. The establishment of bathhouses and comparable gathering places for mass homosexual conduct.

Ideas certainly have consequences, and the consequence of the idea that homosexual conduct is legitimate and acceptable is AIDS.

d's Rise, ce, Fall: Portent?

BARTLEY
d, the grand old , came to office as leading the U.S. to former centrist Bill Clinton plunge to the errand has just se of French socialists, is out of step. e of the French left erated. The Socialists from a majority in it to some 70 seats bined forces of the socialist leaders' constituencies included Michel Rocard and nd Dumas. Their '36 Prime Minister / watched from So rs went down to de-constituency, which 04 years.

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By J. GORDON MUIR
How many Americans are homosexual?

For years, conventional wisdom has said that 10% or more of the population is gay. Derived from surveys in the 1940s by pioneer sex researcher Alfred C. Kinsey, the one-in-10 figure is routinely cited in academic works, sex education materials, government reports and the media. The 10% estimate also has been used extensively by activists lobbying for gay-affirmation programs and extensions of family benefits to homosexual employees of major corporations, as well as seen as evidence of gays' voting clout.

But there long has been much evidence that the 10% estimate is far too high. Surveys with large samples from the U.S., Canada, Britain, France, Norway, Denmark and other nations give a picture of homosexuality *experience* rates of 6% or less, with an *exclusive* homosexuality prevalence of 1% or less.

The most comprehensive example is the continuing survey conducted by the U.S. Census Bureau since 1988 for the National Center for Health Statistics of the Centers for Disease Control. The survey, which polls about 10,000 subjects quarterly on "AIDS Knowledge and Attitudes," asks confidentially if any of several statements is true, including this one: "you are a man who has had sex with another man at some time since 1977, even one time." No more than 2% to 3% of the more than 50,000 men surveyed have answered "yes" to at least one statement." Since some yes answers were given to the four other questions (blood transfusions, intravenous drug use, etc.), the data strongly suggest that the prevalence of even incidental homosexual behavior is less than 2% for men. Most studies report that women have about half of the male prevalence rate, so a general population estimate for homosexuality would fall below 1.5%. A national poll showed that 2.4% of voters in the 1992 presidential election described themselves as homosexual.

Abundance of Evidence

Numerous other surveys reveal similar percentages. Father-son researchers Paul and Kirk Cameron have compiled a new report, "The Prevalence of Homosexuality" (scheduled to be published in Psychological Reports), that summarizes more than 30 surveys with "large, plausibly unbiased samples." Here are a few of them:

• **France:** A 1991-92 government survey of 20,055 adults reports that 1.4% of men and 0.4% of women had had homosexual intercourse in the five years preceding the survey. The exclusive lifetime homosexuality rates were 0.7% for men and 0.6% for women; lifetime homosexuality experience was 4.1% for men and 2.6% for women.

• **Britain:** A 1990-91 nationwide survey of 18,876 adults aged 16 to 59 reports that 1.4% of men had had homosexual contact in the five years preceding the survey. Only 6.1% of men had any lifetime homosexual experience.

• **U.S.:** A nationwide 1989 household sample of 1,537 adults conducted by the National Opinion Research Center at the University of Chicago finds that of sexually active adults over 18, 1.2% of males and 1.2% of females reported homosexual activity in the year preceding the survey; 4.9% to 5.6% of both sexes reported since age 18 having had partners of both genders, and 0.6% to 0.7% exclusively homosexual partners.

• **U.S.:** A stratified cluster sample from the Minnesota Adolescent Health Survey (1986-87) of 36,741 public school students in seventh through 12th grade found that 0.6% of the boys and 0.2% of the girls identified themselves as "most or 100% homosexual"; 0.7% of the boys and 0.8% of the girls identified themselves as "bisexual"; and 10.1% of males and 11.3% of females were "unsure."

• **Canada:** A nationwide cluster random sample of 5,514 first-year college students under age 25 finds 98% heterosexual, 1% bisexual, 1% homosexual.

• **Norway:** A 1987 nationwide random sample of 6,155 adults age 18-60 finds that 0.9% of males and 0.9% of females had homosexual experiences within three years of the survey, and 3.5% of males and 3% of females had ever had any homosexual experience.

• **Denmark:** A 1989 stratified random sample of 3,178 adults age 18-59 finds homosexual intercourse reported by 2.7% of

For years conventional wisdom has said that 10% or more of the population is gay. But there long has been much evidence that the 10% estimate is far too high.

sexually experienced males. Less than 1% of men were exclusively homosexual.

Many other studies also vary greatly from the Kinsey research, which in retrospect has little validity. (The widely publicized new "Janus Report"—"9% of men and 5% of women may be considered homosexuals"—was based on a nonrandom sample, among other problems. Methodological flaws are likely to have contributed to its out-of-step results.)

Among Kinsey's most serious flaws:

• About 25% of Kinsey's 5,300 male subjects were former or present prisoners; a high percentage were sex offenders (he had the histories of about 1,400). Many respondents were recruited from sex lectures, where they had gone to get the answer to sex problems; others were recruited by underworld figures and leaders of homosexual groups. At least 200 male prostitutes were among his interviewees, and could have amounted to as much as 4% of his sample. Some groups were underrepresented, such as church attenders; others were missing entirely. Kinsey represented this as a "carefully planned population survey." His alleged mirror of what the nation was doing sexually kicked off the sexual revolution.

Even Kinsey never said that 10% of the population was homosexual, only that 10% of men over age 16 are more or less exclusively homosexual for periods of up to three years. (By defining adult as age 16 and over, Kinsey misrepresented as adult behavior homosexual play among heterosexual adolescents that may have occurred only once.) For women, the figure was about half the male prevalence. As for lifelong, exclusive homosexuality, Kinsey placed the figure at 4%, and as for any overt homosexual experience, 37%.

Kinsey's failings aside, sex surveys

should never be considered as singularly definitive, because of the problem of volunteer bias; many people don't want to discuss their most intimate sexual natures with a clipboard-bearing stranger or an anonymous telephone interviewer. The refusal rate for sex surveys ranges widely, with some reporting rejections of more than 50%. Although homosexuals contend that social stigma prevents them from full representation in surveys, researchers have found that the sexually unconventional are more eager to discuss sex than people are generally.

Although Kinsey had been criticized early on by other scientists, including psychologist Abraham Maslow (whose advice he ignored), the 10% fallacy was revealed in the mid-1980s when statisticians began tracking AIDS cases. Adapting the 10% estimate and known rates of infection with HIV among gay men, New York City's department of health grossly overestimated the size of the city's HIV-infected gay population as 250,000 (indirectly placing the total number of homosexual-bisexual men at 400,000 to 500,000). In 1988, these figures had to be revised down to 50,000 and 100,000, respectively. The Centers for Disease Control has also stopped using the Kinsey data for national projections.

It was no accident that the 10% figure became engraved in stone. In their 1989 book, "After the Ball," a blueprint for gay political activism, Marshall Kirk and Hunter Madsen boast that "when straights are asked by pollsters for a formal estimate, the figure played back most often is the '10% gay' statistic which our propagandists have been drilling into their heads for years."

Other Kinsey Myths

Now that the mythology surrounding Kinsey's homosexuality statistics is being laid to rest, perhaps it's time to examine some other Kinsey conclusions. A good place to start would be his findings on childhood sexuality.

Kinsey's research contains the only body of experimental data purporting to demonstrate that children from a very young age are sexual and have sexual needs. This wisdom is part of the "scientific" foundation of modern sex education, allowing Lester Kirkendall, a sex education pioneer and Kinsey colleague, to predict in a professional journal in 1985 that once our sense of guilt diminishes, cross-generational (adult-child) sex and other forms of sexual expression "will become legitimate."

But the Kinsey "findings" are based on criminal experiments conducted by pedophiles who sexually stimulated infants (as young as two months) and children against their will, without parental consent (obviously), for up to 24 hours at a time. Kinsey compiled these data in a series of tables illustrating normal childhood sexual response and orgasmic capacity. A Lancet reviewer has called for an explanation from Kinsey's surviving co-workers. (None has been offered.) The National Institutes of Health's fraud specialist Walter Stewart has called for an investigation. It's about time.

Dr. Muir, a physician and former medical researcher, is contributing author, editor and co-publisher of "Kinsey, Sex and Fraud" (Huntington House Publishers, 1990). Robert H. Knight of the Family Research Council contributed to this article.

Scott W. McPherson, 33, Actor And Author of a Hit Stage Play

By BRUCE LAMBERT

Scott W. McPherson, an actor and playwright who wrote "Marvin's Room," an award-winning Off Broadway hit, died on Saturday at his home in Chicago. He was 33 years old.

He died of complications from AIDS, said a friend of his, Andrew Patner.

Mr. McPherson recently finished work on a film of "Marvin's Room" produced by Robert De Niro. His version won the Drama Desk Critics Circle awards. Ms. Laura Esterman, won Mr. McPherson two awards for his work about Bessie, who is terminally ill and taking care of her son ...



T. Charles Erickson, 19

Alan H. Balsam

Film Editor, 42

Alan H. Balsam, a Hollywood feature film editor, died last Friday at his home in Los Angeles. He was 42 years old.

He died of AIDS, said his companion, Stephen Schneider. Among the films Mr. Balsam edited were "Revenge of the Nerds," "Off Dead," "One Crazy Summer," "True Love," "Dead and Beautiful," "Moving," "Born to Ride" and an English version of "Das Boot." He also a co-editor of "Harlem" and assisted in editing "A Life of Their Own."

In addition to Mr. Schneider, he survived by his parents, Anni Balsam of Oceanside, grandmother, Yella Striar Corrales, N.M., and two brothers, Mariano, N.M., and Gary, Calif.

G. Luther Whitington

Editor, 35

G. Luther Whitington, a magazine editor and former news service correspondent and editor, died yesterday at his home in Los Angeles. He was 35 years old.

He died of complications from AIDS, his family said.

Mr. Whitington, who was graduated from Georgetown University in 1979, was the senior features editor at The Advocate, a national gay magazine, and had been a contributing editor of Art & Auction magazine. Earlier, he worked as a Moscow correspondent for United Press International.

Surviving are his grandmother, Mary Whitington, and his parents, Gene and Martha Whitington, all of Memphis; two sisters, Peggy Whitington Reynolds of Charlotte, N.C., and Deborah Ann Whitington of Los Angeles, and a brother, Frank Whitington, also of Los Angeles.

Cary Scott Lowenstein, Singer and Dancer, 30

Cary Scott Lowenstein, a dancer, singer and actor, died on Sunday at Hospice-by-the-Sea in Boca Raton, Fla. He was 30 years old and lived in Los Angeles.

He died of AIDS, said his parents, Daniel and Toby Lowenstein.

Mr. Lowenstein played Mike, the character who sang "I Can Do That" in the nation's company of "A Chorus Line" in 1981.

His debut in the Broadway dance was in "Gentleman Prefer Blondes," which was in

David Oliver, who played the role of Sam Gardner in the television drama "A Year in the Life," died last Thursday at his home in Los Angeles. He was 30 years old.

Mr. Oliver's career also included performances on the stage.

"A Year in the Life," which had its premiere on NBC in 1986, traced the lives of a fictitious Seattle family for a year. He played a 23-year-old business school student who was about to settle

into a safe marriage when his life was suddenly disrupted by another woman. Mr. Oliver also appeared for two years in the NBC soap opera "Another World" and in the television movie "The Man in the Wilderness."

Stage performances included roles with the San Diego Civic Opera, including parts in "Lilac Hill" and "The Unsinkable Molly Brown." He also performed regularly at the Edinburgh Theater Festival, and

recently in "Elegies," a play about AIDS, at the Canon Theater in Beverly Hills.

He is survived by his companion, Terry Houlihan, his mother,

James Festa, 36, Dies; City Opera Manager

James Festa, the company manager of the New York City Opera, died on Thursday at St. Luke's-Roosevelt Hospital Center in Manhattan. He was 36 years old and lived in Manhattan, said Susan Woelzl, a spokeswoman for City Opera.

Mr. Festa began working at City Opera in 1983 as associate company manager and became the company's assistant office manager at the New York law firm of Simpson, Thacher &

is born in Harrisburg, Pa., and has a degree in musical theater from the University of Maryland. As a

member of the New York City Opera, he appeared in dinner theater in Washington and Philadelphia. He

is a member of the New York City Opera and the Pan American

Choir in New York, the

by his companion,

of Manhattan, and Maria Festa,

Anna Hinterser and

Bowie, Md., and a

Houston.

Homosexuality and the Bible



1. The Punishment of Homosexuality:

Gen. 19

2. The Precedent of Homosexuality:

Gen. 9

3. The Prohibition of Homosexuality:

Lev. 18-20; Deut. 23

4. The Picture of Homosexuality:

Judges 19

5. The Perversity of Homosexuality:

Rom. 1

6. The Perdition of the Homosexual:

I Cor. 6; I Tim. 1

The Christian's Civic Responsibility

Consistent Christianity and concerned citizenship go hand in hand.

1A. THE FACT OF THE BELIEVER'S DUAL CITIZENSHIP:

1b. The believer's heavenly citizenship:

**Colossians 1:12-13

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

**Philippians 3:20

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

**Philippians 1:27

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

**2 Corinthians 5:20

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2b. The believer's earthly citizenship:

1c. The situation:

The child of God has a dual citizenship. He is literally a man with two countries.

2c. The Scriptures;

Paul took advantage of his earthly, Roman citizenship:

Acts 22:27-28

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

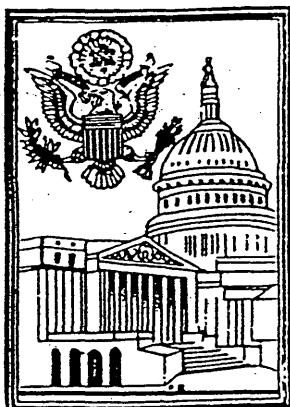
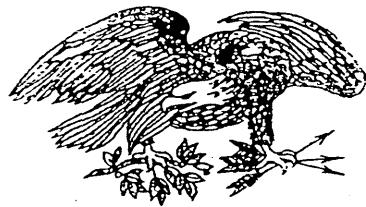
1d. It struck terror into the hearts of the Philippian Magistrates:

Acts 16:35-40

2d. It saved him from scourging in Jerusalem:

Acts 22:25

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?



- 3d. It secured Paul a hearing:

Acts 22:27-28

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

- 4d. It supported a right of trial before Caesar: Acts 25:10-12

- 5d. It secured deferential treatment: Acts 22:25ff

2A. THE FOUNDATION OF THE BELIEVER'S CIVIC RESPONSIBILITY:

- 1b. The reality of the existence of earthly citizenship:

The believer is a citizen of his country. Certain rights and privileges as well as responsibilities accrue from this.

Acts 23:1

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Paul said literally: "I had lived as a true and loyal Jew." Rome was a heathen dictatorship but Paul was a loyal citizen.

- 2b. The revelation of the divine origin of human government:

- 1c. The three divine institutions:

- 1d. The home:

Genesis 2:24

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- 1e. To realize full humanity

- 2e. To rear children

- 3e. To reflect Christ's love for the Church

- 2d. The church Acts 11:15ff

Acts 2:4

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

- 1e. To evangelize

- 2e. To edify saints

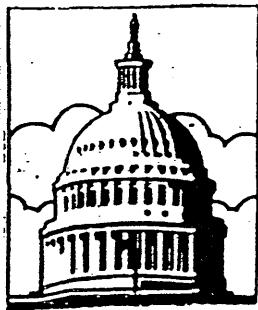
- 3e. To exalt the Savior

- 3d. Government:



Genesis 9:5-6

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.



Romans 13:4

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

1 Peter 2:14

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

- 1e. To protect the good
- 2e. To punish the evil
- 3e. To pursue of order

2c. The O.T. revelation on human government:

1d. The revelation to Noah: Gen. 9:5-6

- 1e. Not the form but function is ordained.
- 2e. The responsibility is to preserve order.
- 3e. It involves power to protect innocent life by taking guilty life.

2d. The recognition by Daniel:

- 1e. God removes and sets up kings: Dan. 2:21
- 2e. Nebuchadnezzar is the one to whom God has given the kingdom, power, strength, and glory: Dan. 2:37
- 3e. The Most High rules in the kingdom of men: Dan. 4:17, 25, 35
- 4e. Nebuchadnezzar is called God's servant: Jer. 25:9; 27:6; 43:10

3c. The N. T. emphasis on human government:

- 1d. Civil authority is termed "The ordinance of God" Rom. 13:2.
- 2d. Civil authority is called "A minister of God" Rom. 13:4.
- 3d. Civil officials are "Ministers of God's service" Rom. 13:6.

Christian responsibility is based on the fact that God has ordained Christian government (2b) and that believers possess earthly citizenship under some government (1b). Civic responsibility is also clearly taught in the Scriptures.

3A. THE FORMULATION OF THE BELIEVER'S REPONSIBILITY:

The Bible gives primarily general principles rather than specific details for civic duty.
The order of responsibilities of the believer is a logical one.

1b. Respect:

1 Peter 2:17

Honour all men. Love the brotherhood. Fear God. Honour the king.

1c. The import:

Sometimes it is hard to honor an official as a man, but it is always possible to honor him for his position.

2c. The imperative:

Honoring the king involves constant attitude and continuous action, cf. Rom. 13:7.

2b. Obedience:

1c. The passages for commanded obedience:

Romans 13:1

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Titus 3:1

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

1 Peter 2:14

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

2c. The motives for commanded obedience:

1d. The fear of punishment:

Romans 13:2, 4, 5

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

2d. For the sake of conscience:

Romans 13:5

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.



3d. Because it is the will of God:

1 Peter 2:13, 15

13 Submit yourselves to every ordinance of man for the Lord's sake:
whether it be to the king, as supreme;

15 For so is the will of God, that with well doing ye may put to silence the
ignorance of foolish men:

Disobedience to government is disobedience to God.

3c. The problem of civil disobedience:

1d. The context of the Scriptures: everyone obeys

1 Pet. 3:22; 1 Pet. 5:5; Eph. 5:24; 1 Cor. 15:25; 1 Pet. 2:18;
1 Tim. 3:4; Col. 3:18; Heb. 13:7, 17

2d. The cases in the O.T.:

1e. Daniel's three friends: Dan. 3

2e. Daniel: Daniel 6

Subjection to the law of God takes priority over the laws of men.

3d. The cases in the N.T.:

1e. The preaching of the apostles: Acts 4:18-20

2e. The preaching of Peter and others: Acts 5:29

There is no place for resistance or rebellion but only for refusal to
obey.

3b. Support:

1c. The payment of taxes: Mt. 22:15-22 (Mk. 12:13-17; Lk. 20:19-26)

2c. The payment of duty: Rom. 13:7

dues—tribute—customs

4b. Intercession:

1 Timothy 2:1-2

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of
thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in
all godliness and honesty.

1c. Intercession is exclusively the duty of Christian citizens.

- 2c. If God expects us to pray, we may expect God to answer.
- 5b. Thanksgiving: 1 Tim. 2:1
 - 1c. This is the most difficult duty because it looks at leaders from God's viewpoint.
 - 2c. In faith we trust that a sovereign God has not erred.
- 6b. Evaluation:
 - 1c. The believer is commanded to prove all things:
 - 1 Thessalonians 5:21
Prove all things; hold fast that which is good.
 - 2c. The Christian citizen has no right to criticize until he has prayed.
 - 3c. Christ condemned the evils of society and government, not civil government itself (e.g. Herod "that fox" cf. Mk. 8:15).

Luke 13:32

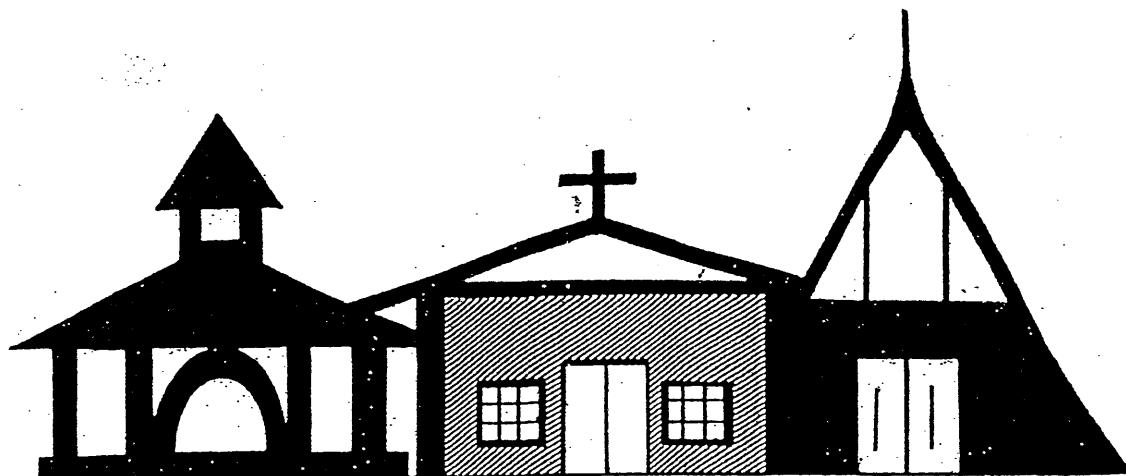
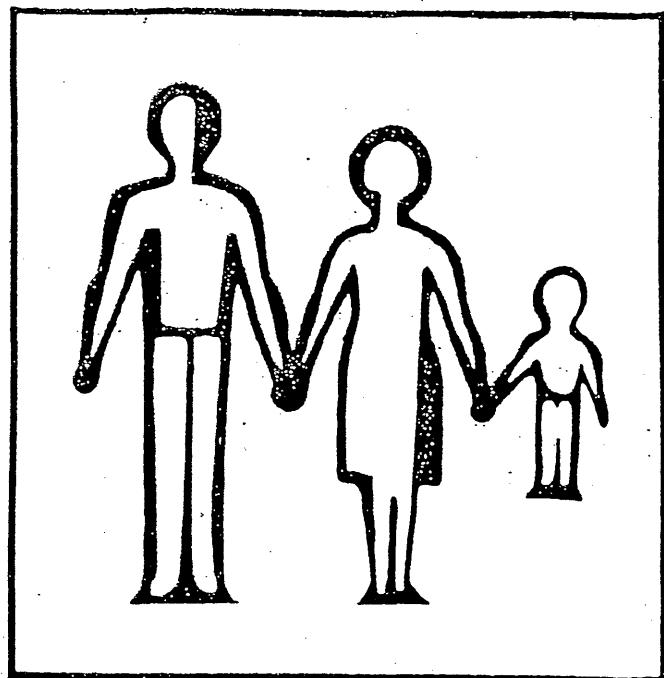
32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

If God expected first century believers to obey (Rom. 13:1ff) and support Rome (Mt. 22:15ff), a heathen, totalitarian and aggressor state, should not we support the USA?

The Three Divine Institutions

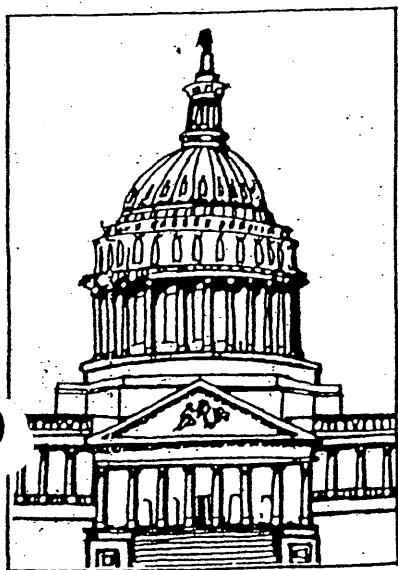
The Home

To _____ CHRIST'S LOVE
To _____ CHILDREN
To _____ THE EARTH



The Church

To _____ THE SAINTS
To _____ SINNERS
To _____ THE SAVIOR



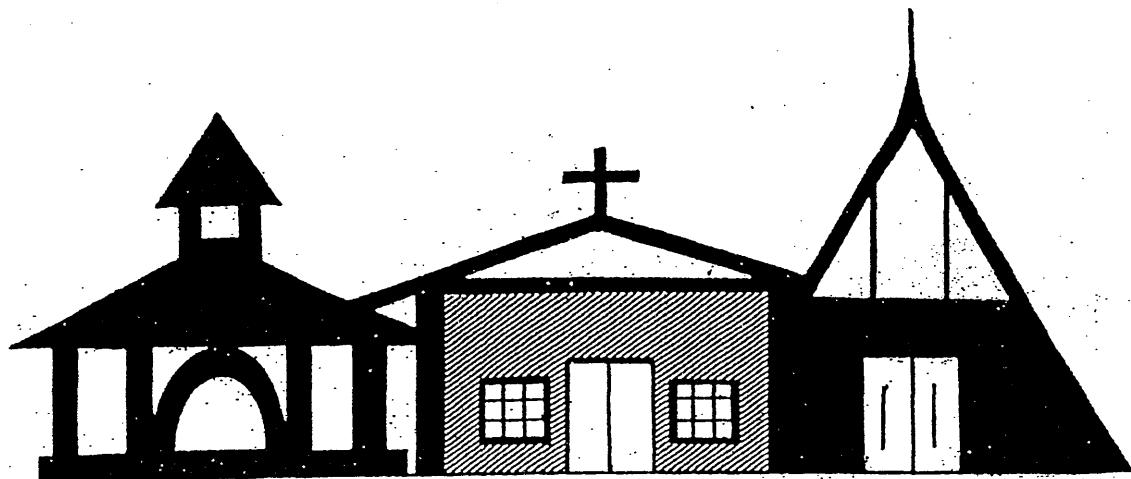
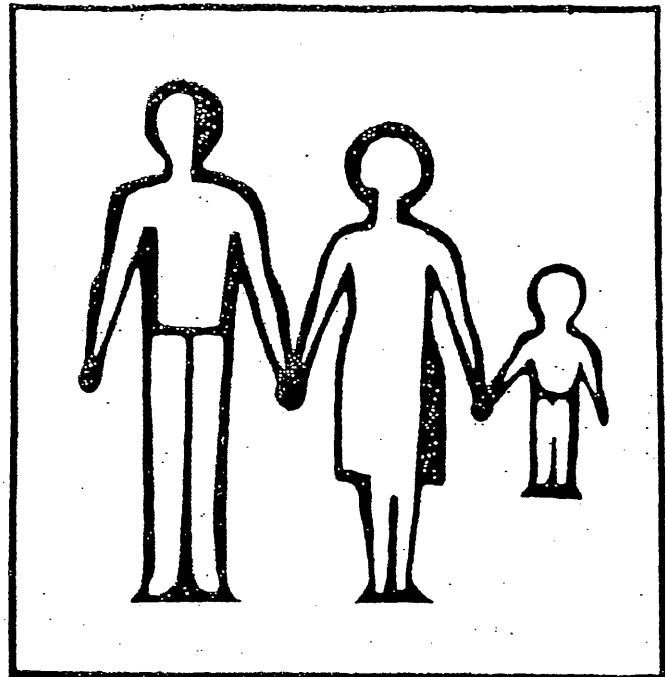
Human Government

To _____ THE GOOD
To _____ EVILDOERS
To _____ ORDER

The Three Divine Institutions

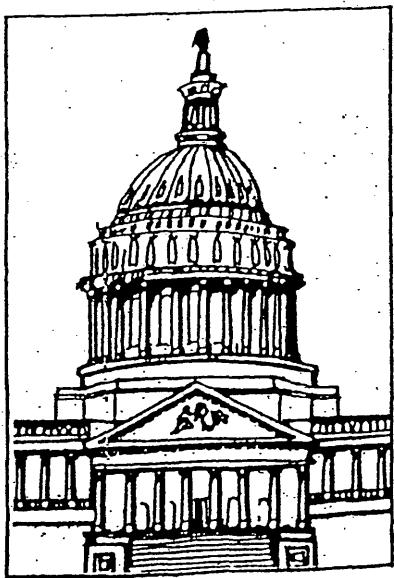
The Home

TO REFLECT CHRIST'S LOVE
TO REAR CHILDREN
TO REPLENISH THE EARTH



The Church

TO EDIFY THE SAINTS
TO EVANGELIZE SINNERS
TO EXALT THE SAVIOR



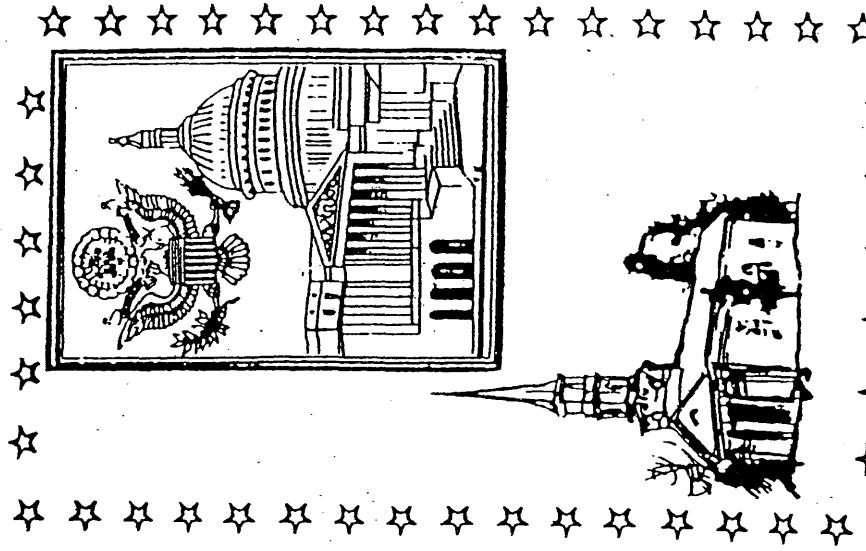
Human Government

TO PROTECT THE GOOD
TO PUNISH EVILDOERS
TO PRESERVE ORDER

Manfred E. Kober, Th.D.

A P A P A Y A M O N T

FUTURE



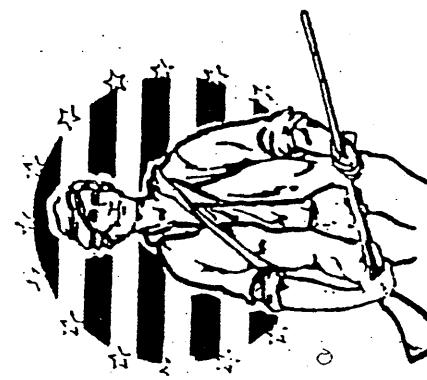
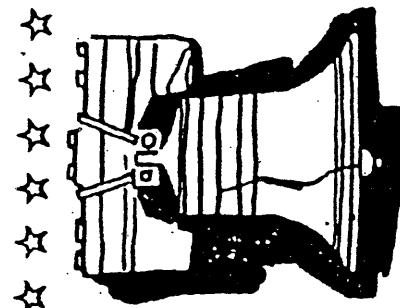
Dedication to America's
Future Prosperity

PRESENT



Discernment of America's
Formidable Problems

PAST



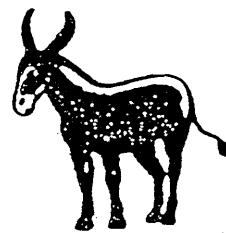
Devotion to America's
Founding Principles

Manfred E. Kober, Th.D.

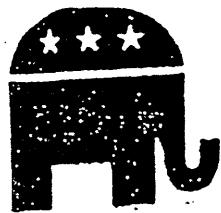


ELECTION

YEAR



RELIGIOUS AFFILIATION



SPIRITUAL PROFESSION

MORAL CONDUCT

GUN CONTROL

VIEW OF COMMUNISM

E.R.A.

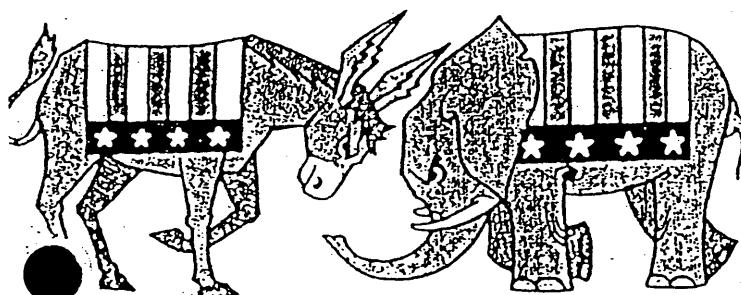
CAPITAL PUNISHMENT

HOMOSEXUALITY

McCain



Obama



WELFARE

ABORTION

A matter of choice.



THE BIBLE BELIEVER AND THE BALLOT BOX

or FOR WHOM DOES A BELIEVER VOTE?

A Christian considers a candidate who:

I. Practices personal morality: Prov. 6:16-19

A. In conversation

B. In conduct

II. Provides national security: 1 Tim. 2:2

A. Discerns the danger

B. Deploys the defenses

III. Protects constitutional rights: Prov. 16:10-15

A. Stays out of private education

B. Supports the ownership of arms

IV. Promotes criminal justice: Rom. 13:4-5, 1 Pet. 2:14

A. Punishes criminals

B. Protects the innocent

V. Proposes ethical standards: Prov. 14:34

A. Objects to the ERA

B. Opposes homosexuality

VI. Protects personal property: 1 Thess. 4:12, 2 Thess. 3:10

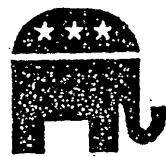
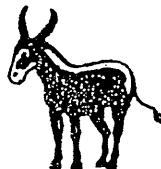
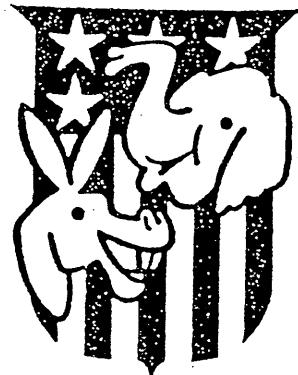
A. Commends the work ethic

B. Curtails welfare

VII. Preserves the sanctity of life: Ps. 94:20-21

A. Rejects abortion

B. Respects life



ELECTION
YEAR

THE CONTEXT OF SACRED MUSIC IN EPHESIANS

Manfred E. Kober, Th.D.

1A. THE CALLING OF THE CHURCH: 1:1-3:21

- 1b. The salutation: 1:1-2
- 2b. The praise for divine redemption: 1:3-14
 - 1c. The work of the Father as the planner: 3-6
 - 2c. The work of the Son as the executor: 6-12
 - 3c. The work of the Spirit as the guarantor: 13-14

The threefold doxology: “for the praise of his glory” 6, 12, 14

- 3b. The prayer for spiritual illumination: 1:15-23
- 4b. The provision for human reconciliation: 2:1-22
- 5b. The proclamation of Paul’s revelation: 3:1-23

2A. THE CONDUCT OF THE CHURCH: 4:1-6:24

- 1b. Conduct in unity: 4:1-16
 - God **gives** unity; man **preserves** unity; peace **maintains** unity.
- 2b. Conduct in holiness: 4:17-5:2
- 3b. Conduct in light: 5:3-14
- 4b. Conduct in wisdom: 5:15-23
 - 1c. A person walking with a purpose: 5:15-16
 - 1d. A refusal to walk foolishly
 - 2d. A resolve to redeem the time
 - 2c. A mind understanding God’s will: 17
 - 3c. **A life filled with the Spirit: 18**
 - 1d. The comparison of drunkenness and filling:
 - 2d. The concept of filling:

See Col. 3:16 “let the word of Christ dwell in you richly”

The Spirit-filled Christian is a Word-filled Christian.

“The word of Christ”—only here in the N.T.—refers not to the words of Scripture as such but to the word that Christ speaks in the heart of the believer.

4c. A heart overflowing with praise: 19

"A heart washed by the Word instead of brainwashed by the world"

1d. Psalms of David: inspired by God

--biblically inspired psalms: originally with musical accompaniment

2d. Hymns of praise: directed to God

--festive lyrics in praise of deity

3d. Odes of worship: prompted by God

--a short poem easily adaptable

"The same song can have all three words applied to it" (A. T. Robertson)

5c. A spirit giving thanks to the Father: 5:20

5b. The conduct in the home: 5:21-6:9

1c. The conduct of the wife: 5:21-24

2c. The conduct of the husband: 5:25-33

3c. The conduct of children and parents: 6:1-4

4c. The conduct of servants and masters: 6:5-9

6b. The conduct amid warfare: 6:10-20

7b. The conclusion: 6:21-24

SCRIPTURAL SINGING

EPHESIANS 5

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

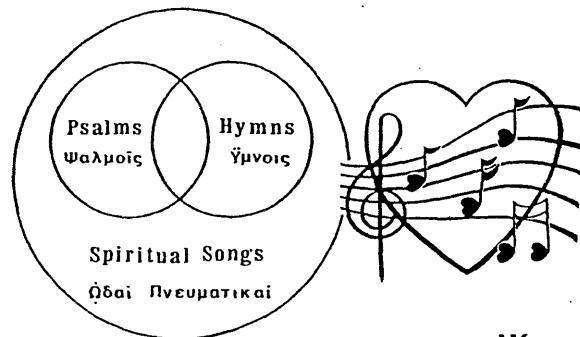
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

COLOSSIANS 3

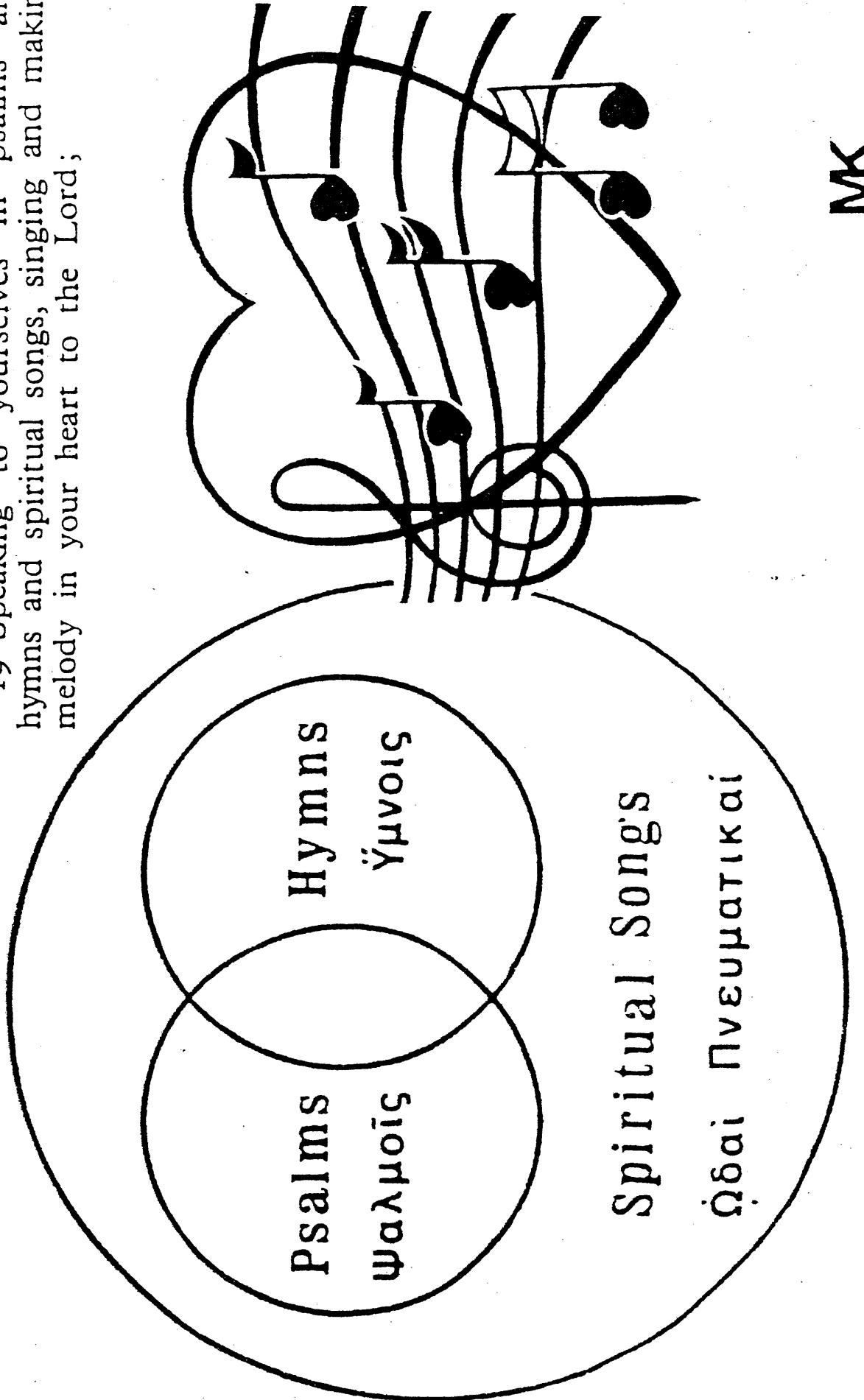
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.



EPHESIANS 5

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;



MK

Helpful Literature in Evaluating Music in Worship:

Lucarini, Dan. *Why I Left the Contemporary Christian Music movement.* Webster, N.Y: Evangelical Press, 2007. 141pp.

The book's sub-title is, "Confessions of a Former Worship Leader." The author draws on personal experience and biblical data to demonstrate the dangers to true worship of the varieties of contemporary Christian music.

Makujina, John. *Measuring the Music: Another Look at the Contemporary Christian Music Debate.* Salem, Ohio: Schmul Publishing Co., 2000. 303pp.

Makujina presents skillfully basic principles which help the conscientious and discerning believer to differentiate between good and evil music.

Pickering, Ernest. *The Kind of Music that Honors God.* Decatur, AL: Baptist World Mission, 2004. 14pp.

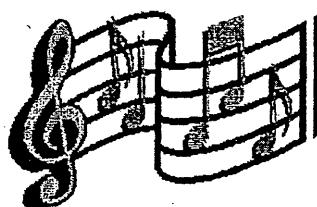
The respected fundamentalist leader shows the erosion of musical standards among contemporary Christians and lays down sound biblical principles for the God-honoring music.

Smith, Kimberly. *Oh, Be Careful Little Ears.* Enumclaw, WA: WinePress Publishing, 1997. 142pp.

Smith helps the reader identify carnal Christian music, shows why it is carnal and answers most of the emotional excuses given in defense of contemporary Christian music.

Let Those Who Have Ears Hear. Enumclaw, WA: WinePress Publishing, 2001. 202pp.

Smith demonstrates the reasons for the controversy about contemporary Christian music and adds fifty more "excuses" given to defend CCM.



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Music in the New Testament Church

Content Author:
Reagan, David

*S*omeone asked me about the use of stringed instruments in church services and I want to give some of my thoughts on music in the church today. I am very much a believer in using musical instruments as aids to worship. Even in the perfect worship of heaven they use harps to aid their praise to God (Revelation 14:2-3). And, "the anointed cherub that covereth" (Ezekiel 28:13-14) was created with the music-making aids of tabrets and pipes in him (v.13) to be used for the praise of God.

*U*nfortunately, when Satan (the anointed cherub) fell, he brought his musical ability with him. Since that time, music has been a powerful force in man whether used by God or by the devil. This forces us to use all of our spiritual discernment and God-given judgment to determine what is and what is not proper worship music.

Old Testament Practice the Standard?

*C*hrist could just go back to the Old Testament standards for music for the Jewish people. Certainly these standards were quite liberal. Psalm 150 encourages the use of the trumpet, the psaltery, the harp, the timbrel, stringed instruments, organs and various kinds of cymbals--something that sounds to me a bit like Alexander's Ragtime Band. Many declare this as the standard for church worship today. However, if you carefully read this passage, you will see that it also encourages us to praise God with the dance. (Many churches are also beginning to do this.) Perhaps there is a reason that the churches of Jesus Christ have for 2,000 years rejected the national music of Israel as the standard for the New Testament church.

Music in the New Testament

*I*nstead of listing instruments (the NT passages on the church never mention any musical instruments), God gives His churches a statement of purpose for music in this dispensation. It is found in Ephesians 5:19 and again in Colossians 3:16.

- Ephesians 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"
- Colossians 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Three Kinds of Church Music

*I*n these verses, God establishes three kinds of music proper for New Testament worship.

- I. Psalms are God's words (usually from the Psalms but not always) put to music.
- II. Hymns are formal expressions of praise or declarations of God's truth.
- III. Spiritual songs are songs that deal with the spiritual life and are the most personal of the songs.

*E*nglish hymnody has emphasized these forms one at a time instead of balancing the three as God planned. The English reformers of the 16th and 17th centuries followed the lead of John Calvin and allowed only Psalms to be sung in the churches. The 18th century saw the introduction of hymns into the churches through the powerful poetry of Isaac Watts, John Newton and John and Charles Wesley. In the last half of the 19th century, spiritual songs were made popular by people like Ira Sankey, Philip Bliss and Fanny Crosby. However, by this time, the singing of psalms had become a thing of the past. The 20th century witnessed the ascendancy and adulteration of the spiritual song and the decline of the hymn. Today, hymns are quickly becoming a relic of history. There needs to be a movement to bring godly, scriptural balance back to our music.

The Purposes of Church Music

*T*hese two verses (Ephesians 5:19; Colossians 3:16) also give the purposes of Christian music.

*F*irst, our songs should teach us since we are to be "teaching...one another" with them. In order to do this, they should be doctrinally sound and should teach the basics of biblical doctrine. We use songs to teach the alphabet to our children and God used the song of Moses to teach Israel of their relationship with God (Deuteronomy 31:19-21). We should use music to teach as well. As such, they should be speakable; that is, of sufficient quality that they can be spoken (Ephesians 5:19). They should be good poetry with good content so that the words without the music still have a great message.

*S*econd, our songs should "admonish" us. This means they should warn of sin or danger and urge to proper action in our Christian lives. I see very little of this in our music today. As a rule, modern church music neither teaches nor admonishes--a direct affront to the command of God in Colossians 3:16.

*T*hird, our songs should praise and exalt God. We sing them to the Lord and they are an integral part of our worship of Him. With them, we make melody to the Lord and sing to Him.

*F*ourth, our songs should speak to our hearts. We sing them with grace. That is, they help us. We make melody with them. They stick with us because they are a pleasure to sing. We sing them as we go about our business of the day. Modern music has emphasized (and perverted) praise and popularity while ignoring the teaching and admonishing ministries of proper church music.

Instruments in Church Music

With this as a backdrop, I want to make some comments about instruments in church music.

- Musical instruments are superfluous to proper New Testament church music. By that, I mean that church music can be just as pleasing to God without any musical instruments (other than the human voice) as it can be with a hundred-instrument orchestra. There is no inherent spiritual value in any musical instrument—including the piano.
- Neither are musical instruments prohibited (as the Church of Christ and Mennonites teach). And, since they were used in the Old Testament, there is obviously nothing inherently evil in them.
- However, the New Testament commands us to sing, not play. By the way, it also commands us to sing, not listen to others sing. The only required part is the singing (well, for some people God does allow "speaking" – Ephesians 5:19). God designed New Testament singing for all believers. It is not to be relegated to a few professionals.
- Therefore, musical instruments should be used only inasmuch as they enhance the biblical purposes of music in the church.

Musical Instruments Not Spiritually Neutral

However, this is not to say that musical instruments are spiritually neutral in a total sense. Those who are deeply involved in music know the powers of specific instruments more than I. The drums can easily create a dance mood. This is much more difficult to do with a flute (though not impossible). The banjo has little capacity for sadness or meditative moods. The saxophone tends towards the sensual.

Yet, much of the power of the instruments is found in how they are played by the musicians themselves. I have seen all three of the above instruments used in godly music—though not often. I think the banjo may be limited to happy, upbeat songs, but there is a place for that in the "spiritual songs" of the church. Some instruments have a wider range of moods than others. The piano can match any mood. Perhaps the banjo cannot. But that does not necessarily keep it out of the church.

Some Dangers of Instrumental Music

Let me mention some of the dangers concerning instrumental music in the church as I see it:

I. Music has the ability to speak to every part of man: his spirit, his mind, his emotions, his will, his body and his flesh. I distinguish the body from the flesh in the biblical sense. My physical body is not evil in and of itself but my fleshly nature is. Music is fleshly when it makes me more open to sinful temptations and when it actually encourages me to partake of my lusts. It is possible for my body to react favorably to music without my flesh being incited to sin. However, the distance from the one to the other is dangerously small. Many churches defend the physical appeal of their music by making this distinction. The body likes it but that is not the same as the flesh so it is all right. But where in the New Testament does the church have a call to entertain the body? Perhaps the tapping of the foot is not sin but do we know how to keep the music from going on to the flesh? With spiritual insight, perhaps we can. But there are no scriptural grounds for reaching out specifically to the physical in our music. It should never be targeted in the music of the church. If music glorifies God and teaches good doctrine and incidentally, is a joy to listen to, perhaps this is fine. But we should always be wary of the danger of fun music becoming fleshly music.

A second danger comes in the exaltation of talent. How many secular musicians got their start in the church? Modern church music tends to exalt the talented and not the godly. I fear that the average church and pastor is not strong enough to take a stand against a talented but unfaithful musician. Another danger I see is a longtime pet peeve of mine. Church music is more and more becoming a division between the spectators and the performers. As I said earlier, the New Testament emphasizes the singing of the believer, not the performance of an artist. We must get back to an emphasis on congregational music if we are to be biblical. Special music may have a place as a change in pace, but God wants to hear all His children sing praises to Him. Use instruments, but make sure that the message of the song and the singing of it by the congregation is king.

The use of music in the church is very dear to my heart. This is one area in which I wish I had enough influence to start a movement—a movement back to the Biblical pattern of church music. Perhaps God will send a man.

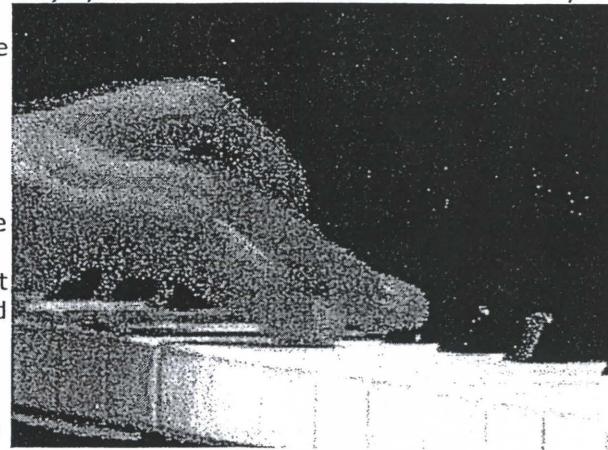
Reagan, David

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A Philosophy of Worship Music

Posted By [Chris Anderson](#) On 6th January 2009 @ 00:00 In [Worship](#), [Music](#), [Christian Living](#) | No Comments

Few words are as apt to elicit a passionate response as the words *worship music*. Churches, institutions, and homes have been rocked (pun intended) by debates over what is—and more often, what is *not!*—acceptable music. While I understand the debate and tend to land on the conservative side of it, the fact that the term *worship* is heard by many as a call to arms instead of a call to prayer grieves me. I fear that one casualty of the “worship wars” of the last generation has been worship itself. We have focused more on style than on substance. We have spoken loudly and often regarding what we are *against*, but we have said and thought too little about what we are *for*. We have given more thought to the *manner* of worship than to the Object of it. I’d like to see that changed, and therefore I ask, *What are we for? What should we be aiming at as we produce or select worship music?* I believe that the following six principles can provide some help as we work toward an answer.



Worship Music Should Be Intentionally Scriptural

Worship music, like the rest of the worship service, should be filled with biblical quotations, imagery, and allusions (Col. 3:16). In some cases (as with the metrical psalms), that means that the hymn lyrics should essentially be thought-for-thought paraphrases of the biblical text. Even in cases when hymns pursue a biblical theme or doctrine, however, the biblical content behind the lyrics should be clear. We should be singing the Scriptures! Further, worship music is able to both express and advance the singer’s theological understanding. Thus, what we value in hymn texts is not merely creativity or artistry, but biblical and theological accuracy. The songs we sing in worship should be doctrinally rich and meaty. People should meditate on spiritual truths as they sing, both in public worship and in private, so we should be endeavoring to provide fuel for such meditation through theologically astute texts, especially regarding the doctrines of God, Christ, and salvation.

Worship Music Should Be Intentionally God-Glorifying

Worship music—and the rest of our lives!—takes place for the glory and pleasure of God. As the Westminster Catechism states so well, our chief end is “to glorify God and enjoy Him forever.” More importantly, Scripture teaches that just as all things were *created* by and for Christ (Col. 1:16; Rev. 4:11), all believers are *saved* by and for Christ (Eph. 1:6, 12, 14). Thus, we should strive to produce music that encourages the Lord’s people to “magnify” and “exalt” Him (Ps. 34:3) by reminding them of His titles, attributes, words and deeds—by helping them to see Him as He has revealed Himself in the Scriptures. While songs should be enjoyable and edifying for the Lord’s people, they should be intentionally focused upward so that the church might fulfill its purpose of glorifying God by singing directly of Him, for Him, and to Him (Eph. 1:12; 3:20-21; Rom. 11:36).

Worship Music Should Be Intentionally Christ-Centered

Worship music should be distinctly *Christian*. Our songs should make much of Jesus Christ and the glorious gospel. Because we believe that Christ crucified is the centerpiece of human history (1 Cor 1:23a; 2:2) to which the entire Old Testament prophesied and to which the entire New Testament bears witness (Luke 24:47), we should be determined to produce music that will point people Christ-ward and help them appreciate in fresh ways the glory of Jesus’ person and work. We should want to sing about Christ—His perfect life, sacrificial death, victorious resurrection, intercessory

ministry, and glorious return!

Worship Music Should Be Intentionally Congregational

Worship music should encourage every-member ministry. While we should appreciate purposeful and appropriate special music, we should believe that God is uniquely glorified by congregational singing. Worship belongs not just to those who are specially trained or gifted, but to every believer in Jesus Christ. Further, singing praise is the *responsibility* of the entire body and not of a select few (Eph. 5:18; Col. 3:16). These truths should motivate us to produce music that is accessible, both textually and musically. We should not try to be academic or classical. While we may genuinely admire oratorios by Handel or cantatas by Bach, we should write music that will be useful for the average, musically untrained church member. The text and music may and sometimes will *stretch* the worshiper, but it shouldn't be "beyond" him.

(**Editor's Note:** For more about the centrality of congregational singing, please see Chris's article [1] "*Congregational Singing Is Special Music.*"

Worship Music Should Be Intentionally Fervent

Worship music should have texts and tunes that affect the entire person—mind, will, and emotions (Matt. 22:37-38). At times, that will require musical scores that are quiet and meditative, inspiring wonder or sorrow. More often, I believe, it will require musical scores that are joyful and celebratory, inspiring a heartfelt and exuberant response consistent with the many "Shout to the Lord!" commands of the psalms and the worship of Nehemiah 12:43 that was heard from afar! We should strive to produce texts and tunes that stir the imagination and affections, encouraging appropriate emotional responses to the grand truths being sung. We should help congregations engage biblical truth and respond with thoughtful, wholehearted fervency (John 4:24).

Worship Music Should Be Intentionally Distinct

Worship texts and music should reflect the character of God in His holiness, glory, weight, majesty, love, grace, joy, and other perfections (Ps. 96). Though I recognize that the implications of this point to musical styles is necessarily somewhat subjective, I believe that we should desire our music to promote a biblical reverence (Heb. 12:28-29) and have a sound that is distinct from most of what is heard outside the church. We should also desire that our music be distinct in its quality. Of course, God accepts praise because of Christ (Heb. 13:15; 1 Pet. 2:5), not because of our abilities. However, I believe that one way in which we demonstrate God's glory and our esteem for Him is by offering Him that which is excellent. Our songs, like the Old Testament sacrificial lambs (Ex. 12:5), should be choice offerings, not the "lame" or "blemished" (Mal. 1:8, 13-14). To that end, we should strive to produce music that is excellent artistically as well as doctrinally—that is "skillful" (Ps. 33:3; 47:7). Hopefully, the result will be Christ-honoring music that will point Christ's people to Him for years to come.

To God alone be glory! (Ps. 115:1)



[2] **Chris Anderson** is the founding pastor of [3] Tri-County Bible Church in Madison, Ohio. He enjoys writing, and his writing projects include hymns ([4] www.churchworksmedia.com), a blog ([5] <http://mytwocents.wordpress.com>), articles ([6] <http://obfvistor.wordpress.com>), and Buckaroo Bible Club. Chris and his wife, Lori, have been blessed with four lovely daughters. This article is cross-posted from [7] ChurchWorksMedia.com, a new site providing resources for intentional local church ministry. At this point, [7] ChurchWorksMedia.com is primarily focused on providing fresh worship music, including metrical psalms that are being used in local churches across the country.

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- [1] "Congregational Singing Is Special Music.": <http://www.churchworksmedia.com/?p=252>
- [2] **Chris Anderson** : <http://www.sharperiron.org/member.php?u=238>
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"Christian" Rock Music

Christian or Satanic?

- *Christian Rock?*, by Ric Llewellyn, published by Fundamental Evangelistic Association: This tract carefully details the Biblical screens any music must pass before it can be labeled as "Christian" (Eph. 5:18,19; Col. 3:16); i.e., the music must contain correct doctrine, and (a) its lyrics should be edifying, spiritually oriented, clear, conforming to biblical truth, and point our focus to Jesus Christ, (b) its score (the arrangement of the musical notes) should not overshadow the message conveyed by the lyrics, but should compliment it, and (c) its character (the "attitudes" in the music and of the performers) should be consistent with the purity of the message it claims to convey (reverence, worshipful, etc.). (Each of the above screens must stand on its own; i.e., one "good" aspect of the music's nature cannot sanctify any of the others.) (Please refer to Eph. 5:18,19 and Col. 3:16 at the end of this report.)

(a) **Lyrics** - Our spiritual songs must be sufficiently clear so as to convey the truth plainly, and must be consistent with biblical revelation (i.e., sound doctrine)-the words should focus upon the Lord Jesus Christ and encourage practical submission to God's order in all our personal affairs. Most contemporary Christian music can be rejected on the basis of **lyrics** alone-even when the **lyrics** are audibly clear, the predominance of false doctrine and/or the shallow view of the person and work of Jesus Christ is often appalling.

(b) **Score** - The meaning of the word *psalms* originally denoted a striking or twitching with the fingers (on musical strings); only later did it come to mean a sacred song sung to musical accompaniment (*Vine's Expository Dictionary of New Testament Words*). Our *psalms*, or the arrangement of the musical notes, is a vital ingredient of the all-encompassing term we call "music." This is because it is the area in which we are usually the most ignorant; i.e., medical research clearly supports the contention that musical tones and rhythms in and of themselves (i.e., without lyrics) can cause physical and "emotional" reactions over which the listener may have little or no control. Since the **score** of contemporary Christian rock music, with its syncopation and slurring of notes, is virtually indistinguishable from its secular counterpart, one has to wonder if spirituality is being eroded and carnality is being propagated. (One should always assess "Christian" music thusly: does it stir the flesh to "boogie," or the spirit to praise the Lord?)

(c) **Character** - Our *hymns*, or the **character** of the music, is its most obscure component. The **character** of much of what is called "Christian" music may best be characterized as charismatic, irreverent, universalist, socialist utopian idealistic, superficial religiousness, neo-evangelical, expressionistic, ostentatious, or in a myriad of other contexts (e.g.; What is the **character** of the music at a so-called Christian rock concert when whatever message is presented is punctuated by screaming guitars, smoke bombs, and a general atmosphere of frivolity?) And because the **character** of the music is not always readily apparent to the listener, it can have the most insidious effect on believers; i.e., tolerance or acceptance of false doctrine can arise from constant subjection to deficient and improper attitudes in music. The **character** of "Christian" music is easily adopted by listeners, which can then draw them away from the firm foundation of the Word. Music worthy of the name "Christian" ought to stimulate and simulate emotions compatible with true spirituality-the appropriate response to God and His Word.

- Larry Norman is frequently dubbed "the father of Christian rock." Norman makes the incredulous statement that rock 'n' roll music originated in the Church hundreds of years ago, and that the devil stole it!! Therefore, Norman's battle cry is to 'take rock music back for Jesus' sake!' (Since rock 'n' roll music did not even come into being until the early 1950s, Norman is obviously unable to provide one shred of evidence for this claim). Norman titles one of his songs, "Why Should the Devil Have All The Good Music," and in another song he refers to Christ (at His return for His Church) as an "Unidentified Flying Object." In still another song, he pitifully trivializes the Gospel of the Resurrection with the following lyrics:

They nailed Him to a cross,

They put Him in the ground,

Just goes to show you,

Can't keep a good Man down.

- The origin of rock music and the term "rock 'n' roll" are interesting ones. In the early 1950s, a disk-jockey named Alan Freed

was one of the first white people to be involved in "rhythm & blues" music, which was the direct forerunner of rock 'n' roll. (The complete genealogy of rock 'n' roll music is: voodoo to jazz to blues to rock 'n' roll [David Tame, *The Secret Power of Music*, pp. 187-204].) Rock 'n' roll was a kind of fusion between rhythm & blues and country & western music. Freed was one of the first white people to play this new rhythm & blues/country combination on his radio program, and was perplexed as to what to call it since it obviously needed a new name. Freed had been receiving bizarre reports concerning kids' reactions to this new music, so decided to name it after a ghetto term that black people used for **pre-marital sex in the back seat of a car-hence, the term "rock 'n' roll" was coined.**

Contrast the above true account of the origin of rock 'n' roll music with that told us by the so-called "Christian" rock band Petra in the lyrics of one of their songs; i.e., that God was the source of rock 'n' roll!:

God gave rock 'n' roll to you,

Put it in the soul of everyone,

If you love the sound,

And don't forget the Source,

You can turn-a-round,

You can change your course.

- There appears to be a parallel between the attempt today to "Christianize" rock music and the "Christianization" of various pagan religious practices in fourth century Rome. The Babylonian mystery religions were introduced into Christianity by Constantine in 313 A.D. as he tried to incorporate the pagans into the newly constituted "Holy" Roman Empire. The Constantine-led Roman church was willing to adapt and adopt pagan practices in order to make Christianity palatable to the heathen. The heathen festivals were adopted into Christianity, and then eventually, many of the associated pagan symbols and actions were reinterpreted in ways acceptable to Christian faith and practice. "Christianization" of pagan customs, symbols, etc., occurred as Christianity had to undergo a transformation so that pagans could "convert" without giving up their old beliefs and rituals.

Has not the modern church of today done much of the same adoption, reinterpretation, and "Christianization" of what is called "rock music" in order to make Christianity more palatable to the "teenaged" lost? And does not this approach smack of the traditional Roman Catholic method of making converts from pagans?-first adopt the pagan practices, and then reapply biblical meaning to them. In this manner, the former pagans can retain their pagan idolatrous heritage by merely renaming the idols and changing the terminology used in the worship of them.

- Those today who are able to clearly see the error and futility of "Christianizing" secular psychology and its psychotherapies by merely relabeling them as "Christian" psychology and "Christian" psychiatric clinics, somehow are unable to see that they have incorporated the same erroneous relabeling process by taking secular rock music, adopting "Christian" lyrics, and renaming it "Christian" rock. **Since when does something become Christian by merely "Christianizing" the terminology and placing Christ's name in front of it? Are we not to call the lost out of the culture to repentance and righteousness, rather than imitate the culture?**

(a) "Christian rock [music] is the daughter of worldly rock. It tries to make the Christian message more appealing to the world by using a worldly medium. ... Charismatics & New Evangelicals have tried to Christianize demonic rock music, mixing holy with unholy, to reach today's young people. They said, 'To win them, we must speak their language.' **But when they won them, what did they win them to?** Whatever weak Gospel message [might be there] is lost in the process. May we similarly "Christianize" liquor by putting a Gospel message on the bottle label, and have Christians buy and promote it to reach drunks for Jesus? A good goal does not justify unscriptural methods" (8/15/89 *Calvary Contender*).

(b) "For those whose eyes have not seen and whose ears have not heard, Contemporary Christian Music, or CCM as the insiders call it, is essentially conventional rock or pop music with the **lyrics changed to protect the innocent**" (James Chute, *The Milwaukee Journal*).

(c) "... what many in the church today seem to believe: you must have an angle to present the gospel to a hostile world ... It has opened the door to some bizarre evangelistic strategies. The church apes nearly every fad of secular society. **Heavy metal rock, rap, graffiti, break dancing, body building, brick smashing, jazzercise, interpretive dance, and stand-up comedy all have been added to the evangelical repertoire. ... It is nothing but hedonism under the guise of religion.** Many assume that without some gimmick, the gospel message just won't reach people, and unless we accommodate it to the fashion of our day, we can't hope for it to be effective. ... Thus modern churches feel they must plan and program for attracting unbelievers who cannot be persuaded with revealed truth ..." (John MacArthur, *Our Sufficiency in Christ*, pp. 145-146). (Emphasis added.)

- The advocates of the "modern sound" declare themselves to be in good company: "Did not the great church father, Martin Luther, take the tavern songs of the day and fit them out with Christian words, thus sanctifying the Devil's tunes for the Lord's work?" This argument, often heard, borders on the ridiculous if one has any understanding of the situation in Luther's time. Carl Johansson, in a very fine and scholarly work, makes this observation (*Music and Ministry: A Biblical Counterpoint*, p. 50):

"But the thrust of the popular music of Luther's time and the thrust of our pop music is as different as night is from day. There was a systematic unity in the sixteenth century musical world which no longer exists in today's music. ... The popular music of the time had a folk-like character far removed from modern-day pop."

Says another authority concerning those sixteenth century times: "A difference between sacred and secular music hardly existed" (Eric Bloom, ed., *Grove's Dictionary of Music and Musicians*, 5th edition, I, p. 848).

- "Christian" rock groups almost always state that the purpose of their music is for evangelism and/or entertainment. Although Scripture records various folk songs, work songs, battle songs, etc., the Bible teaches that the God-approved purpose or use of music is primarily for worship, praise, edification, and the teaching of doctrine (e.g., Exo. 15:1,2, 20,21; I Chron. 15:27,28; 16:9,23; II Chron. 20:21,22; Psa. 95:2; 105:2; Acts 16:25; Eph. 5:18, 19; Col. 3:16). Over fifty psalms were dedicated to the chief musician to be used in worship, and in heaven the 24 elders and angelic beings will also be using music in worship (Rev. 5:8 ff).

Although godly music can have an evangelistic purpose or result (e.g., Psa. 96:1-3; 108:3), it is not used primarily for this in Scripture. In fact, nowhere in the Bible does it say, "***Sing the gospel of Christ.***" It says to ***preach it!*** God can certainly use music to bring somebody to Christ, but there has to be a presentation of the gospel somewhere along the line. Our music is primarily an expression of a Spirit-filled life, not really intended for the world's consumption. We seem to want so much to sing our songs to the world that we put them in the world's vernacular and think it's going to be evangelistic.

So even if one could find nothing wrong with the **lyrics**, the **score**, the **character**, and/ or the effect of "Christian" rock music, one would still have to question why the modern day, self-proclaimed musical evangelists/entertainers persist in using their music in endeavors where there is no clear biblical precedent; i.e., although mentioned over 800 times in Scripture, **music is never used for entertainment or for direct evangelism or for any end within itself**. Music in the Bible is used primarily in praise and in worship, either to God (e.g., I Chron. 16:9,23; II Chron. 29:30; Psa. 9:11; 30:4; 33:2,3; 47:6; 135:3; etc.) or to Satan (e.g., Dan. 3:4,5,7, 10,15; Exo. 32:17,18).

- Since the religious rockers almost always maintain that they are simply trying to reach people for Jesus, then why not go totally secular, and leave out the appeal to the church altogether? Why bother with the crowd that's already saved? (Of course, since about 80% of religious rockers' income is derived through Christian bookstores, we already know the answer to that question.) It is our conviction that the religious rockers are not reaching the lost, but are instead making disciples to their rock music from the churched kids attending their concerts or playing their recordings. In fact, there is a good chance that the church could be losing the so-called "found" by bringing rock music into the sanctuary.

Jesus said that when He was lifted up, He would draw all men to Himself. Why then would the Holy Spirit need help today from the world's music in drawing people to Christ? Why do the "musical soul-winners" think they can attract people for God by using the world's standards and the world's music, when the net effect of the music is to basically stir the flesh and the emotions rather than stir a love for God?

- When people generally speak of the evils of secular rock music, they often refer to the supposedly evil and/or satanic messages that are covertly placed in the minds of the listeners through a method called "back-masking." The theory behind back-masking is that messages that are below the audio level (reversed messages in this case) will be received by the "unconscious mind," thus bypassing conscious evaluation, and then at some time in the future, are able to affect the behavior of the listener. This idea of the unconscious receiving messages directly through finer perceptive mechanisms than available to the conscious mind is based upon Freud's thoroughly discredited theory of the unconscious-discredited because the theory has not been supported either neurologically or practically. Moreover, the Freudian unconscious is in direct conflict with the Word of God, which is consciously and volitionally oriented.

We do not doubt that back-masked messages have in fact been recorded, but since there is no proof that the human mind is capable of even receiving these messages, their effect on human behavior must obviously be zero. (In fact, in a court case a few years ago involving the British rock band Judas Priest, the band was accused of culpability in the suicide deaths of two teenagers who had allegedly killed themselves as a result of acting upon the back-masked "subliminal" messages on the band's recordings. The band was found not guilty, not because the subliminal messages were not recorded (they *were* recorded), but because the scientific evidence presented at the trial was overwhelmingly convincing that subliminal messages just don't work!)

Therefore, it is quite disturbing to hear that so-called Christian musicians have also been getting involved with the

back-masking of "Christian messages" on their recordings, under the guise of "subliminal evangelism." Some have even made the incredulous claim that, unbeknownst to them, the Holy Spirit Himself did the back-masking!! Even assuming their ignorance of the non-efficacy of back-masking, are not these musicians in effect saying that the Holy Spirit needs to resort to trickery in order save sinners. Do they believe that the Word of God, preached clearly and without deceit, is no longer capable of convicting men and calling them out for salvation? (See *PsychoHeresy Update*, Winter 1991, for a more thorough discussion of subliminals and back-masking.)

- That music can be used for evil is clear from Scripture. Lucifer was created with a wealth of musical talents, which were evidently to be used for directing the angelic host in the worship of God (Ezek. 28:13 [KJV]). Lucifer's fall (Ezek. 28:11-19) evidently led to the perversion of music, so that its improper use could actually be offensive to God (Amos 5:23; 6:5). That music can have a powerful influence on ones emotions, mood, or state of being is clearly taught in Scripture (e.g., I Samuel 16:15-17, 23; II Ki. 3:15).

Nevertheless, some biblicists continue to say that music is amoral (rather than moral or immoral), and that it can have no power to cause one to sin. Everyone is entitled to their opinions, but the scientific research indicates just the opposite to be the case (not to mention the biblical record cited above). Even Allan Bloom (an unbeliever), in his book *The Closing of the American Mind*, makes some interesting observations concerning the moral effects of music on people (pp. 68-81):

(a) "Nothing is more singular about this generation than its addiction to music. ... Today, a very large portion of young people between the ages of ten and twenty live for music. ... Rock music encourages passions and provides models that have no relation to any life the young people ... can possibly lead. ... **I suspect that the rock addiction, particularly in the absence of strong counterattractions, has an effect similar to that of drugs.**"

(b) Plato had quite a bit to say about the morality of music from a philosopher's standpoint. In the *Republic*, Plato devotes considerable time to the role of music in political and moral life: "Plato's teaching about music is, put simply, that rhythm and melody, accompanied by dance are the barbarous expression of the soul. Barbarous, not animal. Music is the medium of the human soul in its most ecstatic condition of wonder and terror ... Music is the soul's primitive and primary speech and its *alogon*, without articulate speech or reason. It is not only not reasonable, it is hostile to reason. Even when articulate speech [lyrics] is added, it is utterly subordinate to and determined by the music and the passions it expresses. ... Armed with music, man can damn rational thought. Out of the music emerge the gods that suit it, and they educate men by their example and their commandments." (Emphasis added.)

(c) "Hence, for those interested in ... [spiritual] health, music is the center of education, both for giving the passions their due and for preparing the soul for the unhampered use of reason."

(d) "This is the significance of rock music. I do not suggest that it has any high intellectual sources. But it has risen to its current heights in the education of the young on the ashes of classical music, and in an atmosphere in which there is no intellectual resistance to attempts to tap the rawest passions ... **rock music has one appeal only, a barbaric appeal, to the sexual desire-not love, not eros, but sexual desire undeveloped and untutored.**"

In fact, in ancient Rome, Plato once demanded strict censorship of music because he feared "citizens would be corrupted by weak and voluptuous errors and led to indulge in immoralizing emotions." (Note that Plato was talking about the score, not the lyrics.)

- David Tame (another unbeliever), in his 1984 book, *The Secret Power of Music*, not only further demonstrates the moral nature of music, but he also reveals extensive medical research demonstrating the destructive effects of rock music (on both the mind [emotions] and the body): [See the attached abbreviated bibliography for additional reference materials that details some more of the extensive research (including scientific) that has been conducted concerning the effects of music.]

(a) In commenting on the origin and the morality of rock music, Tame says, "... a certain cross-fertilization was becoming apparent between the 'new music' and the general jazz and rock style. It came to be seen that the technical differences between 'serious' music, jazz, rock, or any other form of modern music were less important than the underlying factor that their philosophical basis was more or less one and the same: hedonism and anarchy" (p. 103). (Emphasis added.)

(b) "In the rock industry, money is basically what it is all about; and thus music is directed, not upward ... but to the lowest common denominator. The question of questions is *Will it sell?* The standard of artistry could not be less relevant" (p. 116).

(c) "Were we to scour the globe in search of the most aggressively malevolent and unmistakably evil music in existence, it is more than likely that nothing would be found anywhere to surpass voodoo in these attributes ... as the rhythmic accompaniment to satanic rituals and orgies, voodoo is the quintessence of tonal evil. ... Its multiple rhythms [score], rather than uniting into an integrated whole, are performed in a certain kind of conflict with one another. ... What is certain is that to hear this music is to become instantly encompassed by the sound of its raw, livid power. ... Musicologists and historians are in no doubt that the drum rhythms of Africa were carried to America and were transmitted and translated into the style of music

which became known as jazz. Since jazz and the blues were the parents of rock and roll, this also means that there exists a direct line of descent from the voodoo ceremonies of Africa, through jazz, to rock and roll and all the other forms of rock music today" (pp. 189-190). (Emphasis added.)

(d) "In the one corner: the ancients and traditionalists; the conviction that music affects character and society, and that therefore the artist has a duty to be responsibly moral and constructive, not immoral and destructive. In the other corner: the materialists; disclaiming responsibility and the need for value judgments, paying no heed to the outcome of their sounds. The second camp contains not only the radical avant-garde, but the entire mass of the much more popular and culturally significant jazz and rock musicians. Who, then, is correct? ... *Do life patterns follow music patterns or do they not?*" (p. 136). Tame goes on to cite extensive research that overwhelmingly supports the contentions of the traditionalists: that music in general can be, and rock music specifically is, a negative influence on both the physical body and moral nature of man.

(e) "To the question, 'Does music affect man's physical body?' modern research applies in the clear affirmative. *There is scarcely a single function of the body which cannot be affected by musical tones [score]* ... Investigation has shown that music affects digestion, internal secretions, circulation, nutrition and respiration. Even neural networks of the brain have been found to be sensitive to harmonic principles" (p. 136). (Emphasis added.)

(f) "Researchers have discovered that consonant and dissonant chords, different intervals, and other features of music [score] all exert a profound effect upon man's pulse and respiration-upon their rate and upon whether their rhythm is constant, or interrupted and jumpy. Blood pressure is lowered by sustained chords and raised by crisp, repeated ones. [It has also been found that the tension of the larynx is affected by melodies, that sound stimuli can have a negative effect upon the skeletal muscles, that rock rhythms cause the heart beat to lose its perfect rhythm, and that certain rhythms can even cause a rare malady known as "musicogenic epilepsy" (76 documented cases as of 1984), with which some of its victims have been tormented to the point of committing suicide or murder.] ... We can see, then, that music affects the body in two distinct ways: directly, as the effect of sound upon the cells and organs, and indirectly, by affecting the emotions, which then in turn influence numerous bodily processes" (p. 137). (Emphasis added.)

Julius Portnoy has also found that not only can music [score] "change metabolism, affect muscular energy, raise or lower blood pressure, and influence digestion," but "It may be able to do all these things more successfully ... than any other stimulants that produce those changes in our bodies" (p. 138). Musicologist Alice Monsarrat points out that it "is precisely at this point that rock 'n' roll ... becomes potentially dangerous. This is because, to maintain a sense of well-being and integration, it is essential that man is not subjected too much to any rhythms not in accord with his natural bodily rhythms" (p. 199).

(g) Extensive research has also been conducted on the effects of music upon non-human life, both animals and plants. Paradoxical as it may seem, plant experiments concerning the effects of music upon life are even more convincing than human experiments: that music does affect life, including human life. This is because in plant experiments the effect of the mind's subjective preconditioning and subjective reaction to the music, or one's "feeling" for the music, or one's personal tastes in music have obviously all been removed; i.e., if music [score] can be shown to affect plants, then such effects have to be due to the objective influence of the musical tones and rhythms directly upon the cells and processes of the life-form itself. (It is also easier to set-up a valid, scientifically controlled experiment with plant life than with human life.)

The plant research findings are solidly in the traditionalist camp: not only did rock music stunt the growth of a wide variety of plants, but if played long enough, the plants actually died. And even more startling were the findings of Dr. T.C. Singh, head of the Botany Department at Annamalia University, India. His experiments demonstrated that not only did certain forms of music and certain musical instruments (specifically, classical music and the violin) cause plants to grow at twice their normal speed, but that later generations of the seeds of musically stimulated plants carried on the improved traits of greater size, more leaves, etc.! Presumably, the same effect can result in the negative sense, from bad music. The possible significance of Dr. Singh's findings to human life is evident, and should be at least a little disconcerting to rock music fans (pp. 141-145).

(h) "Like human nature itself, music cannot possibly be neutral in its spiritual direction ... ultimately all uses of tone [score] and all musical lyrics can be classified according to their spiritual direction, upward or downward. ... To put it plainly, music tends to be of either the darkness or of the light" (p. 187). In his famous work, *Laws*, Plato lamented the musical revolution of his time and its "unmusical anarchy": "Through foolishness they deceived themselves into thinking that there was no right or wrong in music-that it was to be judged good or bad by the pleasure it gave. By their work and their theories they infected the masses with the presumption to think themselves adequate judges. ... As it was, the criterion was not music, but a reputation for promiscuous cleverness and a spirit of law-breaking" (p. 189).

(i) In his closing comments on the roots of music styles and rhythms, David Tame, with a keen "spiritual" insight often lacking in many believers today, takes particular offense with rock music: "More than any other form of the misuse of sound, it is rock with which we must deal today. ... It is a global phenomenon; a pounding, pounding destructive beat which is heard from America and Western Europe to Africa and Asia. Its effect upon the soul is to make nigh-impossible the true inner silence and peace necessary for the contemplation of eternal verities. ... How necessary is it in this age for some to have the courage to be the ones who are 'different', and to separate themselves out from the pack who long ago sold their lives and personalities to

this sound. ... I adamantly believe that **rock in all its forms** is a critical problem which our civilization ***must*** get to grips. ... if it wishes long to survive" (p. 204). (Emphasis added.)

For the world, it is impossible to separate from the lure of the pleasures of the flesh; they have no desire to do so nor do they have the power to do so if they did desire. But what reasons do we as Christians have to ignore our Lord's command to come out and be separate? Instead, we adopt the world's music in all its destructive forms [**score** and **character**], add Christian lyrics to it, and think we are being pleasing to the Lord and are a testimony of holiness to an unbelieving world.

- More recent medical research (than that cited by Tame) also disputes the notion of the supposed "neutrality" of music:

(a) Dr. John Diamond, a medical doctor, has conducted extensive research on the medical effects of music. He has noted that man is rhythmic in respiration, heartbeat, pulse, speech, and gait, and when the rhythm of music corresponds to the natural body rhythms, it produces feelings of ecstasy, alertness, and peace, and it energizes the mind and body, and facilitates balance and self-control. (These secular medical findings are also supported by Scripture [I Samuel 16:15-17,23]).

(b) Dr. David Nobel, another medical doctor and an authority on music, has done extensive research on the value of music rhythms [**score**] corresponding to body rhythms. He writes that, "None of these qualities accrue to the rock sound. Instead, rock contains harmonic dissonance and melodic discord while it accents rhythm with a big beat. In fact, the anapestic beat [two short beats, a long beat, then a pause] used by many rock musicians actually is the exact opposite of our heart and arterial rhythms [thereby causing an immediate loss of body strength]."

[Dr. Diamond confirms Dr. Nobel's findings and adds that the stopped anapestic rhythm "heightens stress and anger, reduces output, increases hyperactivity, and weakens muscle strength." (Admittedly, the technological ability to objectively measure stress and anger is problematical at best, while the measurement of muscle strength is quite precise and meets all the requirements of scientific reliability and statistical significance.)]

(c) The power of music to communicate is demonstrated in an article "Music's Surprising Power to Heal," by David Mazie, in the August 1992 *Reader's Digest*: "Music reduces staff tension in the operating room," says Dr. Clyde L. Nash, Jr. ... "and also helps relax the patient." [He uses classical music such as Vivaldi and Mozart.] Nash is one of many physicians around the country who are finding that music, used with conventional medical therapies, can help the sick in the healing process.

(d) Clinical researchers at the U.C.L.A. School of Nursing in Los Angeles, and at Georgia Baptist Medical Center in Atlanta, found that premature babies gained weight faster and were able to use oxygen more efficiently when they listened to soothing music mixed with voices or womb sounds. At Tallahassee (Fla.) Memorial Regional Medical Center, premature and low-birth-weight infants exposed to an hour and a half of soothing vocal music each day averaged only 11 days in the Newborn Intensive Care Unit, compared with 16 days for a control group. At Baltimore's St. Agnes Hospital, classical music was provided in the critical-care units. "Half an hour of music produced the same effect as ten milligrams of Valium," says Dr. Raymond Bahr, head of the coronary-care unit.

How does music help? Some studies show it can lower blood pressure, basal-metabolism and respiration rates, thus lessening physiological responses to stress. Other studies suggest music may help increase production of endorphins (natural pain relievers) and S-IgA (Salivary immunoglobulin A). S-IgA speeds healing, reduces the danger of infections, and controls the heart rate. Studies indicate both hemispheres of the brain are involved in processing music. Dr. Sacks explains, "The neurological basis of musical responses is robust and may even survive damage to both hemispheres" ("Music's Surprising Power to Heal," 8/92 *Reader's Digest*).

"In conclusion, we can say that insofar as the physical body is concerned, the notion that music has no effect upon man, or that all music is harmless, is **ABSOLUTELY IN ERROR**" (Tame, p. 141). (Emphasis added.) "No longer [can] modern musicians possibly claim that music is a matter of 'taste,' or that the musician should be allowed to perform anything he chooses ... *Every moment of music to which we subject ourselves may be enhancing or taking away our ... clarity of consciousness, increment by increment*" (Tame, p. 144).

In essence, what the medical experts are saying is that today's rock sound (irrespective of the lyrics tacked-on to it in order to classify it as either secular or "Christian") fights against the rhythmic nature of man's creation. In the face of such evidence, it is difficult to understand how anyone can maintain that the music itself is neutral.

- In his 1985 book, *Set the Trumpet To Thy Mouth*, charismatic David Wilkerson (of *Cross & the Switchblade* fame) said: "One of the reasons God's Spirit was lifted from the Jesus Movement [not that It was ever there] was their refusal to forsake their old music. They gave up pot, heroin, alcohol, promiscuous sex, and they even gave up perverted life-styles. But they refused to give up their beloved rock. ... Amazing! I say its hold is stronger than drugs, alcohol, or tobacco. It is the biggest mass addiction in the world's history. Rock music, as used and performed in Christian circles, is of the same satanic seed as that which is called punk, heavy metal, and is performed in devilish rock concerts worldwide."

- By attending Christian rock concerts, does not one identify oneself with their false doctrines and become a partaker of their evil deeds? (The Bible clearly teaches a theology of "guilt by association"-see 2 John 10,11.) And since we will all be accountable to the Lord at the Bema Seat for our stewardship with the resources He has entrusted to us while on this earth, how can anyone possibly justify allocating any resources to the support of rock music?

- "Christian" rock music offers no hope-since it is Spiritless, it can give none. It does not offer heaven, for the music within itself produces a vacuum-full of sound and fury, but no substance. It provides no foundation to the believer because its birth came from secular rock 'n' roll, which has no basis in God. The approaches of religious rockers all seem to suggest that, "We must become the world to win the world." That method will not work simply because it is outside of God's plan for the proper balancing of biblically-ordained modes of evangelism with biblical principles of separation. If one believes at all in the Bible doctrine of "separation" from the world (Rom. 12:2), is it not logical to include the Christian's music?

- Gordon Sears, in his booklet, *Is Today's Christian Music "Sacred"?*, asks six questions of those who think that CCM is indeed acceptable to God: If the new style and sound of music is of God then: (1) Why is it causing so much confusion and division among Christians?; (2) Why is it not received by all fundamental Bible-believing churches?; (3) **Why is it readily accepted by the non-Christian world?** The ungodly never accepted the old Christian hymns; (4) Why is it that Bible-denying universities and popular secular TV entertainment shows invite well-known Christian artists to give concerts with CCM? This never happened with the great spiritual hymns; (5) Why are there hundreds of churches with godly pastors across America that strictly reject it and forbid it in their services?; and (6) Why does it have such a strong affect upon the physical body?

- What kind of music truly honors God? Ernest Pickering lists ten primary guidelines for Christians to follow (*The Kind of Music That Honors God*, pp. 11-12):

1. Its message is Scriptural (Col 3:16). Good Christian music must present a message that is true to the Word of God and doctrinally sound.
2. It should lead us to think in Biblical patterns and not be suggestive of evil either in message or in musical arrangement (Phil. 4:8). The text and music should not be cheap or tawdry.
3. It should help us to honor God with our bodies (I Cor. 6:19-20). Music which tends to imitate the effects of godless rock upon the human body or which either destroys or impairs one's hearing is not Christian music.
4. It will maintain a balance between "spirit" and "understanding" (I Cor. 14:15). Music that is primarily emotional froth would not fulfill this requirement.
5. It will contain words that are full of beauty, dignity, reverence and simplicity, words that are worthy of the worship of a holy God (Isa. 6:1-6).
6. It will be free of mental association with worldly musical styles and evidence a holy consecrated character (Rom. 12:2; I Jn. 2:15). Music that seeks to "copy" the worldly approach is not honoring to God.
7. It should be expressive of the peace that accompanies the Christian life, not the clamor, confusion, din, and turmoil of the world (Col. 3:15-16). The various forms of rock music do not contribute to peace of heart but partake of the constant jangle of the sinful world. Christ promises peace to His people (Jn. 14:27).
8. It should be characterized by musical precision, finesse of poetic technique and should evidence a structure of harmony and order. God is a God of order and not disorder (I Cor. 14:40).
9. It should promote and accompany a life-style of godliness, modesty, and holy quietness, and not modish fashion, suggestive acts, or sexual aggressiveness (1 Pet. 1:16; Tit. 2:11-12).
10. It should not contribute to the temptation of new or weak believers (Rom. 14:13,21; 15:2). Music that reminds newly-saved converts of their old life of sin is to be abhorred and rejected.

The erosion of musical standards among contemporary Christians parallels the erosion of convictions and practices in other areas as well. It denotes a spirit of compromise with the world which must be vigorously opposed by strong Christian leaders. As in all areas of our lives believers should ever follow the admonition of Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

- It is our conviction that rock music cannot be used to communicate spiritual truth. (Often the melody in the "Christian" version of rock music is obscured and overpowered by the heavy beat-the accompaniment is so predominant that it completely overpowers any message that might be present.) **How can rock music, with its origins in demonic activities, and with its proven adverse medical and "emotional" effects, apply to the Gospel of the Lord Jesus Christ?**

Convictions must be based on the Word of God and not personal tastes, likes, and dislikes. Since most of religious rock, or so-called contemporary Christian music, has its roots in, and draws its inspiration from, secular rock 'n' roll, the result is worldliness in the music, and even worse, worldliness *through* music invading the church. Further, it authenticates the rock sound by having professing Christians playing the music. When one applies the standards of Scripture to this form of worldliness (e.g., II Cor. 6:17; 1 Thes. 5:21, 22; Rom. 12:2; 1 Jn. 2:15,16; Js.4:4; etc.), the wrongness of such music should be obvious to all who truly desire to please their Lord.

Titus 1:9 - "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Biblical Discernment Ministries - Revised 1/94

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Ephesians 5:18 - And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to one another in psalms [score] and hymns [character] and spiritual songs [lyrics], singing and making melody [music] in your heart to the Lord;

Col. 3:16 - Let the word of Christ richly dwell in you richly in all wisdom; teaching and admonishing one another in psalms

[score] and hymns [character] and spiritual songs [lyrics], singing with grace in your hearts to the Lord.

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There is a great deal of "bad" Christian music. This fact needs to be acknowledged and believers need to be taught how to discriminate between what is bad and what is good. Someone has paraphrased a portion of 1 Corinthians 13 thusly:

If I sing clever arrangements and flowery anthems, but fail to communicate the words, I am become an ineffectual noise. And if I exhibit superior vocalism so that I strain not upon the high C's, but fail to interpret the words, I am nothing. Words clearly sung reach the understanding and incite thinking: words properly interpreted stir the emotions and lead to action. And now abideth music and words, these two, but the greater of these is words.

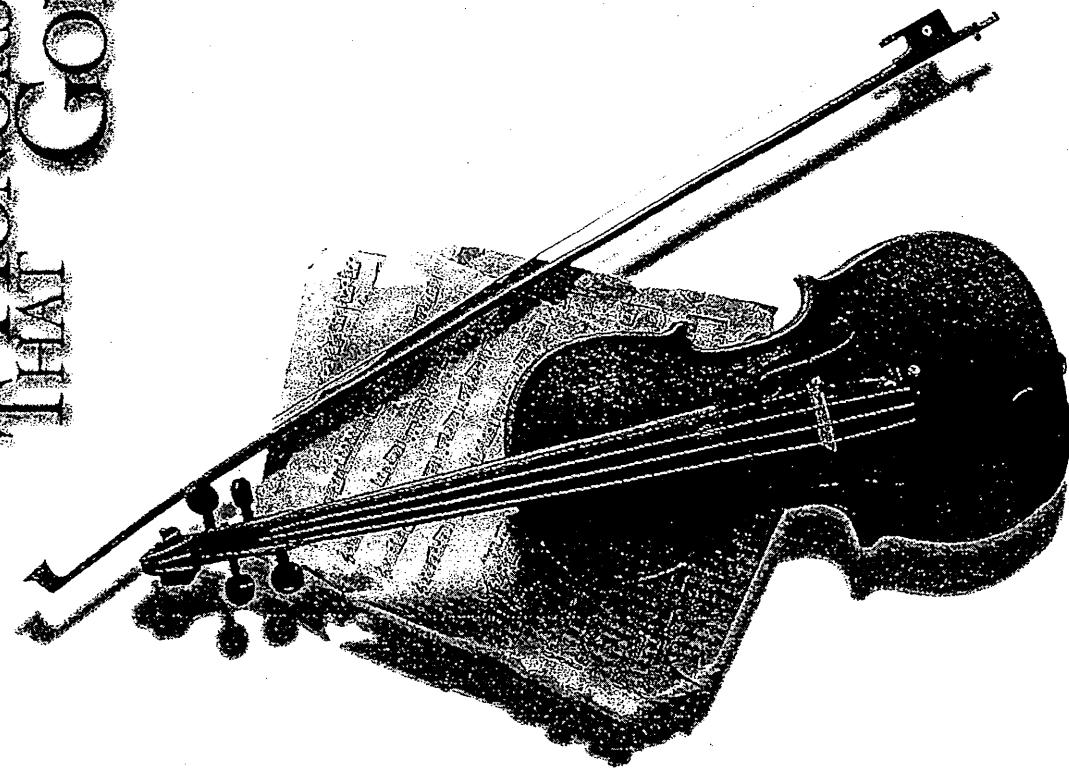
MUSIC SHOULD EVIDENCE THE SPIRIT OF THE LORD

Immediately following his exhortation for believers to be "filled with the Spirit," Paul writes, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). For a musician to honor God with his music, he must be controlled by the Spirit of God. The Lord is pleased with "spiritual songs." How could such be described?

MUSIC RENDERED BY A SPIRITUAL PERSON. Sadly, one must recognize that many of the leading recording and performing artists of the professedly "Christian" music world do not have lifestyles that conform to the standard of holiness required in the Bible. Many of them are very worldly in their dress, language, deportment, and attitudes. If anyone should be living close to God, it should be a musician who stands before crowds of people to present to them biblical truth in musical form. So many, however, have become "performers," enamored with the material rewards of this life. Some of them do not attend a good local church on any regular basis, and many are not even members of a sound church. Their attempts to imitate the worldly rock stars are nauseating and blasphemous. One female star, attired in body-hugging clothing and supposedly "singing for the Lord," was said to have "artfully mixed the sacred and the sexy" (*Christianity Today*, August 19, 1985, p. 70).

MUSIC EMPHASIZING A SPIRITUAL THEME. As has already been noted, much contemporary music is very shallow in its message, and, in some cases, downright confusing or erroneous. A "spiritual song" is one that speaks in a proper and biblical manner of some great truth of Scripture. It is more than merely a recitation of one's experience. The world is full of "unscriptural" songs. Songs that include the name of Jesus and purport to be "Christian" songs may be very unscriptural. A popular album by a noted "heavy metal" group, professedly Christian, is entitled, "To Hell With

KIND OF
THE MUSIC HONORS
THAT GOD



ERNEST D. PICKERING, TH.D.

the Devil." It is typical of the worldly and flippant manner in which these groups approach their profession.

It has been noted by some Bible preachers that the combination of the gospel and rock music is a union made in hell. A noted "Christian" rock musician replied to this by saying, "Music cannot be possessed by demons" (*Christianity Today*, August 19, 1985, p. 71). How little spiritual discernment a person has who makes such an observation! The devil and his demons most certainly do employ music and have done it down through the ages. They enjoy nothing more than corrupting music which is ostensibly rendered for the purpose of honoring God.

His hair is gelled up in a new-wave pompadour. A tiny silver cross dangles from one earlobe. In his gray leather jeans, tight "muscle shirt" and oversize cotton jacket, singer Tom Miner looks every inch the rebellious rocker. He grabs the microphone in one hand and lifts a clenched fist. "Fight on!" he shouts to an audience of 3,000 evangelical Christians beyond the colored floodlights. "Shake it in the Devil's face, and say, 'Fight on!'"

So began the recent Christian music festival in Estes Park, Colorado, an annual rave-up for evangelical kids—and pastors—that never berates with sounds which many preachers still damn as the Devil's own. But to its young fans, the new religious music is literally a godsend. Not turned on by oldtime spirituals, evangelical youngsters are embracing what they call "contemporary Christian music"—played by flashy performers whose moves may be wild but whose message is worshipful ("The New Christian Minstrels," *Newsweek*, August 19, 1985, p. 70).

How Bible-believing Christians could possibly see anything of spiritual value in something like this is beyond understanding.

MUSIC PRODUCING SPIRITUAL GROWTH. In seeking to correct certain excesses in public worship in the church at Corinth, Paul wrote, "How is it then, brethren? When ye come together, everyone of you hath a psalm...Let all things be done unto edifying" (1 Cor. 14:26). The "psalm" should be one that "builds up" (edifies) the people spiritually. Music should build up the people of God and make them stronger in their faith and life. "Christian rock," for example, would not qualify here. Nor would much modern contemporary Christian music. Appealing as it does to the flesh and the baser nature of man, it tends to tear down, weaken, and harm the spiritual life rather than nurture it in wholesome growth. Instead of concentrating the mind and heart upon holy things, much of the

contemporary Christian music scatters the thoughts, disrupts the meditative processes, and promotes disintegration rather than integration in the life of those who listen to it.

A poorly-taught Christian public does not grasp the meaning of biblically centered hymns. Hustad's comments are perceptive:

Many church leaders say traditional hymns are too hard to understand, too theological in language. Some have discarded their hymnals in favor of simply worship choruses sung from memory or with the help of an overhead projector. But these uncomplicated songs may mirror the video age in which they were born: as short and encapsulated as news stories, and as repetitive as fast-food commercials.

An increasing number of church musicians admit they have reluctantly added this music style to their worship services. They felt compelled to do so by the large number of folk who heard "praise and worship" music in another "successful and rapidly growing" church, and came home with glowing reports of its significance. Competition, after all, is a factor in church life today. If you don't have the church music they want, they may go down the street where they can get it (Donald Hustad, "Let's Not Just Praise The Lord," *Christianity Today*, November 6, 1987, p. 28).

This is not to say, of course, that there is no place at all for choruses or short musical renditions, but to make such the "staple fare" of church music life to neglect of "meatier" hymns is short-sighted indeed. If music is to promote spiritual growth, it must have good content.

What spiritual growth will occur in the lives of teenagers who feed constantly on the worldly presentations of current "Christian music stars"? Dale Crow describes Amy Grant, a very popular figure on the current music scene:

Her interviews are often spiced with preppy slang and crude vulgarity. She has performed for Billy Graham Crusades, the Bill Gaither Trio, Oral Roberts University, and secular rock shows. She dances to the hard-driving rock beats of an eight-piece band, with sizzling electric guitars, computerized lights, and smoke bombs ... Adolescent girl fans love her lifestyle message that it is all right to be sexy and Christian (Editorial, *Capital Voice*, November 1, 1986).

A secular music critic writes:

Grant, who offers just as rousing and noisy a show as many current rock groups, is so successful that she has become the first contemporary Christian artist to cross the world of mainstream pop and rock (Gene Stout, "New-Fashioned Christian Singer Starts in a Modern-Day Revival," *Seattle Post-Intelligencer*, August 15, 1986, p.7).

The same critic notes that Grant's songs "are mostly about love, marriage, and temptation, not Jesus" (loc. cit.).

Young people will "grow" by listening to such musical "artists," but they will not grow in the right way. They will grow in their desire for more of the same. This kind of music does not feed the soul; nurture a desire for Bible truth, and point the hearers upward toward God.

CONCLUSION

What kind of music truly honors God? If one were to say of a given song, "This is good Christian music," what would be its characteristics? What are summary guidelines that will help us as believers to distinguish the good from the bad? Following are some guidelines to be considered:

1. Its message is scriptural (Col. 3:16). Good Christian music must present a message that is true to the Word of God and doctrinally sound.
2. It should lead us to think in biblical patterns and not be suggestive of evil either in message or in musical arrangement (Phil. 4:8). The text should not be cheap or tawdry.
3. It should help us to honor God with our bodies (1 Cor. 6:19-20). Music which tends to imitate the effects of godless rock upon the human body or which either destroys or impairs one's hearing is not Christian music.
4. It will maintain a balance between "spirit" and "understanding" (1 Cor. 14:15). Music that is primarily emotional froth would not fulfill this requirement.
5. It will contain words that are full of beauty, dignity, reverence and simplicity, words that are worthy of the worship of a holy God (Isa. 6:1-6).

6. It will be free of mental association with worldly musical styles and evidence a holy and consecrated character (Rom. 12:2; 1 In. 2:15). Music that seeks to "copy" the worldly approach is nothonoring to God.
7. It should be expressive of the peace that accompanies the Christian life, not the clamor, confusion, din, and turmoil of the world (Col. 3:15-16). The various forms of rock music do not contribute to peace of heart but partake of the constant tangle of the sinful world. Christ promises peace to His people (Jn. 14:27).
8. It should be characterized by musical precision, finesse of poetic technique, and should evidence a structure of harmony and order. God is a God of order and not disorder (1 Cor. 14:40).
9. It should promote and accompany a lifestyle of godliness, modesty, and holy quietness, not modish fashion, suggestive acts, or sexual aggressiveness (1 Pet. 1:16; Tit. 2:11-12).
10. It should not contribute to the temptation of new or weak believers (Rom. 14:13;21; 15:2). Music that reminds newly-saved converts of their old life of sin is to be abhorred and rejected.

The erosion of musical standards among contemporary Christians parallels the erosion of convictions and practices in other areas as well. It denotes a spirit of compromise with the world which must be vigorously opposed by strong Christian leaders. As in all areas of our lives, believers should ever follow the admonition of Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). May God ever grant His people the knowledge and the courage to stand up for what is pure, right, honorable, and reverent in the musical offerings which they render to their God.

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SCRIPTURAL SINGING

EPHESIANS 5

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

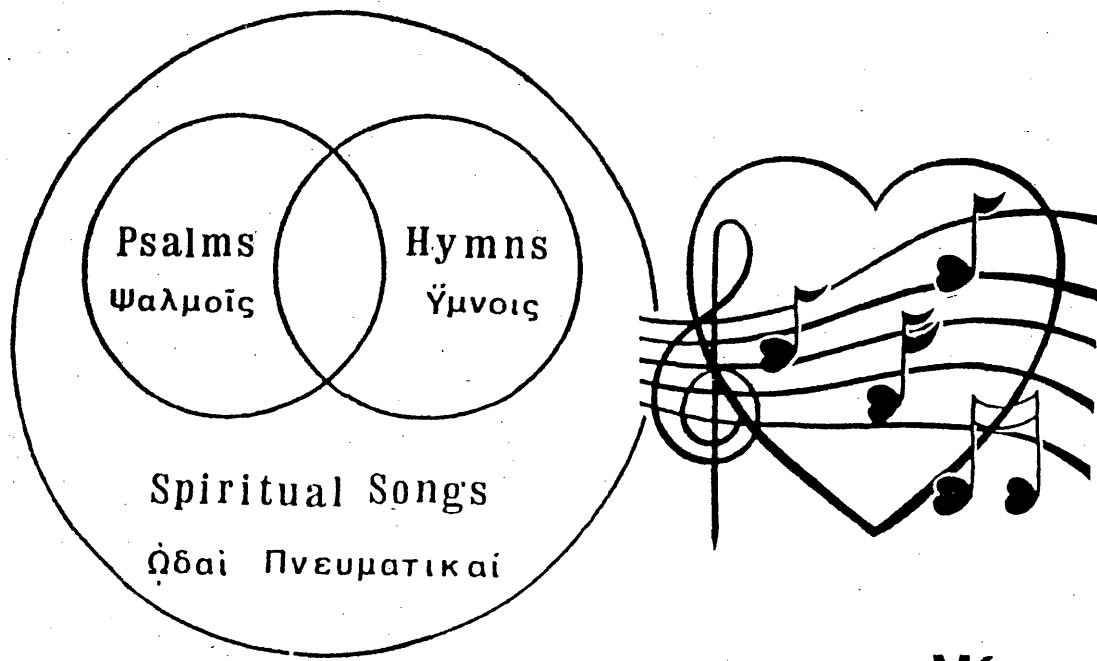
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

COLOSSIANS 3

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.



MK

PSALMS, HYMNS, AND SPIRITUAL SONGS
(Definitions)

PSALM

ONE OF THE 150 THAT FORM A PART OF THE BIBLE

- DISTINCTION - Authored by the Holy Spirit
- PUREST USE - Word for word (as in a solo or anthem, sacred art song)
- OTHER USES
 - Metrical Psalms (those set in modern poetic form with rhyme and even meter)
 - Fragments (as in the hymn "Thy Word Have I Hid In My Heart")

POINTS OF INTEREST - There are Psalms which express practically every emotion and deal with practically every subject.

EXAMPLES: Prayer (56:1)
Praise (146:1)
Testimony (34:6)

- The Hebrew word for Psalm is mizmor which literally means "song". The ancient Hebrews called the collection which we now call the book of Psalms tehillim which literally means "songs of praise".
- The Greek word for Psalm is psalmos which is used in the New Testament as a translation of the Old Testament word. This Greek word carries with it the idea "to pull, twitch, play upon a stringed instrument". Why did the Holy Spirit choose a word which implies instrumental accompaniment?

HYMN

A SONG OF HUMAN AUTHORSHIP WHICH IS DIRECTED TO GOD

- POINTS OF INTEREST - Hymns may express:
- Prayer
 - Praise
 - Thanksgiving
 - Worship
 - Adoration
 - The Greek word for Hymn is hymnos which literally means "song of praise".
 - Some authorities feel that Paul, James, and John, under the direction of the Holy Spirit, embodied some fragments of early Christian hymns in their writings. (1 Cor. 13; Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:11-14; James 1:17; Rev. 1:5,6 and 15:3)

PSALMS, HYMNS AND SPIRITUAL SONGS

SPIRITUAL SONG

A SONG OF THE SPIRIT OR A SONG IN WHICH A CHRISTIAN'S NEW NATURE EXPRESSES ITSELF

POINTS OF INTEREST - A more literal rendering of the Greek would be "spiritual ode". The word transliterated ode here was the generic term for song. The accompanying adjective "spiritual" was added to differentiate from all other songs.

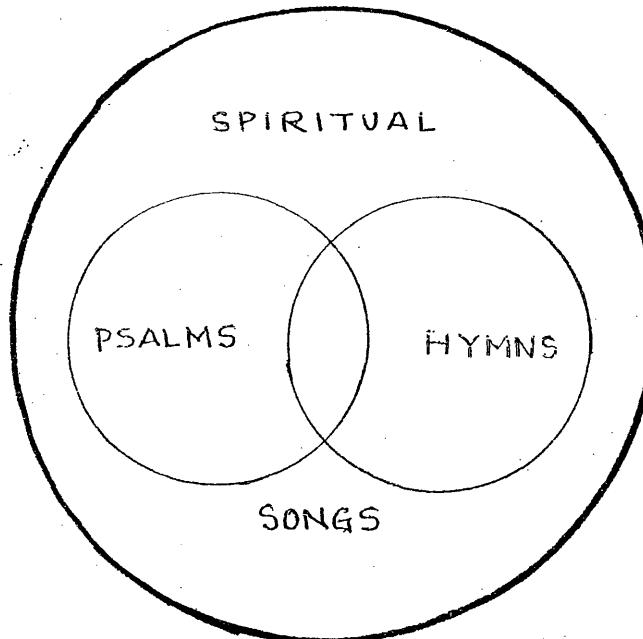
- The word "spiritual" comes from the Greek pneuma which means "wind, breath, or the vital principle".
- A spiritual song may be a Psalm, a hymn, or a type of song not included under these categories.

EXAMPLES: Songs of Testimony (Gospel Songs)
Songs about God, His attributes

- In direct contrast to spiritual songs (songs expressing the Christian's new nature) are those songs which express the old nature, whether they be the raucous and rowdy renderings of the world or the "gospel jazz" thumped out in some Christian circles.

HYPOTHETICAL INCIDENT - Imagine two people singing the same words and melody. One is singing from the heart and spirit while the other is just going through the motions of singing.

IS THE SONG A SPIRITUAL SONG TO BOTH?



SCRIPTURAL SINGING

EPHESIANS 5

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

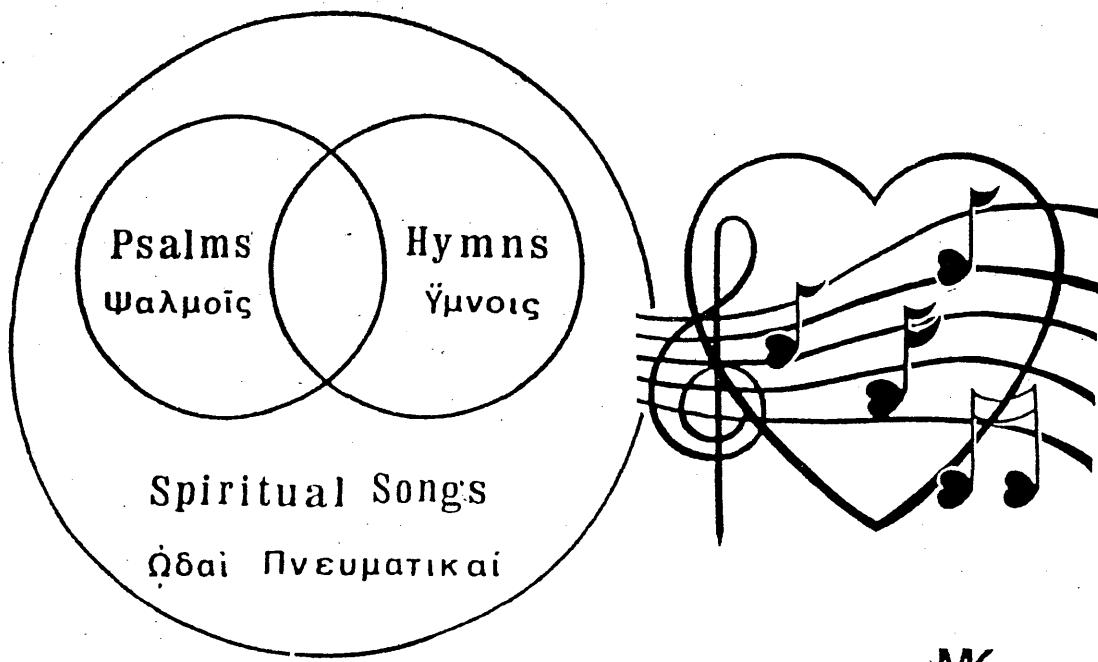
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

COLOSSIANS 3

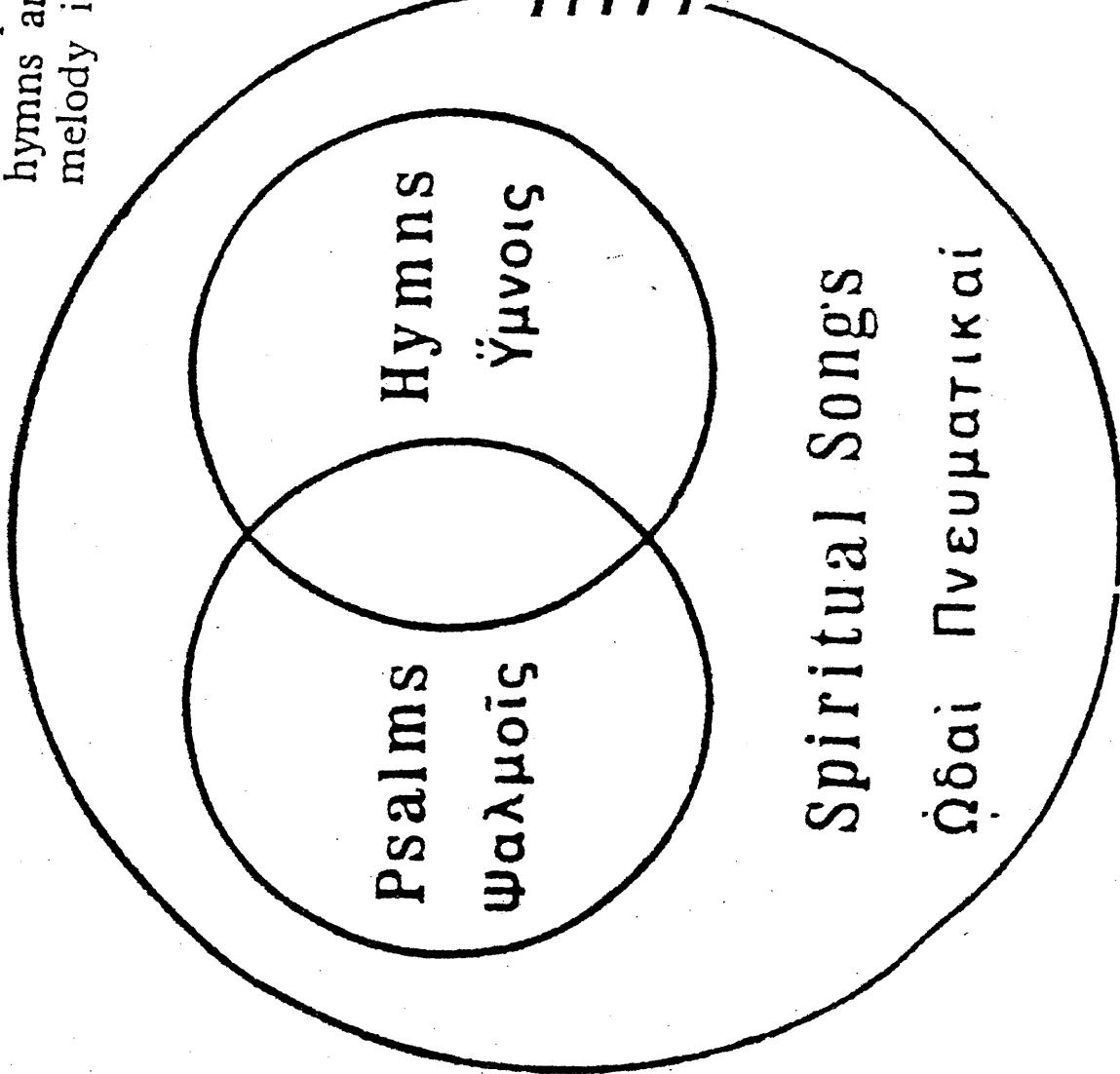
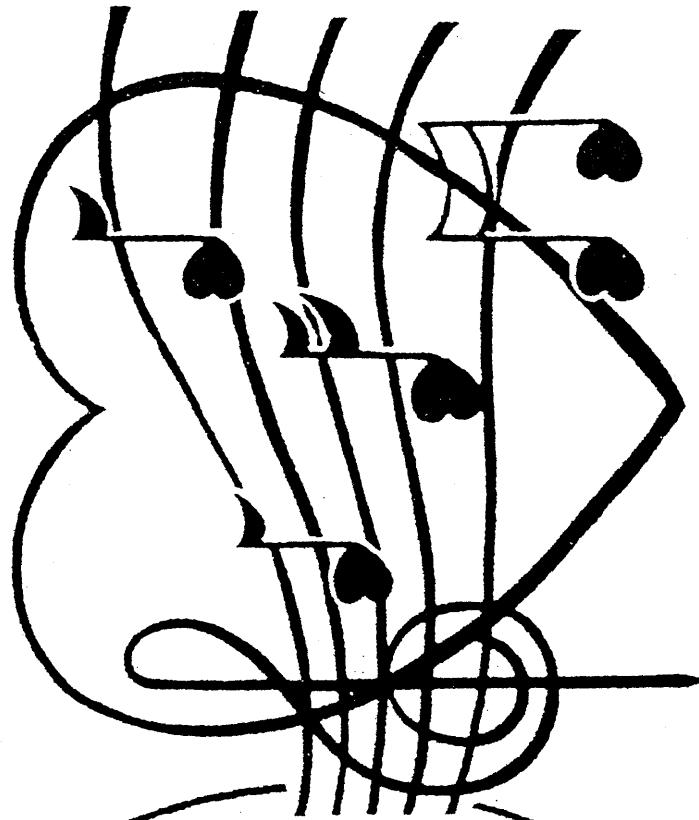
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.



ΕΡΓΕΔΙΑΝΟΣ

- 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;



MK

Christ Paul
(3:8). The
a oikirmou,
Luke 1:78;
1. humility

WORD PICTURES
IN THE
NEW TESTAMENT

BY
ARCHIBALD THOMAS ROBERTSON
A. M., D. D., LL. D., Litt. D.
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VOLUME IV
THE EPISTLES OF PAUL



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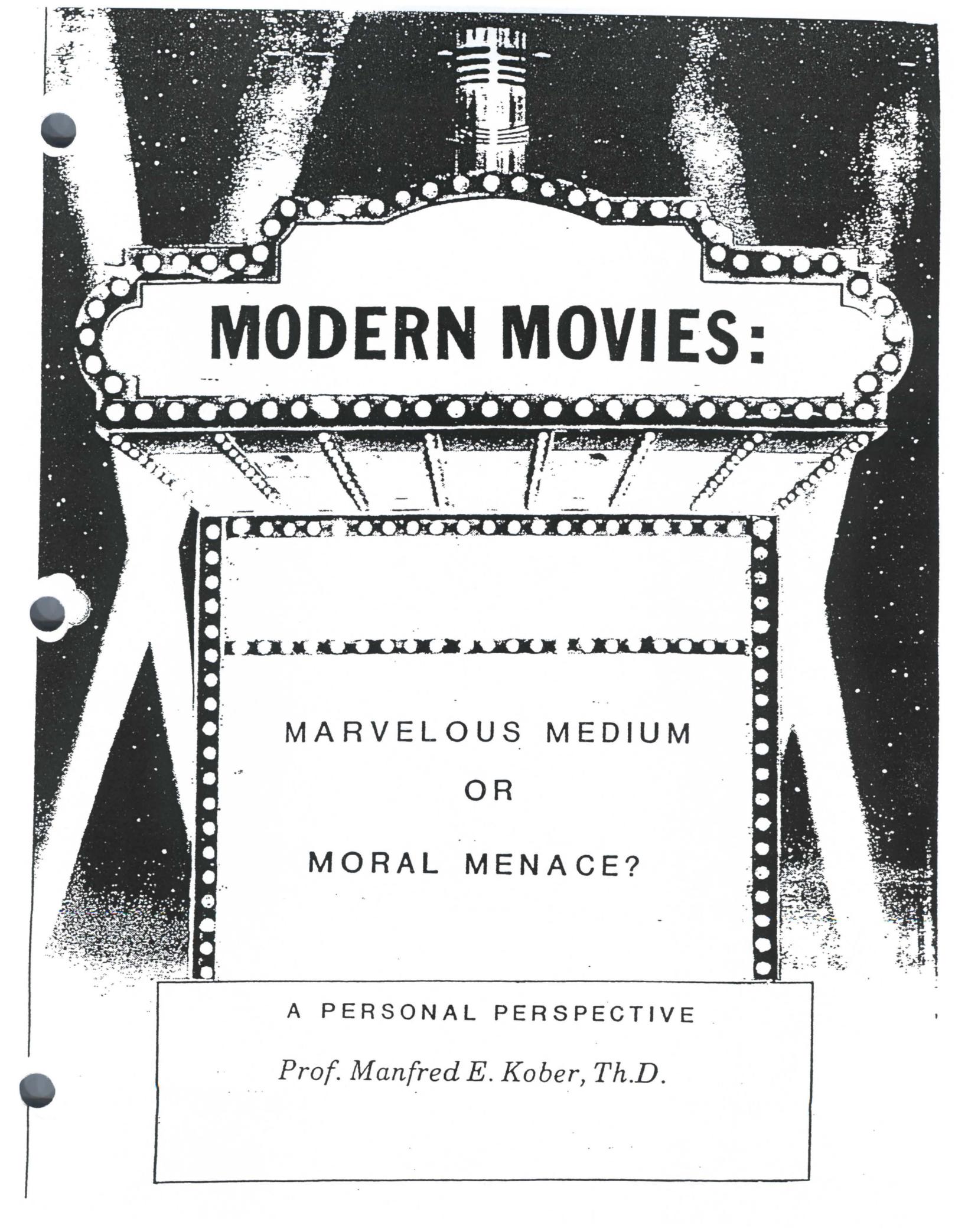
1931

See Luke
on verse 12
(*ho estin*).
like *agapē*
the predi-
estin in the
14:42; 15:42,
Eph. 5:5
perfectness
s. Here it
garments
y that of
way Paul
derfully in

15. *The peace of Christ* (*hē eirēnē tou Christou*). The peace that Christ gives (John 14:27). *Rule* (*brabeuetō*). Imperative active third singular of *brabeuō*, to act as umpire (*brabeus*), old verb, here alone in N.T. See I Cor. 7:15 for called in peace. *In one body* (*en heni sōmati*). With one Head (Christ) as in 1:18, 24. *Be ye thankful* (*eucharistoi ginesthe*). "Keep on becoming thankful." Continuous obligation.

16. *The word of Christ* (*ho logos tou Christou*). This precise phrase only here, though "the word of the Lord" in I Thess. 1:8; 4:15; II Thess. 3:1. Elsewhere "the word of God." Paul is exalting Christ in this Epistle. *Christou* can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See I John. 2:14. *Dwell* (*enoikeitō*). Present active imperative of *enoikeō*, to make one's home, to be at home. *In you* (*en humin*). Not "among you." *Richly* (*plousios*). Old adverb from *plousios* (rich). See I Tim. 6:17. The following words explain *plousios*. *In all wisdom* (*en pasēi sophiāi*). It is not clear whether this phrase goes with *plousios* (richly) or with the participles following (*didaskontes kai nouthetountes*, see 1:28). Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in Rom. 12:11f., 16. *With psalms* (*psalmois*, the Psalms in the Old Testament originally with musical accompaniment), *hymns* (*humnois*, praises to God composed by the Christians like I Tim. 3:16), spiritual songs (*ōidais pneumatikais*, general description of all whether with or without instrumental accompaniment). The same song can have all three words applied to it. *Singing with grace* (*en chariti āidontes*). In God's grace (II Cor. 1:12). The phrase can be taken with the preceding words. The verb *āidō* is an old one (Eph. 5:19) for lyrical emotion in a devout soul. *In your hearts* (*en tais kardiais humōn*). Without this there is no real worship "to God" (*tōi theōi*). How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.

17. *Whatsoever ye do* (*pān hoti ean poiēte*). Indefinite relative (everything whatever) with *ean* and the present active subjunctive, a common idiom in such clauses. *Do all* (*panta*).



MODERN MOVIES:

MARVELOUS MEDIUM
OR
MORAL MENACE?

A PERSONAL PERSPECTIVE

Prof. Manfred E. Kober, Th.D.

MODERN MOVIES: MARVELOUS MEDIUM OR MORAL MENACE?

- 1A. INTRODUCTION
- 2A. THE DILEMMA FOR THE COMMITTED CHRISTIAN
- 3A. THE DEVELOPMENT OF THE CONTEMPORARY CINEMA
- 4A. THE DISAGREEMENTS IN CONSERVATIVE CIRCLES
- 5A. THE DEFENSE OF THE CINEMATIC COMPROMISE
- 6A. THE DEMAND UPON CHRISTIAN CONDUCT

1A. INTRODUCTION:

A strange shift in spiritual sensibility among saints has taken place in relation to the movie theater. Two generations ago, in the early days of the cinema, many believers would cross to the other side of the street rather than pass by what they considered to be the temple of satan. The movie industry was roundly condemned. A generation later a certain group of believers started to condone the movie industry and became selective in their attendance of movies. Currently, while the subject matter of films has generally gone from bad to worse, a large segment of Christendom never voices any misgivings of the movie industry. Indeed, many films are recommended. Further, the medium of the secular cinema theater is used as an evangelistic outreach.

Is the movie industry wordly and wicked, carnal and corrupt, as the fundamentalists thought? Or is it a marvelous medium which is neutral and necessary, contemporary and commendable? The concerned Christian should have clear convictions on this controversial, contemporary conundrum.

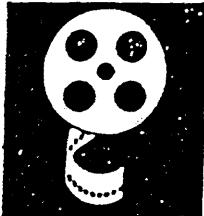
2A. THE DILEMMA FOR THE COMMITTED CHRISTIAN:

1b. The strange silence of the fundamental pulpit:

- 1c. Most pulpits ignore the topic altogether.
- 2c. Many pastors issue critical remarks without basic justification for the position.
- 3c. Some pastors speak out only on clearly vile or blasphemous films.

2b. The perplexing paradox of evangelical periodicals.

- 1c. Neoevangelical periodicals review films and encourage theater attendance.
- 2c. Fundamental periodicals revile films and discourage attendance of the sinful cinema.

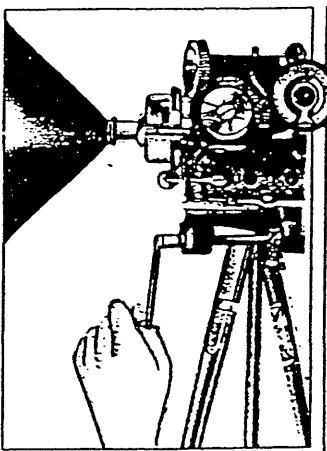


- 3b. The distinct discrepancy between the church's position and the Christian's practice:
- 1c. A number of church covenants take a stand against wordly amusements such as dancing and the attendance of theaters.
 - 2c. Numerous church members disregard their church's teaching and attend the theater.
- 4b. The present paucity of publications on the subject:
- 1c. The major works on the subject are dated and sorely need revision: Robert L. Sumner, Hollywood Cesspool (see bibliography).
 - 2c. Rarely do any books on ethics discuss the cinematic controversy.
- 5b. The eventual emergence of Hollywood films on television.
- 1c. Abstinence from the theater does not mean one can avoid Hollywood films, since many appear on television.
 - 2c. The availability of films on video cassettes compounds the problem for concerned individuals.
 - 3c. In actuality, television films, especially those on cable T.V., are frequently more problematic than films shown in the theater.
- 6b. The evangelical employment of film evangelism:
- 1c. Modern movie theaters are used for evangelistic efforts.
 - 2c. A secular medium is used to disseminate a sacred message.
- 3A. THE DEVELOPMENT OF THE CONTEMPORARY CINEMA
- 1b. The period of invention: 1890-1910
- 1c. Thomas Edison's invention of the Kinetoscope on April 14, 1894. This was a coin-in-the slot peep show. A viewer dropped a coin in a slot and viewed the action through a peep hole.
 - 2c. Thomas Armat invented the Edison Vitascope on April 23, 1896. A magic lantern projected intermittent movement on a large screen.
- 2b. The period of silent films: 1910-1920
- 1c. The films were characterized by humor and romance.



MOVIES

FILM



- 2c. The movies were spurned by the rich people but loved by the poor.
- 3c. Charlie Chaplin epitomizes this epoch. He eventually was barred from the U.S.A. because of sympathies for Communism and antipathy for America (Sumner, pp. 116-117, 120).

3b. The period of the classics: 1920-1940

- 1c. Walt Disney began his production in 1923 and in 1938 "Snow White and the Seven Dwarfs" was made.
- 2c. Epic films of classic works appeared.
- 3c. Hollywood became the hotbed of Communist sympathizers. Even Encyclopedia Britannica admits: "In the U.S. the first documentaries were made under the Soviet . . . influence [and] reflected the thinking of the extreme left wing" (1971, XV, 917).
- 4c. Movie attendance was regarded as a necessity rather than a luxury. Movie theaters became, says Britannica, "Cathedrals of the Cinema," palatial places. The reasons given by Britannica for the rise of movies during that period is most illuminating:

"The public, old as well as young, wanted to see how the wealthy lived, dressed and misbehaved, and skillful directors such as Cecil B. DeMille helped educate an entire nation in the boudoirs, lingerie and riotous living. The worship of the stars reached delirious proportions" (1971, XV, 913).

4b. The period of Westerns and crime films: 1940-1950

5b. The period of sex and scandals: 1950-1960

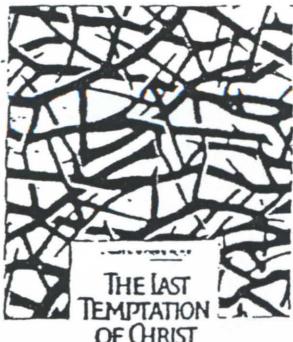
- 1c. Several classic films were made in the mid-60's such as "The Robe," "The Ten Commandments," "Around the World in 80 Days," while at the same time cheap horror films were produced such as "I Was a Teen Age Werewolf."
- 2c. Hollywood turned more and more to sex and scandal to lure people back to the movie houses.
- 3c. The popularity of television caused havoc in Hollywood. The income of movie houses in 1947 had been \$90,000,000. By the 1960's that sum had shrunk to \$42,000,000. In 1945 there were 20,355 movie houses throughout the United States. By the 1960's there were only 11,300 left.

6b. The period of shockers: 1970-1990

- 1c. The categories of films:

- 1d. Films about satanism and witchcraft:

**Coming attractions: eve
more numerous and
elaborate movies to feed
a insatiable appetite.**



- 2d. Films about weird encounters and extraterrestrials.
- 3d. Hard-core pornography films such as "Deep Throat"
- 4d. Films of blasphemy: "The Last Temptation of Christ"
- 2c. The classification of films: Hollywood introduced the rating of films: G, PG, PG-13, R, X.

4A. THE DISAGREEMENTS IN CONSERVATIVE CIRCLES

- 1b. The historical position of fundamentalists:
 - 1c. The position on personal holiness:
 - 1d. Sound doctrine is the basis of spiritual life.
 - 2d. A godly life involves enmity with the world.
 - 2c. The position on worldly amusement:
 - 1d. A rejection of the amusements of the world: Drinking, gambling, cards, dancing, movies
 - 2d. A separation from the allurements of the world.
 - 3d. A dedication to the activities of a godly life: Bible studies, street meetings, retreats, prophetic conferences.
 - 3c. The position on cultural isolation:
 - 1d. Isolation was not so much from the world but its inimical effects.
 - 2d. Their concern was personal holiness.
 - 1e. This effected everything from appearance to amusements.
 - 2e. If they erred, they did so on the side of righteousness.
 - 3d. Their desire was to be close to God:
 - 1e. They were accused of legalism in the area of worldly amusements.
 - 2e. They were motivated by a loyalty to the holy Savior.
 - 2b. The cultural compromises of Neoevangelicalism:
 - 1c. Neoevangelicalism's disenchantment with fundamentalism:



Christianity Today
July 16, 1982

CINEMA

E.T. THE EXTRA-TERRESTRIAL
Screenplay by Melissa Mathison; produced and directed by Steven Spielberg.

Spiritual metaphors abound in E.T., a captivating tale of a seemingly timid, misshapen creature from outer space, and Elliott, the young boy with whom E.T. develops a psychical relationship after he is marooned on earth. E.T. is no ordinary fantasy, but a sophisticated production by Hollywood's foremost director, Steven Spielberg. The Universal film promises to be this year's blockbuster.

One can't help but see messianic significance in E.T. He heals cuts with a touch of his glowing finger and raises shriveled flowers to life. Indeed, E.T. himself rises from the dead in a scene that brings cheers from the audience.

Spielberg intends for his audience to have a spiritual experience. Even the movie's newspaper ad invites a direct comparison to Michelangelo's creation scene—only the hand arching downward is not God's, but E.T.'s.

The relationship of Elliott to E.T. is a "type" of the Christian's relationship to Christ. In a touching scene, Elliott says to E.T., "I'll believe in you all my life." And we, too, want to place ourselves in E.T.'s hands and believe. As he prepares to leave earth, he lifts his swinging finger to Elliott's forehead and cryptically states, "I'll be here." A new Pentecost?

- ld. Inquiry into the inerrant Scriptures. Many new evangelicals questioned the complete accuracy of Scripture.
 - 2d. Influence by modern science. Theistic evolution was being taught by a number of new evangelical scholars.
 - 3d. Inebriation with contemporary scholarship. Fundamentalists were labeled as obscurantists. Friends, unwilling to bear the reproach of personal holiness, which is foolishness to the world, defected from the fundamentalists camp.

2c. Neoevangelicalism's desire for penetration of the world and church:

 - 1d. Not isolation from the world but infiltration of its institutions.
 - 2d. Not separation from error but accommodation with error.

3c. Neoevangelicalism's defense of the cultural mandate:

 - 1d. The world in all its aspects is to be used by man and nothing is to be considered evil.
 - 2d. The institutions of the world are neutral and can be used to good advantage.

4c. Neoevangelicalism's disdain for personal separation:

 - 1d. Former fundamentalists regarded the movement as cultic.
 - 2d. Neoevangelicals show love for the liberals while fiercely apposing fundamentalists. Typical for attacks on fundamentalism is Edward John Carnell's sarcasm:

The fundamentalist is also very certain that movie attendance is sinful, for the movie industry is a tool of Satan. . . Fundamentalists defend the gospel, to be sure, but they sometime act as if the gospel read, "Believe on the Lord Jesus Christ, don't smoke, don't go to the movies, and above all don't use the Revised Standard Version--and you will be saved.

Whenever fundamentalism encourages this sort of legalism, it falls within the general tradition of the Galatian Judaizers" (The Case for Orthodox Theology, p. 121).

While the fundamentalist considers the world's system as basically evil and avoids, rightly or wrongly, contact with worldly amusements as much as possible, the new evangelical, having become worldly-wise, no longer has a negative response to social drinking, dancing or attendance at movies.

5A. THE DEFENSE OF THE CINEMATIC COMPROMISE



- 1b. "We are selective and only attend good movies."
- 1c. The movie industry is one of the most corrupt expressions of this satanic world system. Frequenting the theater seems to be the antithesis of being unspotted by the world.
- 2c. Others observing us attending will not share the same discernment. They will justify their actions by ours.

- 2b. "Movie attendance is little different from seeing the film on television. Besides, purchasing or renting a video is no better than buying a ticket to a movie."
- 1c. Frequenting the theater involves support of Hollywood. Watching television does not entail the expenditure of funds.
- 2c. While it could be argued that the purchase or rental of a video is tantamount to the purchase of a theater ticket, it is a much less direct support of the movie industry. For instance, because a certain supermarket chain is owned by the Mormon Church, does my purchase of groceries there constitute an underwriting of Mormonism? The matter is best left up to the individual's conscience.

- 3b. "We attend the theater for the sake of evangelistic outreach when Christian films are shown."
- 1c. The proclamation of the pure gospel in an impure and iniquitous environment such as the theater is a clear violation of the mandated separation from the world. The end never justifies the means.
- 2c. The advertisement of Christian films on the movie page of the newspapers is highly incongruous with Christian commitment. Not only this, but it is ethically suspect because the advertisement is normally so neutral or vague, that folks are virtually conned into attending a Christian film.

(Walt Disney)



ORION



- 3c. Every believer rejoices when souls are saved. But just because sinners are saved by viewing a Billy Graham film in the theater, this does not justify such a method of evangelism.

- 4b. "The prohibition of the theater smacks of legalism. The believer, however, has liberty in Christ."

- 1c. Legalism engages in practices or abstains from practices to gain favor with God. Legalism is not simply a list of do's and don'ts.

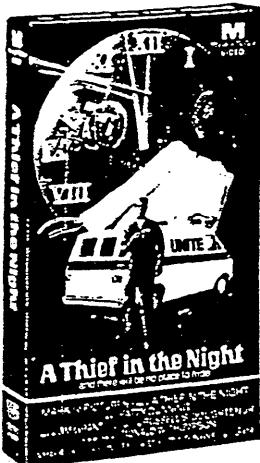
- 2c. The avoidance of the theater is not legalism. The separated believer realizes that while all things are lawful, not all things are expedient (1 Cor. 6:12). And yet, fundamentalists generally do not consider the movie industry as one of the doubtful things which fall under the category of Christian liberty. They avoid the cinema because of their desire for personal purity and the command to abstain from every appearance of evil (1 Thess. 5:22).

- 5b. "The believer needs to be informed as to what is going on in the world to be better able to witness to the unsaved."

- 1c. It is easily possible to be familiar with the content of the film, simply by reading reviews in the newspapers or periodicals. Even a moderately well-informed person would know the blasphemous subject matter of "The Last Temptation of Christ" before it ever appeared in the movie theater.

Chilling prophecies come to life in this acclaimed thriller. Patty is a modern young woman living for the moment with little concern for the future . . . Until she awakens one morning to find her husband and millions of other people have mysteriously vanished.

A THIEF IN THE NIGHT



- 2c. This argument is fallacious because it assumes that a believer must participate in sin in order to counsel the sinner. The Christian is in the world, is to minister to the world but is commanded to keep himself unspotted from the world.

- 3c. There is a place for Christian film evangelism. However, films are never to replace the preaching of the Word nor are they to be shown in a questionable environment. Films and dramatic presentations are, in a sense, modern-day parables. In Mark 4:33-34 we are informed that Christ taught primarily in parabolic form, using illustrations to convey spiritual truth. Mark IV Pictures of Des Moines takes its name from this passage in Mark 4. Its films, along with those of Heartland Productions of Des Moines are the most frequently shown Christian motion pictures in America. Through one film alone, "Thief in the Night," shown in public halls and on television, over one million people have trusted in Christ. One does not need to use the theater to obtain spiritual results.

A stubborn businessman, a bible carrying preacher, and a host of comic characters battle for control of a small mid-western town. A warm and witty satire, fun for the entire family. Arm yourself with laughter - and fight the good fight!

WHITCOMB'S WAR



If Christ used parables to communicate spiritual truth, parabolic presentation of the Gospel need not be suspect as it is in some circles. A.W. Tozer, after giving a rightful warning about the evils of Hollywood, makes a blanket condemnation of all religious motion pictures:

"Surely it requires no genius to see that the Bible rules out pictures and dramatics as media for bringing faith and life to the human soul.

The plain fact is that no vital spiritual truth can be expressed by a picture. Actually all any picture can do is to recall to mind some truth already learned through the familiar medium of the spoken or written word." (The Menace of the Religious Movie, p. 8)

Tozer is correct in warning that the religious movie is the "lazy preacher's friend" (p. 28) but when he states that there are only four methods ordained by God to communicate truth: prayer, song, the preached word and good works (p. 20) he does not take into consideration Old Testament communication of truth. Ezekiel was told to act out the coming siege of Jerusalem (Ez. 4:1-3) and to act out the duration of the Exile by lying on his left side and on his right side (Ez. 4:4-8). God uses both parabolic and pictural representation to teach truth.

- 6b. "All Christians are attending the movie theater, so why shouldn't I?"
- 1c. This observation is simply not true. All Christians do not attend the theater. Besides, if many believers do see movies, if they engage in social drinking, or if they buy lottery tickets, it simply reflects on the darkness of the hour in Christianity and the departure from holiness in our churches.
- 2c. Even if most Christians were attending the theater, would that make it right? We do not take a Gallup poll on what is a sinful activity and what isn't. The inspired Scriptures and the indwelling Spirit alone show which conduct is suitable and unsuitable for saints. The majority decision is not necessarily the proper position.
- 7b. "I would rather have my children attend good movies with me rather than bad movies without me."
- 1c. Parents are to set an example of personal separation and purity. By ignoring the distinction between wordly and godly activity, parents hinder rather than help the spiritual discernment and development of their offspring.

- 2c. Even the most innocuous films are frequently preceded by advance advertisement of immoral films. Attenders of "The Right Stuff" may suddenly see scenes advertising "Deep Throat."

6A. THE DEMAND UPON CHRISTIAN CONDUCT:

1b. Appropriate association:

1 Cor. 15:33, "Be not deceived: evil communications corrupt good manners."

1c. The believer is called to select his friends and environment carefully. Our environment helps us or hinders us in our Christian life.

2c. Association with the theater and its crowd has a deleterious affect on the individual. Good morals are destroyed by evil associations.

2b. Befitting behavior:

1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

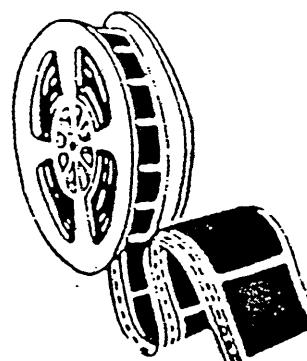
1c. The Christians horizontal relationship to the satanically controlled world system is indicative of his understanding of his vertical relationship to his Father.

2c. Sadly, the whole world is controlled by Satan (1 John 5:19) -- and that is particularly uncontestedly true of the entertainment industry. The believer's behavior should be consistent with his belief that the Savior has delivered him from the kingdom of Satan and translated him into the kingdom of the Savior (Col. 1:13). Our love and allegiance are to Him.

3b. Christian conformity:

Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."



- 1c. The believer, in order to determine the perfect will of God for his life, must shun conformation to the ideology of this world and undergo transformation of mind. This, says Paul is most reasonable.
- 2c. The world-view presented by the motion picture industry glorifies greed, pride and sex. The dedicated believer makes a radical departure from these and practices faithfulness, humility and holiness. He avoids the corruption and carnality communicated by the cinema not out of legalistic constraint but loving concern to please a holy God.

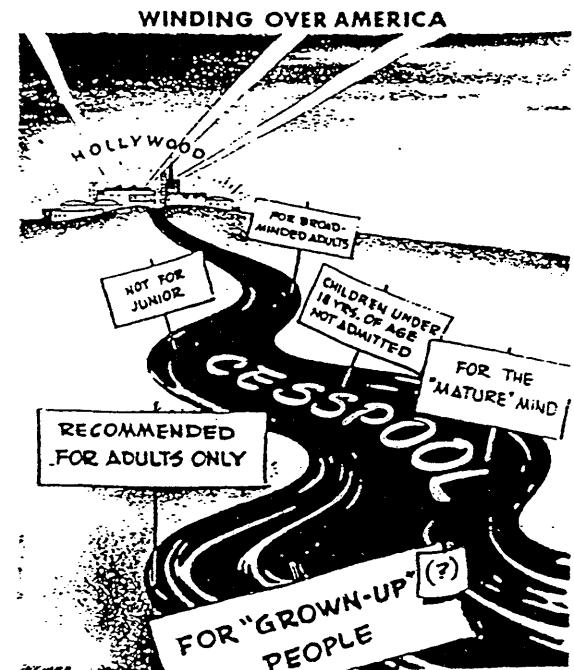
4b. Dedicated discernment:

Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

- 1c. The believer proves all things to discern what he can allow and disallow in his life (1 Thess. 5:22). He adheres to the good and avoids the bad.
- 2c. Even a cursory perusal of movie advertisements forces one to the conclusion that the content of the majority of Hollywood films are the antinomy of that which is true, honest, just, pure, lovely, of good report, virtuous or praiseworthy (Phil. 4:8). The discerning and discriminating Christian rejects the vulgarity of Hollywood in favor of the virtue of holiness -- be it at the theater, on television or on video films.

5b. Effective evangelism:

Col. 4:5, "Walk in wisdom toward them that are without, redeeming the time."



- 1c. Each believer is to be a witness to those "who are without." By becoming like the worldling he hinders rather than helps his testimony. A pure gospel is to be presented by a pure vessel in a pure environment.
- 2c. The cinema contaminates the Christian. Its environment endangers evangelism. Attendance of the theater destroys the barrier that a holy God demands of a humble Christian who would keep himself free from the world's pollution (Js. 1:17). A housewife serves meals on a clean plate. Similarly, the Savior would have us offer the bread of life through clean vessels.
- 3c. It has already been mentioned that at times the theater is used to present Christian motion pictures. Since nothing is more illustrative of the iniquity and immorality of this world system than the movie industry, the utilization of the theater by believers effectively destroys the distinction between the secular and the sacred, the cosmos and Christ, the satanic realm and the kingdom of Christ. The end does not justify the means. The Gospel must be presented by all means to all men -- as long as the means involve no carnal casuistic compromise.

6b. Financial faithfulness:

1 Cor. 4:2, "Moreover it is required in stewards, that a man be found faithful."

- 1c. While the believer on this earth is a steward of the time, treasures and talents the Lord has entrusted to him, unfortunately many saints live in callous disregard of this responsibility of stewardship. The Lord holds us responsible for His gifts and accountable for their use.
- 2c. The frequenting of the theater involves direct financial support of an industry that has effectively destroyed the morals of America. Is it faithful stewardship to take even a small amount of the funds the Lord has entrusted to us as His stewards and so to help underwrite an industry that undermines everything the believer holds dear?

7b. Guileless godliness:

1 John 2:28-29, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

- 1c. Worldliness and godliness are incompatible. Spiritually-minded saints abide in Christ and avoid everything that would bring sorrow to the Savior now and shame to the saint at the coming of Christ.
- 2c. The watching of questionable materials, be it theater films, videos or television programs, dulls the appetite for spiritual things and makes it impossible to "bring every thought into captivity of Christ" (2 Cor. 10:5).
- 3c. The argument is sometimes heard that as long as an individual is selective in the motion pictures he views, he can frequent the theater without being guilty of compromise. This ignores, our responsibility to our weaker brethren. Our liberty, says Paul, may cause our weaker brother to stumble (1 Cor. 8:9). While we are selective, others witnessing our frequenting the cinema will not be equally discriminating.
- 4c. One final matter needs to be considered in relation to godliness. Young people need role models of other than Hollywood stars. It is tragic to be in Christian homes and observe the posters decorating the rooms of young people. Julie Andrews, who captured the heart of millions with her leading role in "The Sound of Music" committed adultery with her producer and appeared semi-nude in a subsequent film. Musicians and movie stars do not lend themselves to being cynosures for Christians. May our conduct be consistent with our confessions. A genuine concern for godliness will attract people to us and ultimately to God.

Speaking of Ratings



HE CALLS IT 'MATURE MINDEDNESS'



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"To command those who do right." (1 Peter 2:14) and "To expose the fruitless deeds of darkness." (Ephesians 5:11)
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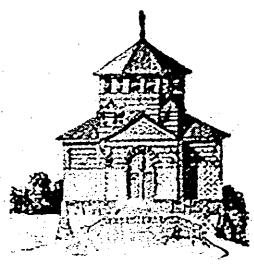
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THE CREMATION CONTROVERSY:

PERMISSIBLE RITUAL OR PAGAN RITE?

- 1A. THE CONTEMPORARY PROBLEM WITH CREMATION
- 2A. THE PAGAN PRACTICE OF CREMATION
- 3A. THE GREEK PHILOSOPHERS ON THE BODY
- 4A. THE BIBLICAL PRECEDENCE FOR CREMATION
- 5A. THE SCRIPTURAL PATTERN FOR BURIAL
- 6A. THE ENDURING PRECIOUSNESS OF THE BODY
- 7A. THE GUIDING PRINCIPLES FOR BELIEVERS



Manfred E. Kober, Th.D.

THE CREMATION CONTROVERSY: PERMISSIBLE RITUAL OR PAGAN RITE?

Manfred E. Kober, Th.D.

The following collection of quotations from various sources, easily accessible to those who use the computer, hopefully will help underscore the importance of the topic and the practical significance for believers for today.

1A. THE CONTEMPORARY PROBLEM WITH CREMATION

1b. The importance of the topic:

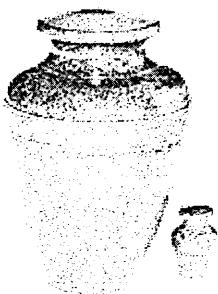
The believer has clear advice given to him by the Word of God on how to respectfully, and in a Christian way, put human bodies to rest. Over the last 50 years, the practice of the church has seen a dramatic change with individuals giving no real thought to what the burial custom declares about the reality of death and the hope the believer has in Jesus Christ.

Dr. Boettner has a helpful discussion of the topic in his classic book, *Immortality*, (1989, p. 50-51):

2b. The main points of the view:

- 1c. Cremation is pagan and the Bible teaches burial.
- 2c. The Bible does not give any specific teaching forbidding cremation.
- 3c. Cremation and burial fall under the category of Christian liberty, since neither is clearly commanded or forbidden in the Scriptures.

The description of cremation:



Cremation generally involves the application of high temperature, typically between 1400 and 2100 Degrees Fahrenheit (760 to 1150 Deg. C.), to a wooden box or casket which contains a dead body. The body and container are almost completely consumed; the *cremated remains* consist of bone fragments and particles, which usually weigh from 4 to 8 pounds. (1.8 to 3.6 kg). They are then finely ground into granule form. The entire process takes 3 to 5 hours. Although the attendants attempt to remove all of the remains, a small portion will be left inside the cremation chamber, and subsequently mingled with the next body to be cremated. (<http://www.religioustolerance.org/crematio.htm>, accessed 3/20/2009).

2A. THE PAGAN PRACTICE OF CREMATION

A very helpful background of cremation is given by Roy E. Knuteson, pages 305ff.

The Origins of Cremation

According to the historical records, the idea of reducing a dead body to ashes originated in heathen lands. The Romans, who also invented a crucifixion kind of death, were among the first to practice this abhorrent custom. The Hindus in India have always burned their dead and then sprinkled the ashes on the Ganges River. Since they believe in reincarnation they want to dispose of the body quickly so that the next incarnation can take place. Should Christians emulate the Hindus? Interestingly, Christians in India believe that cremation is as pagan as idol worship, and therefore always bury their dead.

Cremation came to America via the uncivilized and non Christian people of the Middle Ages. These same pagans bored out the eyes of Christians, tore out their tongues, burned them at the stake, and fed them to the lions.

The first crematorium in America was built in Washington, Pennsylvania in 1876 by some very ungodly and atheistic men. The Roman Catholic Church responded very quickly to the spreading of this evil practice by banning it in 1886. Long before that date however, Christian pastors spoke out against this practice and condemned this pagan way of disposing of a Christians [sic] body.

It is therefore a rather recent development in our country, and sadly, it has now been adopted by many Christians as just another way to get rid of a dead body. Some Christians respond to this revelation by saying: "We know that cremation doesn't cause anyone to by-pass the judgment as some believe, and therefore it doesn't matter how we dispose of a loved one's body." Oh, yes it does!

For a person to request cremation for themselves or another person is to go against the Bible and all of sacred history. Burial is the only biblical method as we await the resurrection, and no amount of reasoning about burial space, the sanitation of this method, and the high costs of funerals can change that. The question of cremation is not debatable, for God has spoken the final word.

The Word of God is very clear on this subject, both by direct statements and spiritual examples. As Christians we are not permitted to do with our bodies as we please. Indeed, we are challenged to exalt Jesus Christ in our bodies, 'whether by life or by death' (Phil. 2:20).

Cremation Conclusions

1. Cremation is of heathen origin and therefore is unscriptural and non-Christian. Any practice, regardless of its nature, that is contrary to God's Holy Word is to be shunned by all conscientious believers.

- 
2. Cremation removes the healing process that takes place naturally through a Christian burial. Usually, the four pounds of charred remains are sprinkled, in Hindu fashion, on some streams of water, or scattered by airplane to the four winds. Some people divide the ashes among the relatives so that each may have a part of their loved one's remains. Others just leave the ashes with the mortician who will probably throw them in the city dump. When this happens, there is no committal of the body to the ground, no sacred place where the body is buried, and no place of remembrance in future years.

There is something absolutely horrifying about the cremation process itself. The body is placed in a gas oven heated to 3,000 degrees where it is burned to a crisp, and reduced to ashes. Can you imagine yourself being responsible for the cremation of the body of your mother or father, or a mate or your child?

Understand, there is no loving concern as an unknown mortuary worker pushes the body into the flames and afterward crushes the remaining bones with a mallet before placing them in an urn. How different from a Christian burial, which is so beautifully illustrated by the burial of Jesus and others in the Bible.

Cremation dishonors the redeemed body of a Christian and is the cheapest, legal way to avoid a sacred responsibility. It is a barbaric act that is unscriptural and therefore unwarranted.

(http://mmoutreachinc.com/cult_groups/cremation.html accessed 3/20/2009)

John Russell, in a helpful volume, *Cremation*, likewise stresses the pagan origin of cremation:



Archaeologists tell us that practically all primitive peoples at one time or another during their history cremated their dead. Nomadic tribes had really little choice if they wished to carry with them the remains of their ancestors. Other peoples were prompted by religious considerations: they looked on cremation as a rite which permitted the soul, purified by fire, to escape more easily from the prison of the body and migrate to whatever region disembodied spirits were consigned to. Excavations carried out in Palestine reveal that the Jewish People at an early date adopted the practice of inhumation (or more correctly entombment; the dead body was placed in a sepulcher rather than buried underground). In the land originally occupied by the Canaanites, cremation was the earlier practice. But at about the year 2000 B.C., this practice abruptly gave way to entombment. The date corresponds more or less with the arrival of Abraham and his family in the land of Canaan. The Old Testament confirms the universal Jewish practice of interment. The First Book of Kings tells us that the bodies of those slain in battle were sometimes cremated (cf. 31:12). The Book of Leviticus ordained the burning of those guilty of especially serious crimes (20:14; 21:9). These exceptions only confirm the general custom of inhumation.

Cited by: (<http://www.ukapologetics.net/cdeath.html> accessed 3/20/2009)

3A. THE GREEK PHILOSOPHERS ON THE BODY

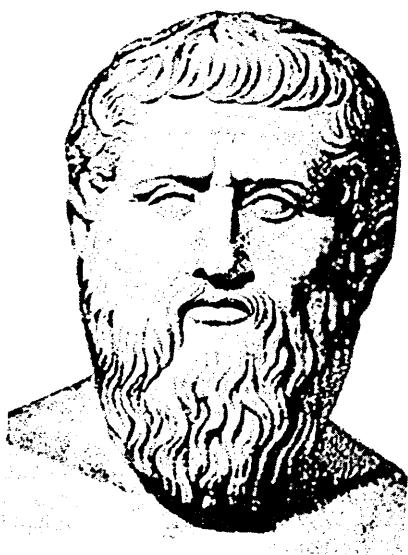
For the most part, for the Greek philosophers matter was evil, spirit good. The body was evil, the human soul good. This explains the disrespect that philosophers like Plato had for the human body:

The Platonic doctrine tended to an extreme Transcendentalism. Soul and body are distinct orders of reality, and bodily existence involves a kind of violence to the higher part of our composite nature. The body is the "prison," the "tomb," or even, as some later Platonists expressed it, the "hell" of the soul.
(<http://www.newadvent.org/cathen/14153a.htm> accessed 3/202009).

In Plato's famous allegory of the cave, he identifies the world of bodies as the realm of darkness and illusion. Quoting a helpful statement on Plato's philosophy:

Plato believed that the body distorts the truth and deceives the soul, distracting it from the acquisition of knowledge. The souls unfortunate relationship is compared to a prisoner in a prison cell. Reflection reveals that the soul "is imprisoned in and clinging to the body, and that it is forced to examine other things through it as through a cage." This picture helps Plato argue that the best service philosophy can render to human nature is to liberate the soul from the attachment to its cave-like bodily prison.

(<http://library.thinkquest.org/18775//plato/bodp.htm> accessed 3/20/2009).



4A. THE BIBLICAL PRECEDENCE FOR CREMATION

Boettner has a helpful discussion of the two key passages where individuals are burned in the Old Testament:

In the Bible fire is the type or symbol of destruction, complete and without remedy, the condemnation due for sin. In the sacrificial offering the animal was regarded as bearing the sins of the person, as being under condemnation, and therefore it was consumed upon the altar. In a few cases the bodies of criminals were burnt, to indicate the greatness of their sin and the severity of their punishment. After Achan had brought defeat upon Israel by taking "the accursed thing" that God had forbidden, we read: "And Joshua said, Why hast thou troubled us? Jehovah shall trouble thee this day. And all Israel stoned him with stones, and they burned them with fire, and stoned them with stones. And they raised over him a great heap of stones unto this day," Joshua 7:25,26.

Another case somewhat similar is that of King Saul. After he had disobeyed God, he was defeated in battle by the Philistines and died a shameful death that was practically suicide. His three sons died with him, and the armies of Israel fled. The Philistines cut off the head of the king, hung his armor in their heathen temple, and "fastened his body to the wall of Bethshan." We read that "when the inhabitants of Jabesh-gilead heard concerning him that

which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan; and they came to Jabesh, and burnt them there. And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days," I Sam. 31:10-13.

The narrative shows that the procedure followed in regard to Saul was an abnormal and desperate measure. One Bible commentary says: "This was not a Hebrew custom. It was probably resorted to on this occasion to prevent all risk of further insult . . . Burial was the usual Hebrew mode of disposal of their dead," (Jamieson, Fausset and Brown).

IMMORTALITY
by Loraine Boettner

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Loraine Boettner

One of the most detailed discussions of the Bible and cremation is found in the article "Cremation vs. Burial: Jewish and Christian Beliefs":

What Does the Bible Say About Cremation?:

The Hebrew Scriptures (Old Testament) has a few references to the disposal by burning in fire. Some verses describe executions by Philistines or Babylonians. Burning of bodies and objects in ancient Israel were mostly reserved for idols, criminals or enemies:

- **Genesis 38:24:** Judah initially ordered his pregnant daughter-in-law to be burned to death because she was guilty of prostitution. This action would have caused the death of the woman and her twin fetuses.
- **Exodus 32:20:** Moses destroyed the golden calf by burning it.
- **Leviticus 20:14:** If a man marries both a woman and her mother, then all three "*must be burned in the fire*" (NIV). The passage is ambiguous: it is not known whether they would be burned alive, or would be stoned to death first, and their bodies burned
- **Leviticus 21:9:** If the daughter of a priest becomes a prostitute, then she "*must be burned in the fire*." (NIV)
- **Numbers 16:35:** God exterminated Korah and 250 Israelite men with fire because

they opposed Moses.

● **Deuteronomy 7:25:** God commanded that the idols of Pagan Gods be destroyed with fire.

● **Joshua 7:15-25:** After Joshua and his army exterminated the men, women and innocent children of Jericho, a few soldiers disobeyed God's command and looted the city. As punishment for the theft, and to pay for Israel's disgrace, God ordered the thieves to be burned. They were stoned to death; their bodies were burned and buried in what was called the *Valley of Achor*.

● **Judges 15:6:** The Philistines burned Samson's wife and father-in-law to death.

● **1 Samuel 31:11-13:** Earlier in the chapter, Saul had been wounded and asked for assisted suicide from his armor-bearer. The latter refused, so Saul committed suicide himself. The Philistines impaled Saul's body and those of his sons and left them on public display. The people of Jabesh Gilead retrieved the bodies, burned them and later buried the remaining bones in Gilead. There have been a number theories raised to account for this unusual treatment to a hero:

burning might have a local custom in Gilead.

the people of Gilead may have been worried that the Philistines might dig up the bodies and further desecrate them.

burning might have been necessary because their bodies may have partly decomposed.

the Hebrew word translated as "burnt" might actually mean "*anointed*"; thus, the bodies might not have been burned after all.

● **2 Kings 10:26:** Jehu demolished a temple consecrated to the God Baal and burned its sacred stone.

● **Jeremiah 29:22:** This verse contains a curse which refers to the time that the Babylonians burned Zedekiah and Ahab by fire.

● **Amos 2:1:** God proclaimed a death curse on Moab because he had reduced the bones of the king of Edom to lime through burning.

<http://www.religioustolerance.org/crematio.htm> accessed 3/20/2009

An interesting detail concerning the abominable practice of cremation is found in the prophecy of Amos. Amos 2 records the unpardonable sin of Moab, which was the burning of the bones of Edom's king (v. 1). The result of that sin of cremation in the 8th century BC was a God-sent "fire upon Moab." Burning has always been a demonstration of God's wrath. It is therefore not a fitting practice at biblical funerals.
[\(http://www.theholyscriptures.org/alfredbouter/\)](http://www.theholyscriptures.org/alfredbouter/) accessed 2/9/2006

5A. THE SCRIPTURAL PATTERN FOR BURIAL

Without question, burial is the method of the disposal of the human body in the Bible. It is well worth it to ponder the many instances of internment in both Old and New Testaments:

The burial of many important Biblical figures is described in the Bible:

Abraham **Genesis 25:8-10**

Sarah **Genesis 23:1-4**

Rachel **Genesis 35:19-20**

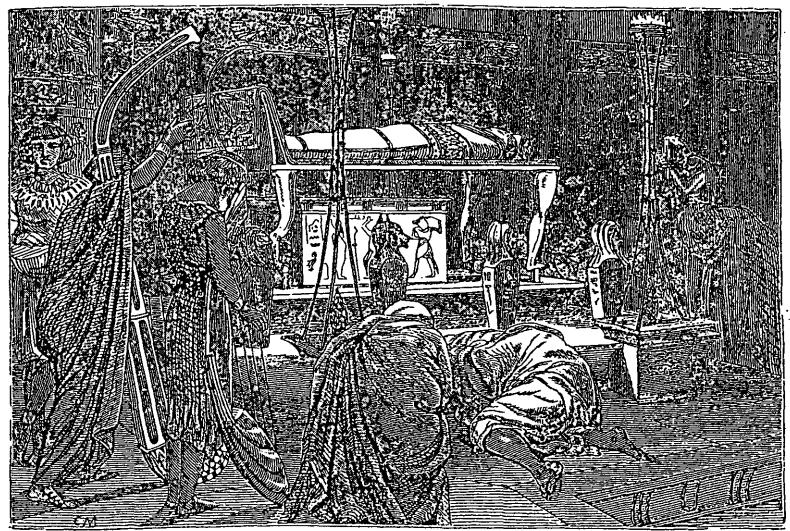
Isaac **Genesis 35:29**

Jacob **Genesis 49:33 and 50:1-13**



JACOB'S BURIAL.

Joseph (The Israelites went to great effort to bury his body in the Promised Land; they retained it for over 300 years in Egypt and after the Exodus during 40 years of wanderings before burying it.) **Genesis 50:26**



EMBALMING THE BODY OF JOSEPH.

Moses (God selected a burial site at a secret location in Moab for Moses.) **Deuteronomy 34:6**

Joshua **Joshua 24:29-30**

Eleazar **Joshua 24:33**

Samuel **1 Samuel 25:1**

David **1 Kings 2:10**

John the Baptist **Matthew 14:10-12**

Ananias and Sapphira **Acts 5:5-10**

Stephen **Acts 8:2**

Lazarus **John 11:35ff**

<http://www.religioustolerance.org/crematio.htm> accessed 3/20/2009
(adapted from this source)



Not to be given public burial was considered a great tragedy and dishonor.

1 Kings 13:22: A prophet disobeyed God by eating a meal in a forbidden location. God laid a curse on him: that his body would not be buried in the tomb of his fathers. Shortly after, the prophet was attacked by a lion and his remains left on a road.

Jeremiah 16:6: God laid a horrible curse on the Israelites: that many would die of diseases, will not be mourned and would be "*like refuse lying on the ground*" (NIV). Their bodies will be consumed by animals and birds.

Jeremiah 22:19: God laid a similar curse on Jehoiakim because of his pride and disobedience. Jeremiah said that he would be given the burial of a donkey: to be dragged away and thrown outside the city gates

Crucifixion: Of the countless number of tombs in Palestine from the era of Roman occupation which have been excavated, only one skeleton has been found which bears the marks of a crucifixion. That is because after a Roman execution, the lifeless body would be typically discarded in an open pit where it would be devoured by wild dogs. To be forbidden a traditional burial added greatly to the horror of this method of execution.

<http://www.religioustolerance.org/crematio.htm> accessed 3/20/2009

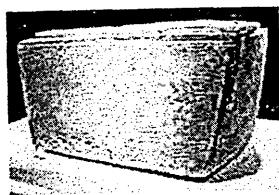
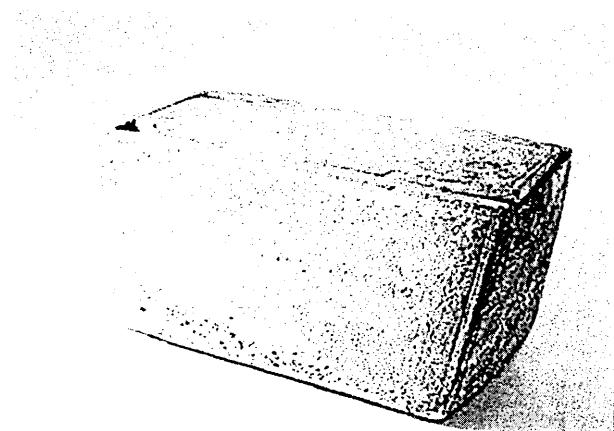


It is interesting to note that around the time of Christ, during the so-called Time of the Second Temple, many individuals were buried twice:

Jewish burial customs included primary burials in burial caves, followed by secondary burials in ossuaries placed in smaller niches of the burial caves. Some of the limestone ossuaries that have been discovered, particularly around the Jerusalem area, include intricate geometrical patterns and inscriptions identifying the deceased.

During the Second Temple period, Jewish sages debated whether the occasion of the gathering of a parent's bones for a secondary burial was a day of sorrow or rejoicing; it was resolved that it was a day of fasting in the morning and feasting in the afternoon. The custom of secondary burial in ossuaries did not persist among Jews past the Second Temple period nor appear to exist among Jews outside the land of Israel.

<http://en.wikipedia.org/wiki/Ossuary> accessed 3/20/2009



6A. THE ENDURING PRECIOUSNESS OF THE BODY

The biblical emphasis on the permanence of the human body is frequently ignored, even within evangelical Christendom. It is a biblical fact that to be human is to have a body. The individual has an earthly body. When he departs this life, he has a temporary body; and at the resurrection, he will receive a permanent body. For the believer the resurrection will be at the time of the rapture, for Old Testament saints at the Second Advent (Dan. 12:1,2) and for all the unsaved of all the ages at the Great White Throne judgment at the end of the millennium (Rev. 20:15ff). There's a wonderful symbolic connection between the burial of Christ and the burial of the believer, the resurrection of Christ and the ultimate resurrection of the believer. Pollock's observation is very much to the point:

Did our Lord rise from the dead? Surely, for He had glorified God in His death, the fulfilment of all the types and shadows. The third day he arose triumphant from the tomb, the glorious Victor over sin and death and Satan's power. The pledge is now given to all believers, who shall have died in the usual course of nature, that they will be raised from the dead by the same power by which our Lord was raised.

"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:20 -21)

Cremation destroys the truth and beauty of the thought of the close connection between the resurrection of Christ and that of the believer. Cremation puts Scripture sadly out of joint. Think of the time-honoured Scripture that has been read over the graves of hundreds of thousands of God's saints. Please note particularly the "IT" repeated eight times in this precious Scripture, connecting the body **sown** with the body **raised**. There can be no resurrection unless what is committed to the Lord in death is raised literally. This is beyond human understanding, yet the believer relies on "the power of God," and the plain teaching of Scripture.

"IT is sown in corruption; IT is raised in incorruption; IT is sown in dishonour; IT is raised in glory; IT is sown in weakness; IT is raised in power; IT is sown a natural body; IT is raised a spiritual body." (1 Cor. 15:42-44)

How these verses are robbed of their beautiful meaning, if read over a coffin, about to be propelled by invisible machinery into a blazing furnace, and reduced to ashes in a couple of hours or less. Surely we do well to avoid a practice that weakens the meaning and comfort of Scripture at a time when hearts are torn with grief, and need all the comfort they can get in their hour of need.

At Christian funerals we have noted again and again how a note of holy triumph has been struck as the mourners looked into the grave, and realised that the body of their loved one, **sown** in corruption, dishonour and weakness, will assuredly be **raised** in incorruption, glory and power, aye, even in the likeness of their Lord and Saviour, who died for them that this hour of holy triumph might be theirs.

We end with a solemn warning. The effort of the enemy is to break down all God's basic laws. This is clearly seen in marriage, parenthood and death. These basic laws are being trampled under foot in an alarming way today. Marriage, if convenient, is tolerated; if not, lightly set aside. Divorce courts are full, and queues waiting for their turn to be released, very often brought about by the connivance and arrangement of both parties. A few years ago a single judge was sufficient to attend to these matters; today it needs several judges to deal with this avalanche of unsavoury uncleanness. Parenthood is being lightly treated. Illegitimacy is woefully on the increase. Responsibilities of parenthood are largely refused. Children are being brought up as pagans.

So it is with death. There is a desire to keep death out of sight as much as possible. No more unsightly cemeteries, but columbariums with beautiful flowers, and no sign of death about them, must take their place. Crematoriums are built to be temples of light, and even the coffin is covered with a purple pall on which are placed wreaths of flowers. Put death out of sight as much as possible seems to be the order of the day. But will this feverish desire to put out of sight all trace of death alter grim facts? Will it do away with what comes after death? Assuredly not.

http://www.biblecentre.org/topics/ajp_cremation.htm accessed 3/20/2009

In a similar vein, Phillips describes the importance of the believer's body as being asleep and ultimately awakened, pictures of His burial and ultimate resurrection.

The New Testament describes those who have died as being "asleep" (1 Cor. 11:30; 15:6, 18, 20, 51). This is not a description of the soul or spirit, for those are not asleep but with the Lord in heaven. It is the body that sleeps, and sleep is a temporary condition. The bodies that sleep – yes, I suppose even those that are decomposed – are awaiting their wake-up call on the resurrection morning.

Without doubt, it is the doctrine of the resurrection of the body that has motivated the Christian practice of burial and the Israelite practice before it. Everywhere Christianity has spread, cremation has given way to proper and respectful burial. Christians have a robust view of the body, both in life and in death. One of the great comforts as we face disease and sickness and death in this life is the knowledge that they will not have the last word. No, it is these bodies that are so integrally a part of ourselves that will be resurrected in glory, imperishable and immortal. And though we acknowledge the physics of the grave we are not in

alliance with them, nor with death at any level. The apostle Paul writes, in 1 Thessalonians 4:

Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him... For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. (vv. 13-16).

Everything about that description tells us to honor, to preserve, yes, even to dedicate real estate to the bodies of those our beloved who having died are with Christ in the spirit, and awaiting the resurrection of their bodies in the morning of the new creation.

http://www.tenth.org/qbox/qb_000709.htm accessed 3/20/2009

In his fine study, "Is Cremation Christian?" Mark Creech concludes:

Although cremation can in no way effect the outcome of our resurrection, the practice is clearly not Christian. Rather than consenting to destroy God's property in the oven of a crematory, Christians should affectionately lay away their loved ones in the earth, like the body of our Savior. His body was tenderly and lovingly prepared for burial according to the customs of God's people (Jn. 19:38-42).

Divine precept and example tells us that there is but one Christian way to dispose of our dead: Bury them.

(<http://www.worldnewspaperpublishing.com/News/FullStory.asp?loc...> accessed 3/20/2009)

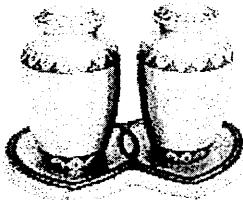


7A. THE GUIDING PRINCIPLES FOR BELIEVERS

1b. Arguments offered by cremation advocates:

Tony Warren has listed the three major arguments for cremation but shown how unsatisfactory they really are:

It is a more aesthetic, sanitary, and economical practice



The 'aesthetic argument' is without a doubt the most ridiculous and self-serving defense for cremation that I have ever heard a professed Christian attempt to make. What Christian is going to have to look at a decaying corpse after it is buried? For the most part, once a corpse is buried, it stays buried. And even if moved, the loved ones never see an exhumed body. So this is a spurious defense, and really beneath the Christian to attempt to use it to justify himself.

Another weak argument for cremation is the Hygiene question. This has nothing to do with biblical principles or sound Christian behaviour, it leans upon social philosophy and science, rather than theology. The current graveyards pose absolutely no problem in terms of hygiene and health. The argument that burial is unsanitary (particularly in this country), is to dabble in absurdity and is just another excuse which some people choose to use in order to ease their mind and allow this un-christian action.

As for the '*economics defense*,' it is somewhat true that there is a price difference, but it is not that great a price difference 'providing' one chooses a reputable funeral director, and an economical coffin and service. Of course if one is encouraged by funeral directors to select the best of everything, funerals can run well over the \$10,000 figure. The point is to have a simple funeral service with a simple coffin, and the price will not be much more than cremation, and will be totally in line with the scriptures and the Christian faith. What is the price put on doing the right (Biblical) thing? And the bottom line really is, Christians should try to do the 'Biblical' thing. To surrender 'all' for the cause of Christ.

2b. The preferred practice in the Church:

Warren makes a cogent case for Christian burial rather than cremation:

But again I reiterate, '*burning a body in cremation in no way affects God's ability to resurrect either the believer, or the unbeliever.*'

Unfortunately, because of this Biblical fact there are some who rationalize that, '*because we know that cremation doesn't affect anyone's Salvation or judgment, therefore it doesn't matter how we dispose of a loved one's body.*' That is an untrue, and misleading conclusion. It matters because the desire of the Christian is to do the will of God, not to sin that Grace may abound. It matters because it's a matter of Christian principle and because the Word of God itself matters.

<http://mountainretreatorg.net/faq/cremation.html> accessed
3/20/2009

3b. The force of biblical examples and patterns:

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Lorraine Boettner

One can only concur with Boettner:

We can only conclude that the practice of cremation, which in our day seems to be becoming more common particularly in the larger city mortuaries, is anti-Christian and should have no place in the practice of the believer. It has no support in Scripture. The early Church rejected it as a heathen custom, as dishonoring to the body, and as suggesting the denial of the resurrection. Most of those who advocate it in our day are religious liberals or humanists who have little or no faith in the literal resurrection of the body, and not a few of them have either discarded Christianity or never gave serious allegiance to it in the first place.

Another writer makes these incisive comments:

Due to Jesus Christ's victory over sin, death, the grave, and hell, believers are planted in the ground to come forth with glorified, spiritual bodies. It is either hopeless ignorance or profane rebellion that would cause them to burn the seed of their future! Death is not the end of the body! It is the planting for a new body!

(Proof: Rom 6:5; 8:17-25; I Cor 15:35-58; II Cor 5:1-8).

If God's preservation of bodies, souls, and spirits to the coming of Jesus Christ was an important prayer of Paul, then why would we want to desecrate our bodies with a pagan ritual at death? How could we make such a prayer ourselves while burning each other's bodies? For consistency's sake, let us honor and preserve our bodies.

(Proof: I Thess 5:23-24; I Pet 1:3-5).

Whether by precept, principle, or example, true saints are Bible Christians, measuring everything they do by the words of God in the Scriptures. They do not need a direct verse stating the obvious, if there are plenty of principles and indirect verses to condemn a thing. The Bible easily forbids cremation by exalting burial of the body and condemning any profaning of the body, denial of the resurrection, or learning the way of the heathen.

(Proof: Ps 119:128; Is 8:20; Acts 17:11; Rom 15:4; I Cor 10:11; I Thess 5:21; II Tim 3:16-17).

<http://www.letgodbetrue.com/bible/heresies/cremation.htm>
accessed 3/20/2009

- 4b. The avoidance of ostentatiousness at funerals:

As an important postscript, Boettner adds to his well recent section on cremation the following advice to Christians as they plan the funerals of their loved ones.

Immortality, (1989, p. 54)

It need only to be said further that in regard to funerals Christians should avoid the ostentatious show so often seen in modern funerals, and should spend only a modest amount that will in nowise impoverish those who remain behind. It is rather noticeable that as a general rule people tend to have elaborate funerals in inverse proportion to the amount of true religion that they have. True Christians will not attempt to emulate the world, which sees in the funeral service only the end of an earthly life, but in full recognition of the Biblical truths concerning death and the future life will seek to give proper respect to the bodies of their loved ones and at the same time to center the attention of those present on the reality of the future life.